South Indian Shrines

P. V. JAGADISA AYYAR

South Indian Shrines

(ILLUSTRATED)

P. V. JAGADISA AYYAR

REVISED AND ENLARGED EDITION

ASIAN EDUCATIONAL SERVICES
NEW DELHI, 1982

ASIAN EDUCATIONAL SERVICES
C-2/15, SAFDARJUNG DEVELOPMENT AREA
NEW DELHI-110016

Price Rs. 195

AES REPRINT 1982

Printed in India

Published by J. Jetley
For Asian Educational Services
C-2/15, SDA, New Delhi-110016
Printed by Gian Offset Printers
Shahzada Bagh, Delhi-110035

CONTENTS.

	PAGE.
Chapter I.—	
Madras, Triplicane ...	27
Mylapore ...	40
Tiruvorriyur ...	42
Chapter II.—	
Conjeevaram ...	69
Chapter III.—	
Tirukkalukkunram ...	140
Chapter IV.—	
Mahabalipuram ...	157
Chapter V.—	
Gingee ...	180
Chapter VI.—	
Tiruvannamalai ...	190
Chapter VII.—	
Chidambaram ...	204
Chapter VIII.—	
Vaithisvarankoil ...	260
Tiruvenkadu ...	262
Chapter IX.—	
Mayavaram ...	271
Vazhuvur ...	281
Thirukkadayur ...	285
Chapter X.—	
Gangaikondasolapuram ...	291
Chapter XI.—	
Tiruvidaimarudur ...	297
Suryanarkoil ...	313
Tribhuvanam ...	316
Chapter XII.—	
Kumbakonam ...	320
Swamimalai ...	342
Darasuram ...	349
Tiruvalanjuli ...	355
Chapter XIII.—	
Nallur ...	360
Chapter XIV.—	
Tiruvarur ...	369
Chapter XV.—	
Negapatam ...	389
Vedaranyam ...	392
Tiruchchengattangudi ...	402
Chapter XVI.—	
Tanjore ...	410
Tiruvadi ...	424
Chapter XVII.—	
Trichinopoly ...	433
Jambukeswaram ...	439
Chapter XVIII.—	
Srirangam ...	447
Chapter XIX.—	
Karur ...	467
Chapter XX.—	
Palni ...	473
Chapter XXI.—	
Madura ...	477
Tirupparankunram ...	490
Chapter XXII.—	
Ramesvaram ...	492
Chapter XXIII.—	
Tinnevelly ...	498
Tiruchchendur ...	499
Cape Camorin ...	502
Chapter XXIV.—	
Tiruchchengode ...	505
Chapter XXV.—	
Tirupati ...	507
Tiruchchanur ...	531

	PAGE.
Chapter XXVI.— Kalahasti	542
Chapter XXVII.— Pushpagiri	547
Chapter XXVIII.— Hampi	551
Chapter XXIX.— Ahobalam	563
Chapter XXX.— Srisailam	566
Chapter XXXI.— Bezwada	568
Chapter XXXII.— Draksharamam	571
Chapter XXXIII.— Simhachalam	574
Chapter XXXIV.— Srikurmam	576
Chapter XXXV.— Mahendragiri	579
Chapter XXXVI.— Sivaganga	581
Chapter XXXVII.— Nandidroog	584
Chapter XXXVIII.— Somanathapur	587
Chapter XXXIX.— Nuggihalli	591
Chapter XL.— Arsikere	594
Chapter XLI.— Seringapatam	596
Chapter XLII.— Halebid	600
Chapter XLIII.— Belur	615
Chapter XLIV.— Doddagaddavalli	620
Chapter XLV.— Amritapura	621
Chapter XLVI.— Sringeri	625
Chapter XLVII.— Puri-Jagannath	637

List of Illustrations.

	Page.
Fig. 1.—Parthasarathy Temple with the tank in front, Triplicane ...	27
Fig. 2.—Parthasarathy Temple „ ...	28
Fig. 3.—Parthasarathy Temple, with the Car covered), Triplicane.	
Fig. 4.—Kapaleeswarar Temple with the tank in front, Mylapore ...	40
Fig. 5.—Island in the centre of the tank in front of Sree Kapaleeswarar Temple, Mylapore.	41
Fig. 6.—Saint Sambandar ...	42
Fig. 7.—Sri Kamakshi Amman Temple, Conjeevaram	70
Fig. 8.—Sri Sankaracharya, Conjeevaram	70
Fig. 9.—Sri Ekambareswarar Temple Gopuram, Conjeevaram ...	71
Fig. 10.—Tank inside Sri Ekambareswara Temple, Conjeevaram.	72
Fig. 11.—Hall within Sri Ekambareswara Temple, Conjeevaram.	73
Fig. 12.—Sri Kachchapeswarar Temple Gopura, Conjeevaram ...	74
Fig. 13.—Chitragupta, Conjeevaram ...	75
Fig. 14.—Sri Varadaraja Temple, Conjeevaram	76
Fig. 15.—Tank inside Sri Varadaraja Temple, Conjeevaram ...	77
Fig. 16.—Hall within Sri Varadaraja Temple, Conjeevaram ...	78
Fig. 17.—Thayar (Goddess) Shrine Sri Varadaraja Temple, Conjeevaram	79
Fig. 18.—Temple on hill, Tirukkalukkunram	140
Fig. 19.— Do. do. ...	141
Fig. 20.—Dakshinamurti	144
Fig. 21.—General View of Mahabalipuram	157
Fig. 22.—Rock on which the Old Lighthouse stood, Mahabalipuram.	158
Fig. 23.—Cave on boulder, Mahabalipuram	159
Fig. 24.—Mahishasuramardini panel, Mahabalipuram	160
Fig. 25.—Arjuna's penance, Mahabalipuram	161
Fig. 26.— Do do. ...	162
Fig. 27.—Sri Krishna uplifting the Mountain in the midst of Milkmaids, Mahabalipuram ...	163
Fig. 28.—Panchapandava Rathas, Mahabalipuram	171
Fig. 29.—Kalyana Mahal and Rajagiri Hill, Gingee	180
Fig. 30.—Buildings below Krishnagiri Hill, Gingee	181
Fig. 31.—Venugopalaswamy Sculpture, Gingee	182
Fig. 32.—Venkataramana Temple, Gingee	183
Fig. 33.—Ranganatha Temple in Hill at Singavaram near Gingee...	184
Fig. 34.—Temple at Tiruvannamalai ...	190
Fig. 35.—Gopuras of the Temple, Tiruvannamalai	191
Fig. 36.—Tank and Gopuram of the Temple, Tiruvannamalai	192
Fig. 37.—Shrines within the Temple Chidambaram ...	194

PAGE.

Fig. 38.—Shrines within the Temple, Chidambaram ... ...
Fig. 39.—Sabha (Hall) and Gopura of the Temple, Chidambaram ... 205
Fig. 40.—Tank within the Temple, Chidambaram ... ...
Fig. 41.— Do. do. ... 206
Fig. 42.—Shrine of Ganesa with the West Gopura within the Temple, Chidambaram ... 207
Fig. 43.—Thousand-pillared Hall within the Temple, Chidambaram ... 208
Fig. 44.—Nirtha Sabha Do. ... 209
Fig. 45.—Sages Patanjali and Vyaghrapada, Chidambaram ... 210
Fig. 46.—Nataraja 211
Fig. 47.—Nanda 212
Fig. 48.—Temple with the Tank inside Vaitheeswaran Koil ... 260
Fig. 49.—Temple, Tiruvangadu ... 262
Fig. 50.—Goddess in pea-hen form worshipping the Linga, Mayavaram. 271
Fig. 51.—Gopura of the Temple, Mayavaram 272
Fig. 52.—Tank within the Temple, Mayavaram 273
Fig. 53.—Viratteswara or Gaja Samhara Murti, Vazhuvur 282
Fig. 54.—Temple at Tirukkadayur ... 286
Fig. 55.—Central shrine of the Temple, Gangaikondasolapuram ... 292
Fig. 56.—Mahishasuramardhini, Gangaikondasolapuram 294
Fig. 57.—Shrines within the Temple, Tiruvidaimarudur ... 298
Fig. 58.—Hall within the Temple, Tiruvidaimarudur ... 297
Fig 59.—Shrines within the Temple, Suryanarkoil 314
Fig. 60.—Navagraha's or nine planets. 315

PAGE.

Fig. 61.—Central shrine Tribhuvanam. 317
Fig. 62.—Sarabha Goc do. 318
Fig. 63.—Mahamakha Tank, Kumbakonam 321
Fig. 64.— Do. do. ... 322
Fig. 65.— Do. do. ...
Fig. 66.—Zodiac with Surya (Sun) at the centre ... ...
Fig. 67.—Entrance Gopura of Sarangapani Temple, Kumbakonam... 324
Fig. 68.—Sarangapani Temple with the the Tank at the back, Kumbakonam 324
Fig. 69.—Sculpture of Tiruvikrama in Ramaswami Temple, Kumbakonam 325
Fig. 70.—Sculpture of Vishnu, Kumbakonam 325
Fig. 71.—Marriage scene of Parvati, Ramaswami Temple, Kumbakonam 326
Fig. 72.—Chakrathalvar ... 326
Fig. 73.—South entrance of the Temple, Swamimalai ... 342
Fig. 74.—Entrance to the Temple, Darasuram ... 350
Fig. 75.—Mandapa in front of the shrine, Darasuram ... 351
Fig. 76.—Central shrine of the Temple, Darasuram 352
Fig. 77.—Vinayaka shrine, Tiruvalanjuli 356
Fig. 78.—Vinayaka with his consorts in the Temple, Darasuram ... 357
Fig. 79.—Central shrine, Nellore ... 360
Fig. 80.—Rati 364
Fig. 81.—East Gopura of the Temple, Tiruvarur 369
Fig. 82.—Kamalalaya Tank, Tiruvarur. 371
Fig. 83.—Saint Sundarar 372
Fig. 84.—Stone Car, Tiruvarur ... 373
Fig. 85.—Sage Durvasa 374

PAGE.

Fig. 86.—Terr Negapatam ... 389
Fig. 87.—Panchamugha Vinayaka ... 390
Fig. 88.—Temple, Vedaranyam ... 393
Fig. 89.—Sage Agastya 401
Fig. 90.—Gopura, Tiruchchengattangudi. 403
Fig. 91.—Central shrine of the Temple, *Tiruchchengattangudi* ... 404
Fig. 92.—Temple surrounded by Fort, Tanjore... 410
Fig. 93.—Gopura and Central Shrine of the Temple, Tanjore ... 411
Fig. 94.—Central Shrine with Mandapa in front, Tanjore ... 412
Fig. 95.—Saint Appar 424
Fig. 96.—Gopura entrance of the Temple, Tiruvadi 426
Fig. 97.—Tank within the Temple, Tiruvadi 427
Fig. 98.—Rock with the tank below, Trichinopoly 434
Fig. 99.—Vinayaka Temple on the Rock, Trichinopoly 435
Fig. 100.—Gopura of the Temple, Jambukeswaram ... ...
Fig. 101.—Central Shrine with Mandapa in front, Jambukesvaram. 440
Fig. 102.—Goddess worshipping the Linga, Jambukesvaram ... 441
Fig. 103.—Ekapadatrimurthi, Jambukesvaram 441
Fig. 104.—General view, Srirangam. 447
Fig. 105.— Do. do. 448
Fig. 106.—Vimana of the Shrine, Srirangam 449
Fig. 107.— Do. do. ... 450
Fig. 108.— Do. do. ... 451
Fig. 109.—Ranganatha or the reclining Vishnu, Srirangam ... 452
Fig. 110.—Tank within the Temple, Srirangam 452

PAGE.

Fig. 111.—Gopura of the Temple, Srirangam 454
Fig. 112.—Gopura of the Temple, Srirangam... 455
Fig. 113.— Do. do. ... 456
Fig. 114.—Gopura base of the Temple, Srirangam ... ...
Fig. 115.— Do. do. ... 457
Fig. 116.—Sculptured Pillar of the Mandapa, Srirangam ... ...
Fig. 117.—Entrance to the Temple, Srirangam 458
Fig. 118.—Sculptured Pillar of the Mandapa, Srirangam ... 459
Fig. 119.—Mandapa within the Temple, Srirangam 460
Fig. 120.—Temple at Karur ... 467
Fig. 121.—Temple Court with Dwajastamba, Karur 468
Fig. 122.—Central Shrine with the attached verandah of the Temple, Palni 473
Fig. 123.—Shrines of the Temple, Palni. 474
Fig. 124.—Shrines within the Temple, Madura ... ...
Fig. 125.—Tank within the Temple, Madura 478
Fig. 126.—Prakara within the Temple, Madura 479
Fig. 127.—General view of the Sculptured Pillars, Madura ... 480
Fig. 128.—General view of the Prakara of the Temple, Madura ... 480
Fig. 129.—Sculptured Pillar in the prakara within the Temple, Madura 481
Fig. 130.—Painted Leelas on the wall within the Temple, Madura ... 482

PAGE.

Fig. 131.—Vandiyur Tank, with the Shrine in the Centre Island, Madura ... ...

Fig. 132.—Vandiyur tank with the parapet, Madura ... 483

Fig. 133.—Saint Manikkavachakar ... 484

Fig. 134.—Mahal (Palace) Madura ... 486

Fig. 135.— Do. do. ... 487

Fig. 136.—Mahal (Palace) Madura ... 488

Fig. 137.—Sculptured Pillar of the Temple, Tirupparankunran ... 491

Fig. 138.—Sri Rama Group, Rameswaram 493

Fig. 139.—Gopura entrance of the Temple, Rameswaram ...

Fig. 140.—Tower of the Central Shrine, Rameswaram 494

Fig. 141.—Corridor of the Temple, Rameswaram 495

Fig. 142.—Gopura entrance of the Temple, Tinnevelly ... 498

Fig. 143—Tank within the Temple, Tinnevelly 499

Fig. 144.—Hall with sculptured pillars, Tinnevelly 500

Fig. 145.—Hall having pillars containing Pandya Kings, Tinnevelly. 501

Fig. 146.—Temple on the beach, Tiruchchendur... 501

Fig. 147.—God Subramanya with 6 faces on Peacock 502

Fig. 148.—General view of Cape Camorin 503

Fig. 149.—Mandapa having sculptured piers in the Temple on the hill, Tiruchchengode ... 505

Fig. 150.—Foot of the hill, Tirupati ... 507

Fig. 151.—Hill with Tower, do. ... 508

Fig. 152.—Hill midway between the foot and top, Tirupati ... 508

PAGE.

Fig. 153.—Hill in the middle, Tirupati. 509

Fig. 154.—Gali Tower on the hill, Tirupati 510

Fig. 155.—Part of the hill named the Box of the Goddess, Tirupati. 511

Fig. 156.—Gopura entrance of the Temple, Tirupati 512

Fig. 157.—Gopuras within the Temple, Tirupati 513

Fig. 158.—Gopura entrance of the Temple, Tirupati 514

Fig. 159.—Temple on the hill, Tirupati. 515

Fig. 160.—General view of the Temple, Tirupati 516

Fig. 161.—Dvajastamba within the Temple, Tirupati 517

Fig. 162.—Interior of the Temple, Tirupati 518

Fig. 163—Courtyard of the Temple, Tirupati 519

Fig. 164.— Do. do. ... 520

Fig. 165.—Mandapa within the Temple, Tirupati 521

Fig. 166.— Do. do. ... 522

Fig. 167.—Doorway to the Garbhagriha (sanctum) of the Temple, Tirupati 523

Fig. 168.—Vimana (tower) over the sanctum of the Temple, Tirupati 524

Fig. 169.—Tank with Island on the Hill, Tirupati 525

Fig. 170.—Island in the middle of the Tank, Tirupati 526

Fig. 171.—Shrine of Sri Govindaraja at the foot of the hill, Tirupati... 527

Fig. 172.—Tank with Island on the back of the Temple, Tiruchchanur. 531

Fig. 173.—Gopura entrance of the Temple, Tiruchchanur ... 532

PAGE.

Fig. 174.—Temp ance, Tiruvellore. 540
Fig. 175.—Hill Temple at foot, Kalahasti 542
Fig. 176.—Gopura wth a 4 pillared mandapa in front, Kalahasti ... 543
Fig. 177.—Gopura with lagstaff in front, Kalahasti 544
Fig. 178.—Garuda 547
Fig. 179.—Sage Narada 548
Fig. 180.—Shrines witlin the Temple, Pushpagiri 549
Fig. 181.—Arjuna geting the bow at the hands of Siva, Pushpagiri. 549
Fig. 182.—Sri Krishna delivering Gita to Arjuna, Puspagiri ... 550
Fig. 183.—General view of the Buildings, Hampi 551
Fig. 184.—Matanga Hill, Hampi ... 552
Fig. 185.—Pampapati Temple, Hampi... 552
Fig. 186.—Pampapati Temple, with the Jain buildings closeby. Hampi.. 553
Fig. 187.—The Council Chamber, Do. 555
Fig. 188.—Watch tower, Do. 556
Fig. 189.—Bhima of the Pandavas ... 557
Fig. 190.—The Elephant Stables, Hampi 558
Fig. 191.—Vittala Temple, Hampi ... 559
Fig. 192.—Krishnaswami Temple, Hampi 559
Fig. 193.— Do. do. ... 560
Fig. 194.— Do. do. ... 561
Fig. 195.—Narasimha tearing Hiranyakasipu 563
Fig. 196.—Narasimha Temple, Ahobalam 564
Fig. 197.—Sculptured wall and Gopura, Srisailam 566
Fig. 198.—Sage Bringi 567

PAGE.

Fig. 199.—Sculptured and inscribed pillar on the hill, Bezwada ... 569
Fig. 200.—Tank within the Temple, Draksharamam 571
Fig. 201.—Central shrine of the Temple, Draksharamam ... 572
Fig. 202.—Shrine on the hill, Simhachalam 575
Fig. 203.—The Temple, Srikurmam ... 576
Fig. 204.—Main entrance to the Temple, Srikurmam 577
Fig. 205.—Temple, Mahendragiri ... 579
Fig. 206.—Shrines on the hill, Sivaganga 582
Fig. 207.— Do. do ... 583
Fig. 208.—Hill fort, Nandidroog ... 584
Fig. 209.— Do. do. ... 585
Fig. 210.—Mandapa at the foot of the hill, Nandidroog 585
Fig. 211.—Kesava Temple, Somanathapur 588
Fig. 212.— Do. ... do. ... 589
Fig. 213.—Sculptured wall in the Temple, Somanathapur. ... 589
Fig. 214.—Temple, Nuggihalli. ... 591
Fig. 215.— Do. do. ... 592
Fig. 216.— Do. do. ... 592
Fig. 217.—Iswara Temple, Arsikere ... 594
Fig. 218.—Temple at Arsikere ... 595
Fig. 219.—The interior of the Palace within the fort, Seringapatam. 597
Fig. 220.—Gopura of the Temple, Seringapatam 598
Fig. 221.—Hoysaleswara Temple, Halebid 603
Fig. 222.—East view of Hoysaleswara Temple, Halebid 604
Fig. 223.— Do. do. ... 605
Fig. 224.—Ornamental base on the east side of the Hoysaleswara Temple, Halebid 606

PAGE.

Fig. 225.—South view of the Hoysaleswara Temple, Halebid ... 607

Fig. 226.—West view of tde Hoysaleswara Temple, Halebid ... 608

Fig. 227.—North view of the Hoysaleswara Temple, Halebid ...

Fig. 228.— Do. do. do. 609

Fig. 229.— Do. do. do.

Fig. 230.—Sculptured North-west wall of the Hoysaleswara Temple, Halebid... 610

Fig. 231.—Kedareswara Temple, Halebid 611

Fig. 232.—South view of Kedareswara Temple, Halebid 612

Fig. 233.—West view of Kedareswara Temple, Halebid 613

Fig. 234.—North view of Kedareswara Temple, Halebid 614

Fig. 235.—Chennakesava Temple, Belur 616

Fig. 236.—South view of Chennakesava Temple, Belur ... 617

Fig. 237.—East view of the Tower of the Temple, Belur... ... 617

PAGE.

Fig. 238.—Sculptured ceiling in the Temple, Belur 618

Fig. 239.—Mahalakshmi Temple, Doddagaddavalli ... ...

Fig. 240.—North view of the Temple Tower, Amritapura ... 621

Fig. 241.—South view of the Temple, Amritapura 622

Fig. 242.—The Amriteswara Temple, Amritapura 622

Fig. 243.—North view of the Temple, Amritapura 623

Fig. 244.—South view of the Temple, Amritapura 623

Fig. 245.—General view of Sringeri ... 626

Fig. 246.—Street scene with Car, Do. .. 627

Fig. 247.—Adi Sankarar, Do. ... 630

Fig. 248.—Central shrine, Vidyasankar Temple, Sringeri 632

Fig. 249.—Sculptured Doorway, Vidhyasankar Temple, Sringeri ... 633

Fig. 250.—Sculptured wall, Vidyasankar Temple, Sringeri ... ...

Fig. 251.—Temple of Jagannathaswami, Puri 637

AUTHOR'S PREFACE

ANCIENT HINDU IDEALS

IN introducing a work of this kind, which is as much intended for the instruction of the Western World as for the recording of traditions and memories which are dear to the heart of every pious Hindu, it is necessary to indicate briefly, for the benefit of European readers, something of the structure of the ideals and the beliefs of those who worship at the SHRINES which form the subject-matter of this work.

It is hardly necessary, however, to enter into a discourse on the history of the sacred land of Bharata Varsha,—the land of Bharata, a famous and powerful Emperor of this land. The legend of the Aryan invasion of India, from the days when the Aryans poured in through the Khyber Pass from their home in Central Asia till they crossed the Indus and commemorated this achievement by giving to the land the name of Hindustan, is too well-known, and from an ethnological point of view too controversial, to be discussed here. What, however, must be borne in mind is that it is the culture and traditions of these Aryan invaders, however differentiated in details by local conditions, that have influenced the whole of Hindu civilisation, even in provinces where the Aryan racial element has been comparatively small. It is not the purpose of the author to enter here into the heated controversies that have divided Ethnologists on the vexed questions of the Aryan origin of the Indian people. All that is meant is that Hindu civilisation and particularly religious observances, are to this day found influenced by the Aryanism typified in the Code of Manu, very much as Christian Europe is still influenced by the Mosaic Law.

Popular and ceremonial Hinduism is a panorama of fasts and feasts and pilgrimages, and of these it is sought in this introductory sketch to give some idea. Those desirous of learning more fully on this subject are referred to my other work on the subject—SOUTH INDIAN FESTIVITIES.

VEDAS AND DHARMA

The Vedas (derived from Sanskrit *Vid*=to know) are the sacred writings of the Hindus, and present the entire Hindu theory of life. They present at once a philosophic theory of life, a social polity and a penal code. According to those ideals, man's present life is the net result of his *Karma* in a previous life. *Dharma* signifies duty, that is, the discharge of the duties enjoined on each man according to his caste. The patriarchal ideal prevails throughout. A son must obey his father's commands, a wife her husband's, even without questioning their justice. Thus Rama went into banishment at his father's command; thus Sita followed him through the wilderness.

According to the Hindu Sastras, *Artha* is the life of the temporal world. Charity, with a pure heart and a mind devoid of other expectations, is the ideal to be aimed at.

Thus, Sri Rama pitied the wounded Jatayu (the Vulture-God); thus Rama gave to the Simian Chief Sugriva the kingdom of Vali; and thus also Rama gave the pious Vibhishana the boon of immortality, and the kingdom of Ravana.

It is laid down in the Hindu Scriptures that legitimate desire is wholesome and good, but that envy and avarice lead to destruction. So, the irresistible demand of Sita to get her the golden deer blinded Sri Rama's clarity of reason. He pursued the deer and lost his consort. Ravana's unlawful lust for Sita cost him eventually his life. Life according to Hindu conception, is a theatre where each man plays an allotted part. Some recite the Vedas, some plough their lands, and others perform penance. But all must meditate on God.

Vratas, or observances of fasts and festivities formed an important part in the life of the ancient inhabitants of India. These consisted in the propitiatory worship of certain deities, and the attainment of certain ideals. The dates of these occasions were fixed by astrononical, or rather astrological, conditions. They were and are determined by astrological calculations regarding the relative position and aspect of the Hindu planetary system.

PURANAS

The *Puranas* form the records of the ancient history of India interspersed with theology. A rationalistic study of these works is sure to prove of great scientific importance. In olden days the sage Suta is said to have expounded them to the sages assembled in the Naimisaranya (Nimsar is situated in Oudh). Thereafter, it has become the practice for experts or scholars in the Sanskrit language, to read out these works to ordinary people and explain the meaning. Nowadays the idea has become a matter of ridicule for want of learned scholars to explain the underlying meanings of the texts and for want of an appreciative and sympathetic audience to listen.

Puranas contain statements which require to be swallowed as they are. They are said to possess *pancha lakshanas* or the five essential characteristics. These are, *sarga* (primary creation,) *prati sarga* (secondary creation), *vamsa* (genealogy) of devas asuras, kings and others, *manvantra* (marking the period of time), *vamsavalicharitra* (history of the royal dynasties). They also contain several moral stories which guide a man in leading a virtuous life.

In ancient India life and religion were so entirely one that it is difficult to separate them. The Puranas are a curious blend of theology, history, and a moral code. These are amongst the oldest of Indian books and shed much light on Indian religion and morals.

The *Maçenzie Collection* on page 16 says:—"There is one division of the Sanskrit books, which is in a great degree of local origin and interest, that of the *Mahatmyas*, the *Sthala* or local puranas, the legendary histories of celebrated temples and objects of pilgrimage, and especially of those of the Dekkan, which are exceedingly numerous. These tracts describe the circumstances under which the place originally acquired its sanctity, the period of which is almost always in some former *Yuga* or great age; the foundation of

the first temple or shrine, the different visits paid to it by gods and heroes, its discovery and renovation in the present age, the marvels which have resulted from its worship, and the benefactions made to it by modern Sovereigns. In this latter portion some genuine history is occasionally preserved."

HINDU ERAS

The centuries in ancient India were divided into *Yugas*, or cosmic cycles—an arrangement which is popularly recognised even to-day. It is the conjunction of particular planets that forms the starting point of the various *Yugas*. There were four *Yugas*, the *Krita-Yuga*, the *Treta-Yuga*, the *Dwapara-Yuga* and the *Kali-Yuga* (corresponding roughly, one supposes, to the Golden, Silver, Bronze and Iron ages of Augustan Chronology). The first of these four *Yugas* is named *Krita-Yuga* (Kritam means *srishti* or creation). The second is called *Treta*, or three sacrificial fires, so-called because the great sacrifice in which these fires are used was introduced during the period. The third is named *Dwapara*, which means that which followed the first two. The fourth, or the present age, is named *Kali*, which means vicious or sinful. The first three of the Hindu ages are said to have passed, and the fourth is the present era. No doubt every generation from time immemorial has regarded its own time as the "iron age."

The *Krita-Yuga* consisted of one million seven hundred and twenty-eight thousand years, and was the golden age when virtue prevailed and vice did not.

The *Treta-Yuga* extended over one million two hundred and ninety-six thousand years, and was the beginning of what we now call decadence. In the previous *Yuga* the average life of a man was four hundred years, in the *Treta-Yuga* degeneracy had brought the average down to three hundred years.

The *Dwapara-Yuga* covered eight lakhs sixty-four thousand years and was characterised by half virtue and half vice. People were heroic, polite and god-fearing. Man's age ranged up to two hundred years.

As for the present *Kali-Yuga*, where virtue has diminished by 75 per cent., the average life of a man has come down apparently to the proverbial three score and ten, or a little more. The only comfort is that this *Yuga* does not last longer than four lakhs thirty-two thousand years. And, after that comes the deluge, when Vishnu reincarnates; and will destroy the sinful races of the earth, and then there will be a repetition of the cycle of *Yugas*.

The "acquisition of merit" appears to vary with the *Yugas* in which the person concerned happens to live. Thus, in the *Krita-Yuga* it takes 10 years of virtuous living to acquire the merit which may be had in one year of the *Treta-Yuga*, in one month of the *Dwapara-Yuga*, and in one day in the *Kali-Yuga*. The means by which the various castes may acquire merit, differ equally. Thus, the Brahmin's duty is the study and recitation of Vedas and the leading of a religious life; the Sudra's salvation is worked out by serving Brahmins.

The evils to come in our present Iron Age are set out prophetically in the Puranas, which foreshadow changed marriage customs, the rebellion of the pupil against his precep-

tor, mammon worship, vain speaking, injustice and oppression, the breaking of their vows by ascetics, immodesty of women, godlessness, and finally drought, famine and pestilence.

In this connection Dubois in his *Hindu Manners, Customs and Ceremonies* writes :—

"This (*Yuga*) pretension to remote antiquity is a favourite illusion amongst ancient civilized peoples, who, as they sank into idolatry, soon forgot the traditions of their ancestors regarding the creation of the world, and believed they could add to their own glory by assuming an origin which was, so to say, lost in the dim vista of mythical times. It is well-known to what extremes the Chinese, the Egyptians and the Greeks carried this mania, and it is characteristic of the Hindus that they far excel these nations in their retensions.

At the close of each of the *Yugas* there took place a universal upheaval in nature. No trace of the preceding *Yuga* survived in that which followed. The gods themselves shared in the changes brought about by these great upheavals. Vishnu, for instance, who was white in the preceding *Yuga*, became black in the present one.

But of all the *Yugas* the most direful is the *Kali-Yuga*, in which we now live. It is verily an Iron Age, an epoch of misrule and misery, during which everything on earth has deteriorated. The elements, the duration of life, the character of mankind: everything in a word, has suffered, everything has undergone a change. Deceit has taken the place of justice, and falsehood that of truth. And this degeneration must continue and go increasing till the end of the *Yuga*.

From what I have just stated it will be seen that the commencement of the true era of the Hindus, that is to say, of their *Kali-Yuga*, dates from about the same time as the epoch of the deluge—an event clearly recognized by them and very distinctly mentioned by their authors, who give it the name of the *Jala-pralayam*, or the Flood of Waters.

Their present era, indeed, dates specifically from the commencement of this *Jala-pralayam*. It is definitely stated in the *Markandeya-purana* and in the *Bhagavata* that this event caused the destruction of all mankind, with the exception of the seven famous *Rishis* or Penitents whom I have often had occasion to mention, and who were saved from the universal destruction by means of an ark, of which Vishnu himself was pilot. Another great personage, called Manu, who, as I have tried elsewhere to show, was no other than the great Noah himself, was also saved along with the seven great Penitents. The universal flood is not, to my knowledge, more clearly referred to in the writings of any heathen nation that has preserved the tradition of this great event, or described in a manner more in keeping with the narrative of Moses, than it is in the Hindu books to which I have referred.

It is certainly remarkable that such testimony should be afforded us by a people whose antiquity has never been called in question; the only people, perhaps, who have never fallen into a state of barbarism; a people who, judging by the position, the climate and the fertility of their country, must have been one of the first nations to be regularly constituted; a people who from time immemorial has sufferd no considerable

changes to be made in their primitive customs, which they have always held inviolable. And curiously enough, in all their ordinary transactions of life, in the promulgation of all their acts, in all their public monuments, the Hindus date everything from the subsidence of the Flood. They seem to tacitly acknowledge the other past ages to be purely chimerical and mythical, while they speak of the *Kali-Yuga* as the only era recognized as authentic, Their public and private events are always reckoned by the year of the various cycles of sixty years which have elapsed since the Deluge. How many historical facts, looked upon as established truths, have a far less solid foundation than this!

Another very remarkable circumstance is that the Hindu method of reckoning the age of the world agrees essentially with what we have in Holy Scrpiture. In Genesis viii. 13, for example, we read: 'In the six hundredth and first year, in the first month, the first day of the month, the waters were dried up from off the earth.' We read in Hindu works: 'On such a day of such a month of such a year of such a cycle, reckoning from the commencement of the *Kali-Yuga*.'

It is true that in the passage just quoted from Holy Scripture the date is reckoned from Noah's birth. He was then entering on his six hundred and first year. But according to many chronologists, it appears that in many times immediately succeeding the Deluge, the Scriptures reckon time by this patriarch, and that the annivesary of his birth commemorated the day on which the earth was restored to mankind—a memorable epoch from which they henceforth dated the years of the newly-restored earth, that is, of new era which they had just entered.

The mighty changes which nations underwent entirely upset their calculations relating to those remote times; but the Hindus, settled as they were in a country long exempt from the revolutionary troubles that agitated other countries, have been able to preserve intact the tradition of those events.

Their ordinary cycle is of sixty years, but they have also adopted another of ninety years, used in astronomical calculations. The latter is a much more recent invention, and was introduced at the time of the death of a famous king of India, named Salivahana, who reigned over a province then called Sagam, and who died at the end of the first century of the Christian era. It should be remarked that the use of these two ..ferent cycles could never occasion the least confusion in point of dates, since a period of three ordinary cycles corresponds to a period of two astronomical cycles, and they both start from the same epoch.

The Chinese, likewise, have an ordinary cycle of sixty years in common with the Hindus; but there is this difference between the two: the Chinese, according to Du Halde, are ignorant as to when their era commenced, at least with reference to the epoch of the Flood. On the other hand, it is hardly likely that the two nations could have communicated with each other on this subject, seeing that they do not agree in their computations. According to the author just quoted, the birth of our Saviour falls on the fifty-eighth year of the Chinese cycle, while it coincides with the forty-second year of the Hindu cycle. But this coincidence, nevertheless, goes to confirm the high antiquity of the cycle of sixty years still in use with the two most ancient races on the face of the earth.

It would be quite useless to inquire whether this cycle was adopted before the Flood, and whether it was from Noah or his immediate descendants that the Hindus and Chinese learned its use. We do not know for certain, however, that the weekly period was known prior to this remarkable event, and that the Hindu week agrees exactly with that of the Hebrews and with ours. Indeed, the days of their week corresponds exactly with those of ours, and bear similar names.

One peculiar circumstance is that just as every day of the Hindu week has its own particular name, so has each of the sixty years of a cycle. Thus they do not say like us that a certain event happened, say, on the twentieth or thirtieth year before or after such an era. But they give the year its particular name, and say, for example, that such an event happened in the year *Kilaka*, in the year *Bhava*, in the year *Vikari*, and so forth.

The only real difficulty is that the Hindu computation with regard to the epoch of the Flood does not appear to correspond with that of Holy Scripture.

But it should be remembered that there is a difference of more than nine hundred years between the period supposed to have elapsed between the Flood and the Birth of Christ according to the Septuagint on the one hand, and according to the Vulgate on the other hand. Yet neither of these calculations is wholly rejected, and both of them are supported by able chronologists. The Catholic Church, which adheres to the Vulgate for the Old Testament, adopts the calculation of the Septuagint for the Roman Martyrology, which forms part of its liturgy. The difference, therefore, between the Hindu calculation and ours does not appear a sufficient reason for rejecting it, or even for supposing that it does not proceed from the same source.

According to Hindu calculations, the time that elapsed between the Deluge and the Birth of Jesus Christ is 3,102 years. This period differs from that laid down in the Vulgate by about 770 years; but it approached much nearer to the calculations made in the Septuagint, which gives 3,258 years between the Deluge and the commencement of the Christian era. If we accept this last calculation, the epoch of the Hindu *Jala-pralayam* does not differ from that of the Deluge of the Holy Scriptures by more than 156 years, a discrepancy of no great importance, considering the intricacy of a computation which dates from such remote times. I am, therefore, fully convinced that the Hindu computation serves to corroborate the accuracy of the event as narrated by Moses, and adds incontestable evidence to prove that most important event, the Universal Deluge.

Some modern chronologists, with the learned Tournemine at their head, who based their calculations on the Vulgate, have professed to reckon between the Deluge and the Christian era, a period of 3,234 years, and they have supported their calculations with substantial arguments. Their learned investigations in this direction excited even in those days the admiration of competent critics. In relying, therefore, on this calculation, we have a difference of only 132 years between the Hindu computation and that of Holy Scripture as regards the Deluge.

Deucalion's Flood does not approach so near the Universal Deluge of Scripture as the *Jala-pralayam* of the Hindus. All the Critics place the former so near the Birth of

Jesus Christ that its comparative modernness alone is quite sufficient to prove that it has not even been borrowed from other ancient nations. The Flood of Ogyges, the occurrence of which is generally placed in the year 248 before that Deucalion, is, however, posterior, by more than twelve hundred years to the Universal Deluge, according to the Hindu calculations of the *Jala-pralayam.* We have, therefore, fresh evidence that the Flood of Ogyges and that of Deucalion were only partial inundations, if indeed they are not altogether mythical."

DUTY OF WOMEN

It is laid down in the ancient Hindu Scriptures that women should keep their tongue, mind and body pure, and serve their husbands with devotion. The wife must regard her husband as a God; thus only may they reach heaven in company with their husbands. Women should spend their time in the chanting of sacred hymns and in the worship of their husbands. This is the ideal of a Hindu woman.

VICE OR ADHARMA

This is regarded as the animating spirit of the *Rakshasas* or demons. These demons are evil incarnate, and cannot tolerate virtue in men. They are represented as eternally tempting the virtuous, who, on the contrary, have their refuge in Sri Krishna, who says in the *Bhagavad Gita* :—" I am incarnate on earth in every Yuga to uphold the cause of virtue and to destroy the element of vice."

HINDU PIETY

Nine aspects of piety are enjoined upon good Hindus :—(1) Association with the virtuous; (2) the recitation of sacred hymns and songs; (3) love of God and His goodness; (4) homage done in shrines and holy places; (5) worship of preceptors; (6) solitary *puja* and purification; (7) worship of the devotees of God; (8) constant recital of *Mantras;* (9) universal love and respect to all created beings.

Bathing in the sacred rivers on auspicious occasions such as the Equinoxes (Vishnu Punyakala), Uttarayana, Dakshinayana and Eclipse, is especially beneficial. Amongst the sacred places which are said to possess peculiar merit are Sriparvata (Srisailam), Kedara (in Himalayas), Prayag (Allahabad), Benares, Kurushethra (near Delhi) and Kamalalaya (Tiruvarur.)

In the month of Arpisi or Tula the Nymphs of the river are said to pay a visit to the sacred river Kaveri, and thence to join their lord—the sea. A bath in the Kaveri at this period is believed to be exceptionally beneficial.

Sraddhas are the annual ceremonies performed to propitiate the names of departed ancestors. It is considered a meritorious action on these occasions to provide money for education and for the feeding of the poor. Other means of acquiring merit are through fasting on ceremonial occasions and making gifts.

Everyone is enjoined to perform *puja* and observe seasonal *Vratas* explained already. He who performs *puja* (ceremonial worship) to Brahma acquires acuteness of intellect and

long life; he who does similar honour to Vishnu attains great physical strength; while Siva gives wisdom; Agni cures diseases and the Serpent-god ensures fruitfulness.

ARCHÆOLOGY

The only trace of many of the races, who have either colonised or exploited India from time to time, is now to be found only left in archæological remains, the bare fringe of which has so far been touched by research work. In this province the problem presents less complexity, for it has been a Dravidian territory from time immemorial. Indian architecture is an ancient national art, bound up with the religion and tradition of the people, and nowhere has it been better preserved than in the religious edifices of the country. In the elaboration of minute, intricate and often, extremely fine ornamentation on stone, the Indian art is entirely *sui generis*.

The iconoclastic rule of the Mahommedans caused the artist families of the Hindus, who had previously enjoyed the patronage of the State, to be deprived of all State encouragement and be denounced as infidels and heretics. Many masterpieces of Indian sculpture were mutilated and defaced as being against the precepts of the Faithful, and very few indeed have escaped the ruthless hands of the Mahommedans. For a time, after the Mahommedan power had begun to wane, anarchy and misrule prevailed over the greater part of India. The images of gold and precious metals formed tempting booty, and marauders of this period melted and carried away the treasures. Under such insecurity of life and property, we cannot expect either literary or artistic culture to have flourished, and must be thankful for the few remains that are now to be seen. With foreigners at the head of the State, Indian master-builders were deprived of their employment, and when the British began to adopt first the Palladian, then the Gothic and finally the Saracenic style of architecture now in vogue, the noblest of the Indian arts was degraded to a common trade.

The Indian sculptor models the representation of the deity with attenuated waists and exhibits all the smaller anatomical details so as to obtain an extreme simplicity of contour. The hair, eyes, nose, mouth, sometimes even the teeth and the nails of the fingers and toes are executed nearly always with admirable care and fidelity as laid down in the ancient *Silpa Sastras*. In order that the form of the image may be brought out clearly, the sculptor is recommended to meditate on his model and told that his success will be proportionate to his meditation. No other way, not even seeing the object, will serve the purpose. To help him in his thoughts there are various descriptive and contemplative verses called the *Dhyana slokas*. The standard authorities on the subject state that the artist should learn to depict the image of the gods by means of spiritual contemplation only, as that is the best and truest standard for him. Indian art cares little for a very close study of facts or for anatomical detail.

To make human figures, is said, according to the *Silpa Sastras*, to be bad and even irreligious. It is thought far better to present the figure of a god though it is not beautiful, than reproduce a remarkably handsome human figure. The image constructed fully according to the prescribed proportions is beautiful and yields virtue; otherwise, it takes away wealth and life and daily increases grief. The image, therefore, must be rightly made according to the conventional proportions. The sanction that compels the artist is of a

religious nature. The artist must not bungle with the work entrusted to him. The images of gods yield happiness to men and lead to heaven, but those of men lead away from heaven and produce grief. That image is beautiful which is neither above nor below the fixed proportions. But the images of the gods, even if deformed, are for the good of men. There are many injunctions against the formation of human images.

Mr. Havell says:—" Spiritual contemplation is the key-note of the Hindu art, as it was the art of Fra Angelico and the other great Christian masters; the whole philosophy of Indian art is in these two words, spiritual contemplation, and they explain a great deal that often seems incomprehensible and even offensive to Europeans."

Sir John Marshall, in his *Guide to Sanchi*, writes:—

" The artists of early India were quick with the versatility of all true artists to profit by the lessons which others had to teach them; but there is no more reason in calling their creations Persian or Greek, than there would be in designating the modern fabric of St. Paul's Italian. The art which they practised was essentially a national art, having its root in the heart and in the faith of the people, and giving eloquent expression to their spiritual beliefs and to their deep and intuitive sympathy with nature. Free alike from artificiality and idealism, its purpose was to glorify religion, not by seeking to embody spiritual ideas in terms of form, as the mediæval art of India did, but by telling the story of Buddhism or Jainism in the simplest and most expressive language, which the chisel of the sculptor could command; and it was good because of its simplicity and transparent sincerity that it voiced so truthfully the soul of the people, and still continues to make an instant appeal to our feelings."

M.. Lawrence Binyon, in his *Painting in the Far East*, says:—

" The Indian ideal claims everywhere its votaries and the chosen and recurrent theme is the beauty of contemplation, not of action. Not the glory of the naked human form, to western art the noblest and most expressive of symbols; not the proud and conscious assertion of human personality; but, instead of these, all thoughts that lead us out from ourselves into the Universal life, hints of the infinite, whispers from secret sources—mountains, water, mists, flowering trees, whatever tells of powers and presence mightier than ourselves; these are the themes dwelt on, cherished and preferred."

The French writer Taine, says that as one can only speak to another person in a language with which both are acquainted, so also you can appeal to a man's artistic side by means of some common tradition, feeling and symbolism:—

" The Indian art is, therefore, essentially idealistic, mystic, symbolic and transcendental and cannot as such be judged by the canons of Greek art, the Renaissance or the art of modern Europe, which are all in a greater or less degree naturalistic and realistic."

The London Times in reviewing Vincent Smith's *History of Fine Art in India and Ceylon*, observes:—

" The Four-armed Siva is not a whit more anatomically impossible than the winged Angels or the centaurs which have been represented by the greatest artists of the west—not to

mention those cherubs of Italian Art whose anatomical deficiencies, from the schoolmaster's point of view, gave an ever memorable opportunity to the humour of Charles Lamb. The fact is, that no artist of genius, east or west, has ever cared a straw about anatomy when he had anything to gain by disregarding it. Extra limbs can be badly composed, just as the ordinary number can, but each case must be judged on its own merits; nor is it possible, in dealing with a definitely symbolic work of art, to separate the symbolism from the art so drastically as Mr. Vincent Smith is inclined to do. Nor, again, can the symbolism of one section of the Hindu mythology be justly separated from the rest and condemned as the product of a diseased imagination because it represents certain terrible aspects of Nature, which undoubtedly form a part of the whole and have to be taken into account in any deep and sincere conception of the Universe."

Ananda Coomaraswamy in his *Arts and Crafts of India and Ceylon*, on page 16, 1913 edition, says:—

"Sukracharya says 'Even a misshapen image of a god is to be preferred to an image of a man, however charming. Not only are images of men condemned, but originality, divergence from type, the expression of personal sentiment, are equally forbidden."

In the ancient sculptures, we see indications of the abnormally narrow waist and an expression of the muscular details which are characteristic of those days. At some later period, Indian artists may be said to have abandoned purely naturalistic aims and adopted an ideal of their own devising.

Again, no Hindu idol or image is considered worthy of worship until it has been consecrated by elaborate ceremonies known as *pranaprathishta* or infusing life into the body and *avahana* or drawing the divine force and making it reside in the image. It is only after these necessary preliminaries have been gone through that daily service is rendered to the god. When either the daily services cease or the image becomes defiled by contact with unworthy hands, it must be consecrated again before worship. Great sanctity is attached to the Vedic Mantras recited in the course of the ceremonies. It is only in the presence of such images, thus mesmerised by the force of Mantras, that the sincere worshipper appears to be carried away so entirely as to identify the invisible object of his thought with that which is presented to him before his eyes. The *Sthala Puranas* of the various sacred shrines very reasonably and ingeniously furnish clues to the elucidation of several local peculiarities, though these valuable records are completely neglected, misinterpreted and abused in the present day.

HINDU TEMPLES

Temples are considered to be hallowed ground. They are the great teachers of piety to all classes of persons. They are the centres from which divine blessings issue to the deserving; hence they are said to promote justice throughout the land. It is also laid down that so long as these ancient institutions are duly maintained by the ruling race, there will be prosperity in the country and famine will not visit the land. These sacred shrines, by the splendour of their massive structure and the fine sculptures to be found therein, prompt the worshippers to lead a life of purity and devotion.

The Pope in his telegram to Emperor William on the destruction of Rheims Cathedral says:—

"When you destroy the temples of God, you provoke the divine ire before which even the most potent armies lose all power."

The great temples of India are philanthropic as well as religious institutions. There the poor are fed; there learning is promoted; and religion enjoins obedience even to a foreign ruler who maintains secure these heritages of all the ages.

The more famous of these shrines, built in ancient times in the busiest part of the village or town, are the greatest centres of activity. From early dawn till midnight, they attract large gatherings of people from various parts of the surrounding country. The preservation of temples is, therefore, considered an act of public service.

According to the Hindu conception, there is no space which is not pervaded by God. Temples are the abode of wisdom, and are, therefore, the worthiest place of worship. Worshipping gods in temples infuses into our mind a feeling of divinity. Various minute rules have been laid down regarding temples, and the worship of the gods therein, such as the selection of the site for the location of the temple, the shape and beauty of the images to be installed therein, the time in which *puja* is to be conducted, the kind of food to be offered to the idols, the qualifications of priests, and other details. Worshipping gods in temples is said to purify the heart, to help in the controlling of the passions, and to enable the devotees to lead a pious and virtuous life.

The late Romesh Chunder Dutt sometime of the Indian Civil Service says in his *Rambles in India*:—"India is a land of recollections, and there is scarcely an ancient site of an ancient ruin which does not open up a vista of ancient history and ancient traditions. The Hindu lives in these traditions, and cherishes these recollections."

The famous sixty-three Sivaite devotees obtained the favour of Siva, and their images are also to be seen in Saiva temples. Similarly, the representations of the twelve Alwars are to be found in the shrines dedicated to god Vishnu. Sometimes temples are built over the tombs of the honoured dead to commemorate their deeds. This is supported by the authority of the Puranas, and their evidences are to be found to the present day.

The *Historical Sketches of Ancient Dekkan* writes:—

"One of the most important ancient customs of Southern India revealed by the inscriptions, is the building of shrines and temples over the tombs or in honour of the dead. The literature of the Tamils contains a few references to this kind of practice which, as will be shown below, was generally prevalent in the Dekkan. *Silappadigaram* states that temples were erected in several parts of the Tamil country, nay even in Ceylon and Northern India, to enshrine the image of Kannagi, and thus refers to an ancient custom. In the 10th idyll, Malaipadukadam of Pattupattu, Perungunrur Kousikanar of Iranyamuttam writes that the country abounds in hero-stones planted with inscriptions to celebrate the fame of military men, who have given their lives in fighting to the last with the enemy, even when the whole army was put to flight, thinking it better to die in battle-field than brook the ignominy attending a flight. Similar references to this kind of monuments are found in

Purapporul-venbamalai and Tolgappiyam. Inscriptions discovered in the Kanarese country amply bear testimony to the account given in the Tamil works just referred to. Somé at least of these monuments belong to the 10th century A. D. Men of remarkable deeds; who had earned the admiration and respect of the people during their life-time, such as the Saiva Nayanmars, the Vaishnava Alwars and a few of the kings of Southern India came to be defied in later times. The earliest reference to a temple built on the tomb of a dead person is perhaps the one at Satyavedu in the Ponneri taluka of Chingleput district. Two of the inscriptions of this temple are dated in the 4th and 5th years of the region of the Ganga-Pallava king Aparajita who appears to have flourished in the last quarter of the 9th century A. D. They call the temple Mattangan Palli and this is perhaps to be interpreted as the tomb of Matanga. The word Palli occurring here cannot be taken to mean ' a Jaina temple, because it is still a Siva shrine. Popular tradition connects the temple with the sage Matanga Maharishi for which there is no warrant. At Tirunageswarem near Kumbakonam, there is a mandapa in front of the Nageswaraswamin temple and it contains an inscription of the time of Rajakesarivarman who has been identified with Aditya I. It mentions a shrine of Miladudaiyal Palli. The first part of this name might be connected with the Saiva saint Meypporul-Nayanar, who was the lord of Miladu *i.e.*, the country of which the Capital was Tirukoilur. It may be seriously doubted if the Tirunageswarem inscription refers to a shrine built in honour of the saint, because there is ample evidence in the sculptures found all round the shrine of the goddess in the Siva temple, that there was a big Jaina temple in the place from which these image should have been removed to the place where they are now found. Most of the images are certainly Jaina in their form. Besides the people of Tirunageswarem say that the images in question were removed from a field near a ruined temple. The ruined temple should, therefore, have been a Jaina shrine and it might have borne the name Miladudaiyar-Palli indicating that it was built by a Miladu chief, who was in all likelihood a feudatory of the Chola king of his time.

During the time of Rajaraja I (A. D. 985-1013), the images of the Saiva saints Tirunavukkarasu, Jnanasambandha, Sundaramurthi and his two wives; Siruttonda and his father and son; and several others were set up in the big temple of Rajarajeswara built by him at Tanjore. The large number of images set up shows that the worship of the dead great, had become quite common at the end of the 10th century A. D. and the beginning of the 11th. One of the inscriptions of the Siva temple at Tondamanad near Kalahasti in the Chittoor District, is very interesting to note in this connection. It registers the fact that the temple which bears the record under reference was erected as a *pallipadai* (*i.e.*, a memorial over the remains) of the king who died at Tondaiman-Arrur. Since the place itself is called by the name Tondaiman-Perarrur, there is little doubt that the king on whose behalf it was built died in the place and the temple was probably raised over the place of his burial. The king here referred to is spoken of, in an inscription at Tirumalperu, as the immediate predecessor of Parantaka I, indicating clearly that he is identical with Aditya I. The Melpadi inscription of Rajaraja I states that the temple of Arinjeswara was erected as a *pallipadai* to the king who died at Arrur. From the very fact that the temple was erected in a place different from where died, it is certain that there is a clear reference to the construction of a shrine in honour of the dead king, not being on his tomb but far removed from the place of burial."

Many of the great temples of Southern India are of the genuine ancient Hindu style of architecture. Most of them exhibit, however, more recent extensions and modern construction, while the deity in the sanctum is invariably allowed to remain as in the days of old. The local shrine of the chronicle or *Sthala Purana*, refers the original foundation of each shrine to some remote period, very commonly to some preceding Yuga.

In the case of the Dravidian temples, the main shrine is situated in the centre and the other accessory buildings stand inside a long rectangular enclosure divided by a high cross wall into two courts, which, according to the importance of the shrine, may amount to as many as seven, and are in such cases styled the *sapta prakaras*. The eastern, or the entrance court, is entered by a lofty *gopura* or tower which forms a conspicuous feature at the outset. The lower portion of the *gopura* up to the lintel and cornice over the high entrance gateway is of stone structure, ornamented with pilasters and niches or projections from the main walls. An ornamental base runs around a cornice surmounting the lower storey. The massive wooden gates, studded with large nails, are placed about a third of the depth of the passage from the front. The superstructure consists of several storeys, each of them being of smaller area. In early examples these are constructed of stone, but in later structures they are constructed invariably of brick. The lowest of these is entered by a narrow outer staircase from a chamber raised a few feet on each side of the gateway. In each of these chambers is to be found a massive square pier ornamented on the lower part by plaited bands, rosettes, pateras and other floral designs. Above this lower chamber is another similarly situated. The floors above the entrance are reached by ladders through a gangway on the floor. The gopura, or entrance leading to the court inside, is considerably lower in elevation than the eastern or entrance one. The tower or *Vimana* on the shrine is almost to its very top ornamented with plaster figures. An ornamental base course, which runs round the open sides of the central shrine, raises the floor several feet above the court. This base is likewise ornamented with dancing figures, rows of elephants and other works of art. The floor is on three levels, the highest of which is the innermost. The piers, which in general are alternately square and polygonal, are surmounted by a deep circular moulded capital with a square abacus. The square portions are covered with mythological figures. A deep cornice runs round the exposed sides of the central shrine and the ceiling is plain with a flat stone terrace.

The principal shrine of the temple stands near the inner or the central court. Its plan consists of a small square or rectangular cell or chamber, called the *garbhagriha* or the sanctum, for the image, which is enclosed in a square building, leaving a covered *pradakshina* or space for the devotees to go round. In front is a passage or double chamber forming the *ardhamandapa*. This latter building is square or rectangular with a door on the sides and with lofty piers inside. In advance of the ardhamandapa is what is called the *mahamandapa*, consisting of a pillared building with entrance doors and steps on three sides. Besides these two mandapas in front of the central shrine, there are other and more spacious ones, with a *dais* in one end for the god to be placed on and decorated during festival occasions. On either side of the front entrance of the ardhamandapa are to be found two colossal figures of *dwarapalas* and the two side entrances have ornamental doors likewise. Closeby the inner door of the shrine stand also similar figures of

dwarapalas. An ornamental base surrounds all these buildings. Fine rectangular perforated stone windows of various designs are often seen on the sides of both the anti-chambers. In front of the sanctum is located the Bull in the case of Siva temple and the Garuda in the shrines of Vishnu with the platform or *bali-peetha* and the *dwajastambha* or the flag staff. The principal features of temples are the following :—

(1) The *Garbha Griha*, or the cell containing the sacred deity, with a *vimana* or tower over it.

(2) *Mandapas*, or pillared halls, in front of it.

(3) *Gopuras*, or the entrance towers, opening through the walls enclosing the vimanas on all sides generally, but with special reference to the east.

(4) The *verandah*, or the *tirumalapatti*, attached to the inside walls of the *pradakshina*.

(5) *Tirthas* (tanks and wells), held sacred for purposes of bathing.

(6) Subsidiary shrines dedicated to various other minor gods, each in its appropriate place.

According to the *Agamas*, in dealing with the repairs of temple buildings very great care has to be exercised when such ancient structures stand in need of repairs. If any stone happens to be broken, it should be replaced with same quality of stone, having the same colour and architectural features as the one that is replaced. New works of art should not be introduced on any account. Under these circumstances, a building that has a broken pier or a lintel should not be dug out to its foundation, or a new one put up in its place.

It is an admitted fact that temple building was a customary religious act amongst the ancient Hindu kings. There is a saying of the famous Tamil poetess AUVAIYAR that men ought not to live in places where there are no temples; and the TEVARAM also mentions that places without temples are unfit for purposes of residence, as they are merely deserts. The poet NARKKIRAR says, "God is pleased to preside in places where festivities are observed faithfully, where devotees pray earnestly for Him, in the confluence and banks of rivers, in the heart of towns, at the meeting place of 3 or 5 streets, under the shade of trees planted in the centre of the village, and in cow pens." Hence the popular saying is "No temple, no village." So in ancient India each place of habitation, whether a hamlet or a city, had to maintain its own temple for the prosperity of the inhabitants.

With the Hindus, science appears to have gone hand in hand with religion and the religious dictates are full of sanitary principles though one has to take the trouble of going deeper to recognize them. Even an atheist cannot deny that the Hindu temples contribute to the health of the inhabitants of the place. Occupying as they do the central part of the city and covering an immense area they contain a large quantity of fresh air which is so necessary for the health of the citizens. The time-honoured practice of fixing iron *Trisulas* or tridents in front of the shrines, copper *Kalasas* or pinnacles over the high towers, etc., is analogous to fixing a lightning conductor. Again the existence of tanks

in the temples with a garden closeby affords an ample supply of good water. In some of the temples the tanks are surrounded with colonnades and spacious mandapas which afford ample room for the sojourn of the pilgrims visiting the shrine from distant places. In cases of the smaller temples, the tanks are situated on the outside but as close to the shrine as possible. The preservation of the temple gardens and the rearing of large trees and flowering plants therein, purifies the air in the locality. Not to speak of the sanitary advantages, there is the additional beauty and elation of the spirit that is afforded to us at beholding such spacious and ornamental structures. Therefore it is that in the formation of towns and villages, separate sites are set apart for the temple and even for its subsequent expansion.

Professor Geddes, who visited India under the patronage of the Government of India, observes :—

" That India, and particularly South India, was, and this up to a not so remote past, one of the greatest city-making regions of the world, is ever being more plainly re-established by the investigators of books and of buildings alike. In India cities have mostly grown round temples. The mutual attraction of temples to national surroundings, and of cities to temples have been the chief factors in the growth and development of city life in India."

The *Historical Sketches of Ancient Dekkan* mentions :—

Of all the institutions of Southern India, the most important was the temple. During the early days *i.e.*, long before the advent of the Muhammadans, each big village could boast of an excellent temple built in the old style and picturesquely situated within a radius of one or two miles from the village in a very fine and ever-green grove of plantains, cocoanuts and areca-palms with a tank of crystal water just in front of it. Novel as this idea may seem, it is not far from the truth. If we look at some of the most ancient temples of Southern India such as the Vedaranyeswara, Vataranyeswara, Svetavaneswara, Madhyarjuneswara and the like, the fact will become quite evident. All these temples were so-called because they were situated in groves adjoining villages—not in villages themselves. Even at the present day, after a lapse of several centuries, it will not fail to strike even a casual observer that the temples are at a little distance from the habited villages. Though in later times the size and capacity of the temple increased several-fold by the ever new additions of spacious halls, of the innumerable shrines for minor deities erected in the covered verandah, of the huge *prakara* walls built round the central shrine, one within the other and of the towering *gopuras* which attract the eye of the traveller even from a distance and which the charitably disposed well-to-do persons loved to erect by expending enormous sums of money, the original structures, shorn of all later improvements, modest as they were, were not without a history of their own, memorable enough to be sketched by the gifted.

The earliest form of a temple consisted of three parts *viz.*, the *garbhagriha i.e.*, the innermost apartments of the central shrine with two *mandapas*, one in front of the other. The middle portion called the *antarala-mandapa* is a passage leading from the more spacious outer *mukha-mandapa* into the central shrine. While the worship was being conducted in

the central shrine, the devotees gathered together in these two *mandapas* and outside of them. All round this temple structure of three stages which was known by the name of *traiyanga*, there were niches provided on the outside walls to accommodate some principal deities. The structure itself was built of five parts or *angas* called the *panchanga*. The five parts are known by the technical names *kandappadai*, *kumudappadai*, *jagadippadai*, *uttiram* and *vimanam*. In the central shrine of a Siva temple, generally, a linga is found and this is sometime replaced by stone images of Siva and Parvati comfortably seated together on a well-decorated pedastal. The *linga* and *avadai* within which it is fixed, represent the *purusha* or the universal spirit and the *prakriti* or primival matter and thus establish the idea of the evolution of the manifested world by their combination, resulting in a variety of forms. This idea it is that is prominently brought into the minds of the innumerable devotees that stand before the shapeless image wrapt in silence, perceiving how inseparably soul and matter are united together in this world of changes. The spontaneous outburst of thousands of stirring hymns of the pious leaders of the Saiva creed embodied in the Tamil *Devaram* often refer to this aspect and amply bear testimony to the object with which the images were enshrined in temples. In the central shrines of *Vishnu* temples, there are invariably placed huge sculptures of one form or another of the several manifestations of Vishnu with a number of attendant deities with whom He is said to have been associated in the incarnations which He had taken in order to put an end to the cup of misery or the misdoings of the wicked when unrighteousness reigned supreme in the world. The *puranic* stories regarding them are picturesquely delineated in the images enshrined in these temples and the devotees are made to profit by them. The niches accommodate in them the various forms assumed by the Almighty and furnish a visible explanation of the fund of knowledge stored in ancient lore. Such are the *Lingodbhava*, *Dakshinamurti*, *Ardhanariswara*, *Mahishasuramardhani* and the like. To these were added the images of the principal devotees themselves, who by their perfect abstinence from the worldly ways and search after the imperishable one, praised in the books, by a severe penance, renouncing the pleasures of life, even to the utmost, had come to acquire a halo of divinity and regarded as the first servants of God. These are the Nandi, Bhringi, Chandesa and others. In this connection, it may be pointed out that all transactions connected with Siva temples were done in the name of Chandesa, who is expressly stated to be the first servant of God. It was in his name that the sale of temple lands took place. It was he also that purchased all lands for the temple, leased them out or received the moneys paid into the temple treasury. Not a single Hindu is unaware of the life of this sage as vividly portrayed in the *Periyapuranam* of Sekkilar. Various places of the Dekkan, connected with the lives of these sages, celebrate special festivals which keep alive their memory and the miracles popularly attributed to them. Thus at Kalahasti, Tiruvalangadu, Chidambaram, Tiruvarur, Shiyali, Tiruchchangattangudi and others, prominence is given to the devotees of Kannappa Nayanar, Karikkalammai, Nanda, Manu-Chola, Jnanasambanda, Siruttonda among the Saivas; Poygaiyalwar, Budattalwar, Peyalvar, Tirumangai, Tirumalaisai, Nammalwar and others among the Vaishnavas. Many more instances may be given, but this will suffice to point out how useful information could be collected from lithic records of what are recorded in books. To return to our subject, we may state that in the grandeur of the massive shrines and in the exquisite sculptures, which strike the imagination in a way that could not

be done by any other means, the temples of Southern India taught the people for centuries, lessons of purity and devotion.

* * * * * *

The temple was in ancient times the busiest part of all the places in a village or town. From the early dawn till midnight we could see there, gathered from far and near, crowds of people, rich and poor. Bound by agreements, a number of shepherds and other classes of men, who were left in charge of land, money or livestock, which formed the donations made to the temple, brought to its court-yard, at fixed hours, ghee for burning lamps or for feeding Brahmins, flowers and garlands to the God, rice for offerings, cleaned and pounded several times, fruits of various kinds and vegetables, sandal pastes and incense, scents such as *pachchaikarpuram*, musk, rose-water, etc., and in short all the requirements of the temple and gave them away to the authorities according to the terms of contract by which they were put in possession of temple holdings. In this connection, we may quote the words of one such contract which runs thus :—

" If he (the donee) dies, absconds or gets into prison, fetters or chains, we, all these aforesaid persons (the sureties of the donce) are bound to supply ghee for burning the holy lamp as long as the sun and the moon endure." The contents of two other similar documents may also be taken note of. The first of them is the Sirpur inscription which registers a grant of villages for the maintenance of alm-houses, the repairer of breaks or cracks in the temple, the supporting of the servants of the sanctuary and for the Brahmanas versed in the three *Vedas :* Rig, Yajus, and Saman. The record enjoins that the sons and grandsons who succeed the Brahmin donees should be such as offer sacrifice to fire and know the six supplements of the *Vedas*, as are not addicted to gambling or other bad associations, as have their mouth clean and are not servants. If they did not answer or possess the above qualifications and if one dies also, such should be removed and in their places other Brahmins possessing the stipulated qualifications should be appointed. The substituted persons shold be chosen from among the relations of the unqualified men and should be advanced in age while being learned at the same time. They must be appointed by their consent alone and not by an order of the king. The second states that in place of those donees (of shares allotted for the performance of specified services in temples) who die or emigrate, the nearest relatives of such persons have to receive the grant and do the service. In case the nearest relatives of such persons are not qualified themselves, they have to select others who are qualified and let them do the service receiving the remuneration provided for. And if there were no near relations to such persons, the other incumbents of the service have to select qualified persons for doing the same and the person so selected shall receive the remuneration in the same way as the person whom he represented had received it before.

Persons who held temple lands on lease were bound by agreement to bring to the court-yard of the temple the stipulated quantity of paddy or rice, free from dust, chaff and unripe grains and give them in heaped measures. It can be gathered from the wording of the documents that they have to bear the incidental charges such as the wages of those who have to carry them to the temple and the tolls. In the temples, labour was divided; each

one had to do a particular duty assigned to him and for which he received a remuneration. Here in a spacious *mandapa* so constructed as to accommodate a large concourse of people, sitting on a pedestal in a prominent place, a famous scholar chanted the hymns of the *Vedas* and expounded them to his ardent hearers. There in another *mandapa* the great epic *Mahabharata*, which had moulded the life and character of the Hindus for ages was read and explained to the people. The *Dharma-sastra* embodying the rules of right conduct, the *puranas*, grammar, rhetoric, logic, astrology, astronomy, medicine and other special sciences were taught to those who thronged to learn them.

In the temple at Tiruvorriyur, *Vyakarana*, *Somasiddhanta* and Panini's grammar were taught. There are references also to the recital and teaching of *Prabhakara*, *Rudra*, *Yamala*, *Purana*, *Sivadharma*, *Panchanga*, and *Bharata*. Lands were granted to learned scholars and their future generations as *Vedavritti*, *Bhattavritti*, *Vaidyavritti*, or *Maruttuvapperu*, *Archanavritti* and the like. From all these it would be clear that the temple was the seat of free learning in ancient times and it was also the place where charities of every description were conducted. A record of the 12th century A. D. states that a big hospital existed at Tirumukkudal in the Chingleput district provided with a number of beds for the sick, with nurses to attend on them, with men to fetch fuel and medicinal herbs, with a good stock of many a patent remedy and with doctors, cooks and others. There is not the least doubt that other temples of the south had similar provisions. Among the Tamil hymns sung in temples, we may note that those of the *Devaram*, *Nalayiraprabhandam*, and *Tiruvachagam*. References to the recital of the *Tiruppalandu*, *Tiruvaymoli*, *Tiruchchalal*, *Tiruvembavai* and *Tiruppadiyam* are often found in inscriptions. Among the musical instruments that were in use in ancient times, we may mention besides *Mattalam*, *Karadigai*, *Segandi Kaimani*, *Parai* and *Sangu* already noticed, *Yal* or *Vinai*, *Kulal*, *Udukkai*, *Kudamula* and *Kalam*. In the temples of Southern India there was invariably a spacious *Rangamandapa*. On almost all days, dancing was practised here and on special occasions dramas were staged. The latter were divided into acts and scenes and the former consisted of several varieties of popular amusement conveying religious instruction. Besides being the scene of all the aforesaid activities, the temple was the principal feeding house of the village. All strangers, ascetics and men of learning were fed sumptuously in the temple. Fruits, ghee and sugar were largely used and people were served with several kinds of boiled preparations from raw vegetables by the addition of condiments such as pepper, pulses, mustard, turmeric, cumin, salt aud tamarind, along with a few others, fried in ghee. Chillies did not go into their preparations, but asafoetida was largely consumed. Ancient inscriptions reveal the method of preparing several varieties of special dishes which are rarely done at present. For festive occasions, ample provisions were made and a large number of people fed. These occasions were not few and we give below some of those of Siva temples :—

1. *Vishu* in the months of Sittarai and Aippisi.
2. *Visakha* in the month of Vaigasi.
3. *Puram* in Adi.
4. *Sravishtha* in Avani.

5. *Satabhishaj* in Purattasi.
6. *Krittika* in Kartigai.
7. *Arudra* in Margali.
8. *Pushya* in Tai.
9. *Makha* in Masi.
10. *Uttara-Phalguni* in Panguni.
11. *Sankranti* in the two *Ayanas*.
12. The hunting excursion of the god, the *rathotsava* or the car festival, the *vasantotsava* and the like.

Most of the festivals enumerated, continue to be observed even at the present day; but they appear to have been more elaborate in the past and that on these occasions a large collection of men were fed free.

The temple was also the place where ancient kings performed their *tulabhara* and *hiranyagarbha* ceremonies which attracted crowds of people from all parts of the kingdom. The greatest of the Chola kings *i.e.*, Rajaraja I had his *tulabhara* ceremony performed in the Sivayoganathaswamin temple at Tiruvisalur in his 28th year of reign *i.e.* in A.D. 1013. On the very day, his queen Dantisaktivitanki *alias* Lokamahadevi passed through a gold cow in the same place. It is stated in the Tamil work *Koyilolugu* that Jatavarman Sundara-Pandya I (A.D. 1251–71), the greatest of the Pandya kings, built several *tulapurusha-mandapas* in the Srirangam temple and had his *tulabhara* ceremony performed there, several times. Many of the Vijayanagara kings had the same ceremony done in the temples at Srirangam and Conjeevaram. Almost in all the temples visited by the South Indian Kings, special festivals, called after their own names, were ordered to be conducted annually on the asterism of their birthday and rich endowments were made for them. To secure merit for the dead, to get success in a field of battle, to be rid of some sickness from which one was suffering or for obtaining prosperity, wealth and happiness in life, offerings were made to propitiate the god. On these occasions, the images in temples were bathed in 108 pots of water to the accompaniment of the chanting of the Vedic hymns, were smeared with sandal-paste and taken in procession."

Dubois in his *Hindu Manners, Customs and Ceremonials* says :—

" The structure of the large temples, both ancient and modern, is everywhere the same. The Hindus, devoted as they are to ancestral customs, have never introduced innovations in the construction of their public edifices. Their architectural monuments, such as they exist to-day, are probably better examples of building as practised by ancient civilized nations than the ruins of Egyptians and Greeks, concerning which European scholars have so much to say.

The entrance gate of the great pagodas opens through a high, massive pyramidal tower, the summit of which is ordinarily topped by a crescent or half-moon. The gate faces the east, a position which is observed in all their temples, great and small. The pyramid or tower is called the *gopuram*.

Beyond the tower is a large court, as the farther end of which is another gate, opening like the first through a pyramid of the same form, but smaller. Through this you pass to a second and smaller court, which is in front of the shrine containing the principal idol.

In the middle of this second court and facing the entrance to the shrine, you generally see upon a large pedestal, or within a kind of pavilion open all sides and supported by four pillars, a coarsely sculptured stone figure, either of a bull lying flat on its belly, or of a *lingam*, if the temple is dedicated to Siva; or of the monkey Hanuman, or of the serpent *Capella*, if it is a temple of Vishnu, or of the God Vigneswara; or may be of some other symbol of Hindu worship. This is the first object which the natives worship before entering the shrine itself.

The door of the shrine is generally low and narrow, and it is the only opening which allows a free passage of air and light from outside, for the use of windows is entirely unknown in the Peninsula. The interior of the shrine is habitually shrouded in darkness, or is lighted only by the feeble flicker of a lamp which burns day and night by the side of the idol. One experiences a sort of involuntary shock on entering one of these dark recesses. The interior of the shrine is generally divided into two parts, sometimes into three. The first, which may be called the nave, is the largest, and it is here that the worshippers assemble. The second is called the *adytum*, or sanctuary, where the idol to whom the shrine is consecrated is placed. This chamber is smaller and much darker than the first. It is generally kept shut, and the door can be opened only by the officiating priest, who, with some of his acolytes, has alone a right to enter its mysterious precincts for the purpose of washing and dressing the idol and presenting the offerings of the faithful, such as flowers, incense of sandalwood, lighted lamps, fruit, butter-milk, rich apparel, and jewels.

Some of the modern Hindu temples are vaulted, but most of them have flat roofs supported by several rows of massive stone pillars, the capitals of which are composed of two heavy stones crossed, on which are placed the beams, also of stone, which extend through the length and breadth of the building. The beams again are covered horizontally with slabs of stone, strongly cemented to prevent leakage. Whether the object be to make these buildings more imposing and solid, or to preserve them from the danger of fire, wood is never employed except for the doors.

The *adytum*, or sanctuary, is often constructed with a dome, but the building as a whole is generally very low, and this destroys the effect of its proportions in a striking degree. The low elevation; the difficulty with which the air finds a way through a single narrow and habitually closed passage; the unhealthy odours rising from the mass of fresh and decaying flowers; the burning lamps; the oil and butter split in libations; the extrement of the bats that take up their abode in these dark places; finally, and above all, the fetid perspiration of a multitude of unclean and maladorous people;—all contribute to render these sacred shrines excessively unhealthy. Only a Hindu could remain for any length of time in their heated and pestilential precincts without suffocation. (The Abbe nowhere remarks on the burning of camphor, which plays so conspicuous a part in all Hindu worship, and which acts at the same time as a disinfectant.)

MURTIS IN TEMPLES

According to orthodox Hindu philosophy the God in temples is nameless and shapeless. As Omnipotent, He is styled *Brahman ;* as all powerful, *Paramesvara ;* as the destroyer of sins, *Hari.* Birthless He is, yet as the author of all, He is styled *Svayambhu.* As the ultimate receptacle of the whole Universe, He is called *Narayana ;* as the Destroyer of *Samsara* or the ties of the world, He is called *Hara ;* and as Omnipresent, *Vishnu.* As the life-giving force, He is styled *Omkaresvara ;* as capable of knowing everything through intuition, He is called *Sarva ;* and in tribute to His undisturbed mind, He is known as *Siva.* As coverer of all space, He is known as *Vibhu ;* and as removing all grief as *Taraka.*

God is all-powerful and all-knowing. Worship of Him alone leads to eternal bliss. He is invisible, but such a conception of the deity transcends the mental horizon of the unlearned and unintelligent masses. It is for them that temples are built, with representations of God in His various aspects, each of which exhibits a definite phase of His illimitable greatness. Most of the images in the Hindu temples represent the several *Avataras* of God, each of which was assumed for a definite purpose.

The five elements are worshipped by Hindus as Gods, especially in specified seasons of the year ; the 18th Adi or Ashada (June-July) is the day for *Appu* or water ; the 4th day after the full-moon in the month of Avani or Sravana (July-August) for the earth ; the Sarasvati puja day for *Vayu* or the air ; during the asterism of Krittika in the month of Karttika or Pausha (October-November) for *Tejas* or fire ; and the Sankranti day for *Akasa* or ether.

The festival of burning Kama (the element of desire) is observed all over India. Figures of Manmatha and Rati (Venus and Adonis) are worshipped and then placed on a bonfire and burnt. The resultant ashes are smeared on the brows by the devout. Manmatha was burnt to ashes by Siva on the full-moon day of the month of Panguni (March-April).

Festivals are also observed in honour of Mari, Kali and Sasta. The propitiation of these deities is regarded as a precaution against epidemic diseases, like cholera and small-pox.

The *Agamas* that treat of the rituals and other ceremonies to be observed in the temples, mention three requisites for a town or village, namely, *stala* or soil, *tirtha* or water and *murti* or deity. Unless the place satisfies these three essentials, it is not recommended as a place of habitation. There are again, particular trees which are attached to the temples in different localities. These trees are known as *stala vrikshas.* Some of these features frequently contribute towards the naming of the place.

The offerings are made to the Gods in the temples for the happiness and prosperity of the devotee and his family. It is laid down in the ancient books that those who erect or rebuild temples not only reap the benefit themselves for their virtuous actions but also help to liberate their deceased forefathers in the other world.

TEMPLES AS EDUCATIONAL INSTITUTIONS

That in the good old days the temples of South India served the purpose of educational institutions is supported by inscriptions engraved on the walls of several temples and those so far noticed are made mention of in the annual reports of the Epigraphical Department. According to these reports, which contain a fund of information on the subject, we find that not only these institutions served a social and religious purpose but also were of educational value. The reading of Epics and the recitation of other important Hymns formed an item which enabled people to faithfully follow their religion without which any education imparted to Hindus cannot be said to be a success.

The sacred utterances of the Saiva saints that go by the name of *Tevaram* and those of the Vaishnava saints named *Tiruvoimozhi* acquitted the sanctity of the Vedas in the eyes of the Tamilians. These utterances had, during the course of a few centuries since the authors of the Hymns Sambhandar, Appar and Sundaramurthi—had passed away went into oblivion and their rescue is attributed to a devotee Nambiandarnambi of Tirunaraiyur, near Chidambaram. This boy devotee belonged to the class of *Archakas* or temple worshippers. His devotion was considered so great it is said, that the Vinayaka of the place yielded to his request to eat a dish of rice offered by him ! ! The then Chola king at Tiruvarur, Tanjore District, Rajaraja-Abhayakula Sekara, identifiable with Kulottunga I, according to the researches of the Madras Epigraphical Department, hearing this miraculous proceeding, went to this devotee and applied for his securing these Tamil scriptures of *Tevaram* songs through the blessings of that God. Accordingly he learnt that they were preserved on palm leaves in one of the rooms on the South-west corner of the second *prakara* of Sri Nataraja temple at Chidambaram. The king with his devotee proceeded thither and had the room examined and found heaps of palm leaf manuscripts, much of which had been eaten by moths. When in anxiety for this serious loss of religious literature an aerial voice made it known that such of them that are valuable for the then age alone were preserved *i.e.*, out of 16,000, 49,000 and 37,000 songs of Sambhandar, Appar and Sundarar only 384,312 and 100 were available then. These were subsequently printed. Again in 1918, 11 more have been found engraved in the stone of the temple at *Tiruvidavayil* in the Nannilam Taluk of Tanjore District and the Epigraphical Report for the year 1917-18 says:—

"This is the first instance in which the *Tevaram* verses are found engraved on the walls of a temple, whose existence was brought to my notice by Mr. Jagadisa Iyer, Manager, Office of the Archaeological Superintendent. . . The script in which the epigraph is incised may be roughly assigned to the 12th century A. D., just the time when the other *Tevaram* hymns were collected. The method adopted in the treatment of the subject matter of the hymn is quite characteristic of the saint (Gnanasambhanda) to whom it is attributed in the inscription inasmuch as one half of each verse describes the God and the other half furnishes a description of the place."

On the west wall of the central shrine of the Sundareswara temple at SENDALAI (or Mannar Samudram) near Tanjore known in inscriptions as Chandrasekhara-Chadurvedimangalam is an inscription relating to Chola king Ko-Parkesarivarman *alias* Rajendra Chola

which provides for the recitation of the *Bharata* in a mantapa within the temple. The ancient name of the temple was Perundurai.

The north wall of the central shrine of Sri Nageswara in KUMBAKONAM bears a record dated in the 3rd year of Parakesarivarman relating to the expounding of the *Prabhakaram* which is the name given to one of the famous commentaries on the Purva-Mimamsa-Sutras. It formed a new school of philosophy called Prabhakara-mata after its expounder, the great Prabhakara, whom the Epigraphist to the Government of Madras infers should have lived early in the 8th century.

The west wall of the first *prakara* of the Adipuriswara temple at TIRUVOTTIYUR near Madras bears an inscription of Chola King Tribhuvanachakravartin Konerimaikondan (Kulottunga III) providing for the maintenance of the pavilion called Vyakarna-dana-Vyabhyana-Mandapa within the temple, for the up-keep of the teachers and pupils who studied grammar there, and for the worship of the God Vyakaranandana Perumal Siva who in this very *Mandapa* is supposed to have appeared before Panini Bhagavan for 14 continuous days and to teach him the first 14 aphorisms with which the Panini's grammar begins.

On the east wall of the first *prakara* in the Venkatasaperumal temple at TIRUMUKKUDAL (Chingleput District) is a record of Chola king Rajakesarivarman *alias* Virarajendra dated in his fifth year relating to the maintenance of a school in the Jananamandapa within the temple for the study of the Vedas, Sastras, Grammar, Rupavatara etc., a hostel for students and a hostel (*atulasalalai*) or *aturasala*. The students (*Sattirar*) were provided with food, bathing oil on Saturdays and with oil for pups. The hospital was named Virasolan and was provided with 15 beds for sick-people. The items of expense set apart for their comforts are: rice, a doctor in whose family the privilege of administering medicines was heriditary, a surgeon, 2 servants who fetched drugs, supplied fuel and did other services for the hospital, 2 maid servants for nursing the patients, a general servant for the school-hospital and the hospital. The medicines required for one year were stored, water from Parambalur scented with cardamom and khas. Khas roots was supplied to the inmates of this institution.

On the north wall of the central shrine in the Alagia Narasingha Perumal temple at ENNAYIRAM near Villupuram, South Arcot District, is a record of Chola king Parakesarivarman *alias* Rajendra Chola providing for the recitation of *Tiruvoymozhi* and for the maintenance of the educational institution in which the Vedas, Vyakarana, Mimamsa and Vedanta were taught.

On the west wall of the first *prakara* of the Bhuvaraha Perumal temple in SRIMUSHNAM, South Arcot District, is a Telugu record quoting from the *Srimushnamahatmaya* or the local chronicle of the place the merit to be obtained in performing the 12 monthly festivals of the year to be conducted when the sun is in the different signs of the Zodiac. This also prescribes the processional vehicles to be used and offerings to be made on these occasions.

On the second gopura of the Gramárdhanatheswara temple at ELVANASUR, South Arcot District, is a record dated the 17th year of Vikrama Chola (A. D. 1135) making provision for the recital every Sunday of the hymn '*Tiruchchalal*' of Saint Manikkavachakar, who according to the report of the Madras Epigraphical Department for the year 1906-1907, page 68 was a contemporary of Pandya king Varaguna that ascended the throne in A. D. 862. Elvanasur in the taluk of Tirukkoyilur was known in ancient days by the name Solakeralachadurvedimangalam or Irayanariyur.

On the south wall of the central shrine in the Karkotakeswara temple at KAMARASAVALLI in the district of Trichinopoly is an inscription dated in the 13th year of Chola king Raja-Raja I relating to the recitation of *Talavakarasamaveda* during the night preceding the day of the *Tiruvadirai* festival in the month of Margali, before the God started for the second bath. Each reciter was fed and also paid 1 1-4 *kalanju* of gold. Details of the method of recitation are also given.

That temple charities were not exclusively meant for the ceremonials alone but also for scientific (sastric) and religious (vedic) education is further proved by an inscription in the Varadaraja Perumal temple at TRIBHUVANI near Pondicherry of the French Dominions and this place was called Tribhuvanamahadevi-Chadurvedimangalam. It is dated in the 30th year of Rajadhiraja 1 (2nd March, 1048) for reciting the *Tiruvoymozhi* and for teaching Rig-veda, Yajur-veda, Chandogosama, Talavakarasama, Apurva, Vajasaneya, Bodhayaniya Satyashtaadha Sutra and for the expounding of the Vedanta, Vyakarana, Rupavatara, Bharata, Ramayana, Manu-Sastra and Vaikanasa-sastra.

On the west and south walls of the mandapa in front of the central shrine in the Viswanadaswami Temple at TENKASI (in Tinnevelly District) is record of the Pandya king Vira-Pandya deva dated *Saka* 1384 (A. D. 1462) registering the gift of houses and shares in the village of Vira Pandya Chadurvedimangalam to 24 Brahmanas for reciting the Vedas, reading the *Panchanga* (the Indian Calender) and Puranas.

On the south wall of the first *prakara* of the Natarajaswami shrine in the Vataranyesvara temple at TIRUVALANGADU is an inscription dated in the 1322nd year of Kulottunga III (Tribunavanaveradeva) A. D. 1178 to 1215, which registers an endowment by Aranilaivisagan Trailokyamallan Vatsarajan of Arumbakkam who rendered the *Bharata* into elegant Tamil and found out the path of Siva (the Saiva creed). This translation of the epic *Mahabharata* does not survive to this day. Three Tamil versions of the epic are known *viz.*, the earliest by Perundevanar called *Bharatavenba*. Perundevanar might have lived in the 9th century A. D. Villiputturalvar has also translated ten *parvas* of the epic. His date has been fixed to the 15th century. The latest standard Tamil translation is by Nallapillai, who is believed to have lived in the 18th century.

INSCRIPTIONS IN TEMPLES

The Madras Presidency is specially rich in inscriptions on stone and copper. There is scarcely a village of any size but has at least one temple, indeed, as according to the

Sastras no village is complete without one temple at least. Almost every temple has one inscription, and the largest temples, such as those in the south, have hundreds. The inscriptions recorded in temples supply us only with dates for the several charities made, and occasionally also for the construction of certain mandapas or halls, tanks, etc., subsequently put up. Some of them date from the earliest historical times, such as those at Conjeevaram, Srirangam, Tanjore, etc., south of the City of Madras. The greatest donors to religion who have left their mark in temples everywhere through the length and breadth of the Madras Presidency, and indeed much further beyond it, such as in Mysore and elsewhere, are the Cholas, the Pallavas, and the Vijianagar kings. Almost every temple of any size has one or more records of their acts of beneficence.

In the opinion of Doctor Burgess, " Inscriptions are of course most useful, but they have to be used with caution, for we do not always know whether they have not been added at some period of restoration or addition, long after the original work was finished, or whether they belong to some previous structure demolished to make room for that which may be under consideration."

These inscriptions are sometimes cut on the walls around the sanctum of the God on pillars of the temple, and in other instances are on detached stones set up in some prominent place in the courts. It can, therefore, be easily imagined what a wealth of historical information lies scattered throughout the whole of this part of the country. Early in the eighties, when the archæological survey was formed and an epigraphical branch attached to it they took up the work of collecting these records. Since then many thousands of inscriptions of all ages have been collected and stored in the Office of the Assistant Archæological Superintendent for Epigraphy. Some of these records have been published in *South Indian Inscriptions*, in the *Epigraphica Indica* and elsewhere, but the great bulk have as yet never been published.

The inscriptions recorded in temples generally supply us only with dates for the several charities made; and occasionally also for the construction of certain mandapas and tanks subsequently put up. They do not therefore give us any clue as to the origin of the main shrines or of the connected structures. This is always the case with the majority of South Indian temples and the reason for omitting such an important piece of information regarding the foundation of the temple, is apparent. Every temple has necessarily to recognize as almost a tenet of Hinduism that the Gods worshipped within are " ancient " *(Purana-Dampati)*. There is also a common saying that the origin of Gods, saints and rivers ought not to be gone into ; for the enquiry may often lead to undesirable revelations ; the temple may happen to be a tomb originally ; a saint may be but a miserable man or low birth, and a sacred river at its source may be only a dirty little pool. Consequently, for securing great antiquity to the God, so old as even to be worshipped by Sun, Moon of other early sages, people purposely avoid giving the date of consecration of the temples.

CHAPTER I.

MADRAS.

TRIPLICANE.

Among the shrines of the City of Madras, the most important is the temple of Parthasarathi,[1] (Figs. 1 to 3) the charioteer of Arjuna, the great Pandava chief. The Sri

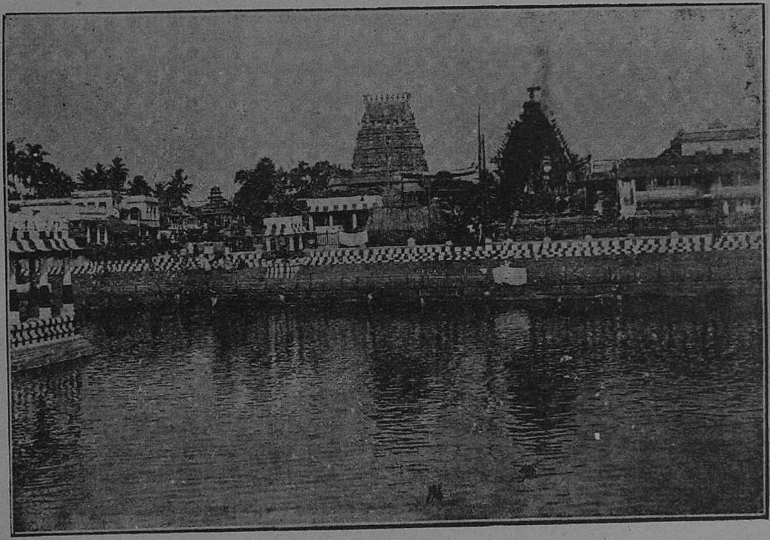


Fig. 1.—Parthasarathi Temple with the tank in front, TRIPLICANE.

Parthasarathi temple, in Triplicane (*Tiruvallikkeni*), contains some particularly fine carvings and images, among the most notable of which, in the inner sanctum of the temple, are the

1. PARTHA is another name for Arjuna and SARATHI means driver. As Krishna acted as charioteer to Arjuna during the great Mahabharata war he is named Parthasarathi. It was then that the world-known "GITA" was delivered. There is a very fine sculptural representation of this scene in the temple of PUSHPAGIRI, in the Cuddapah District, which the Saivites call *Madhya-Kailasam* being midway between Benares (*Uttara* or North Kailasa) and Chidambaram (*Dakshina* or South Kailasa) and the Vaishnavites, *Tirumala-Madhya-Ahobilam*, being midway between Tirupati and Ahobilam.

representations of Sri Parthasarathi with his consort Rukmini, Balarama,[1] (the elder brother of Sri Krishna), Satyaki, (the younger brother of Sri Krishna), Sankarshana[2] and Aniruddha.[3]

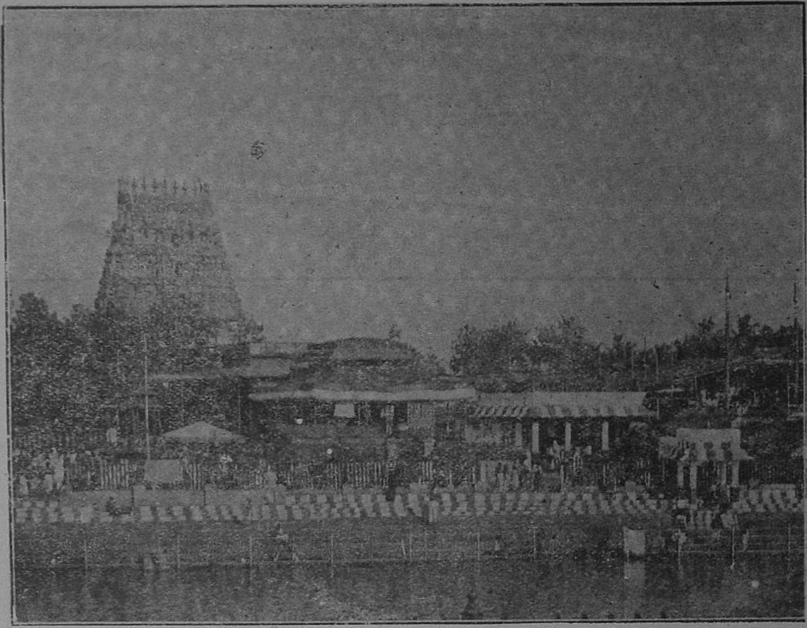


Fig. 2.—Parthasarathi Temple, TRIPLICANE.

The figure of Parthasarathi, scarred with the arrow-wounds he received in the epic battle of the Mahabharata, is moulded of some dark metal, evidently not however the alloy of five metals (*panchaloha*) used for such sacred images. There are also within the temple, shrines dedicated to Sri Ranganatha, Sri Rama (the hero-god of the Ramayana), and Varadaraja. No fish can live, it is believed, in the Kairaveni tank to the east of the temple, and this phenomena is popularly attributed to the curse of a sage of olden time, whose *tapas*[4] (prayers

1. Balarama, according to some authorities, is considered to be one of the ten *avatars* of Vishnu. He possessed immense strength and was much occupied in agricultural labour. As a patron of the art of agriculture, his figure is always represented with a country plough as a symbol in one of his hands. So he is "the bearer of the plough," as his sculptures show him. There is a figure of his, along with those of Krishna and their sister Subhadra, in the famous temple of PURI-JAGANNATH. Also in the temple of TIRUCHCHANUR (Lower Tirupati) is a shrine containing the images of Sri Krishna, Balarama, etc.

2. This image in a standing posture is said to represent the personified form of *Adisesha.*

3. This is the personified form of the *chakra* (discus) of Vishnu and in this he is represented in standing attitude.

4. The merit of *tapas* or penance is believed to be proportionate to its length and severity. Its power controls alike gods and men.

and penances) on the banks of the tank were interrupted by the fish!! The ancient name of the place, according to *Puranas*, was Brindavanam.[1] Tirumangai-Alvar has spoken to this temple having been founded by a King of Tondaiyar *i.e.* Pallava.

From internal evidence (*i.e.*, inscriptions found in the temple) it would appear that it was restored by a pious citizen somewhere about 1564 A.D., when new shrines were set up and part of the temple was rebuilt. An early inscription of the 8th century has also been discovered in this temple. In later years endowments of villages and gardens have enriched the temple greatly.

RUKMINI KALYANAM.

The wedding of Rukmini *(Rukmini Kalyanam)* forms an interesting episode and the following translation of the account narrated by sage Suka, the expounder of the puranas to King Parikshit appears in the *Indian Antiquary* for December, 1907, Volume XXXVI :—

"O Parikshit, there lived a king, Bhishmaka by name, ruler of Kundina in Vidarbha. He had five sons, of which the eldest, Rukmi by name, was a spotless person. The last and most beloved of the lot was a daughter Rukmini by name.

"The house of Bhishmaka glowed with the growth of his daughter Rukmini, as the western horizon glows with the rising of the moon. She, growing day by day, indulged herself in performing make-believe marriages; in serving sweet-flavoured food to other girls of her own age, which pleased them very much; in the growth of creepers and flowers in the park adjacent; in rocking herself in golden cradles, in houses set with diamonds and other precious stones; in playing at ball very elegantly with other girls of her own age; in teaching parrots; in teaching methods of walking to peahens and slowness of pace to fresh-bloomed swans. The growth of Rukmini's body varied with the growth of Krishna's love towards her; her lotus-face varied with the lotus of Krishna's mind; her breasts with Cupid's finely-pointed darts varied with Krishna's growth; her loins waved with the waving of Krishna's patience; her braided tresses increased with the increase of Krishna's love-chord towards her, so that her growth might keep pace with Krishna's pleasures. Thus Rukmini, the sister of Rukmi, Rukmaratha, Rukmabahu, Rukmakesa and Rukmanetra, being in her teens, heard of the accomplishments of Sri-Krishna from the hosts who came to her house, and came to a resolution in her mind that Krishna would be the fittest man for her to take as her husband.

"Sri-Krishna, also after hearing of the beauty, intelligence, character, and general accomplishments of Rukmini, and being satisfied on every item, thought that she would be the fittest woman for him to take as his wife. While all his relatives were holding consultations with the wise about giving Rukmini in marriage to Krishna, the foolish Rukmi came to

---

1. Brindavana is a famous place of pilgrimage in Northern India. It is situated at a distance of about 6 miles to the north of Muttra, with a Railway Station of its own. The river *Yamuna* (Jamna) passes through it. The *Yadavas* (shepherds) when troubled by Kamsa, uncle of Sri Krishna, emigrated to this place. Here it is, in the river, where Sri Krishna performed very many of his *lilas* (sports) with the *gopis*.

a different conclusion and wanted her to be given to Sisupala. Rukmini, after having ascertained her brother's intentions, sighed in heart, called in a confidential Brahman and told him that her hot-headed brother had come to a firm resolve to give her in marriage to Sisupala somehow, and that she wanted him to go to Dvaraka and inform Krishna of the affair. 'Best of Brahmans, as my father, too, cannot set aside the firm resolve of my brother, kindly go on this mission to Dvaraka, inform Krishna of the whole affair, and fetch him hither as soon as possible and thus baffle the endeavours of my brother.'

"The Brahman, after hearing these and some other secret words, proceeded to Dvaraka, informed Krishna of his coming through the guards stationed outside, received Krishna's orders, entered the palace, saw Krishna seated on a seat of gold, and blessed him to become a bridegroom. Whereupon Krishna, ever bent upon observing Vedic ritual, vacated his seat smiling, requested the Brahman to sit on the same seat and worshipped him, as he is himself worshipped by the angels, fed him sumptuously, approached him most heartily and slowly, and with his hands, which wield sway over the whole world, pressed his legs and addressed him thus :—

" 'Best of Brahmans, I see you are always contented. Such a state is attained very happily. This *dharma* is acceptable to the elders. A Brahman, however wealthy he may be, should be contented and happy and should not be swayed by a feeling of pride. Whoever does not quit this *swatharma*, would have all his desires satisfied. Whoever is not content with the little that he gets would always be crushed, even though he gets Indra's riches. Whoever is content with the little that he gets would be quite happy, even though he be a pauper. Therefore, I would prostrate before those who show signs of friendship to all beings, who are content with the little they get, who are patient, who are good and not proud. O intelligent and best of Brahmans, I like that king, under whose sway all the people live comfortably, in whose kingdom you are, and by whom you are protected. Kindly let me know what induced you to enter this impenetrable island-home at this unusual hour. I promise to satisfy your desire and you may depend upon it.'

"Having heard these words from Krishna, the divine being in human form, the Brahman replied thus :—'Lord, there lives a king in Vidarbba, Bhishmaka by name. He has a daughter whose name is Rukmini. She, being intent on serving you, requests you to marry her, and has sent some news to you through me which, if you be pleased to hear, I am ready to narrate in her own words :—O killer of Kamsa, punisher of the vicious, plunderer of the wealth of beauty, robber of women's hearts. Krishna, by hearing whose name all the *tapas* (*adhyatmika*, *adhidaivika*, *adhibhoutika*) would vanish ; by seeing whose frame, the eye would derive the pleasure of seeing everything in the Universe ; by always serving whom a man can attain eminence ; by repeating whose name a man is freed from the trammels of *samsar*—to such a man is my mind united. You are the best witness to all this. Although the members of my sex feel generally shy of expressing such secrets, I, quitting aside all sense of shame, speak my heart before you, as the feeling of *bhakti* preponderates in me, for which I beg to be excused. Krishna, to your enemies as a lion to fattened elephants, the pleasure of the whole world, illuminated by family, education, beauty, age, wealth, health, strength, charity, bravery, and mercy—is there anyone among women that does not

love you? Even Lakshmi, the best among women, has loved you. Say, has this love emanated from me alone?

" 'Purushottama, you who have Lakshmi in your breast, the proud Sisupala, King of Chedi, intends to carry me off soon,—me who always thinks of you and you alone, as the fox desires the food best adapted for the lion. The meanest of mortals knows not your wondrous valour. If, in my previous births, I had worshipped angels, Brahmans, *gurus*, *pandits*, and others, and if I had given gifts to the entire satisfaction of Vishnu, Krishna would now carry me off and marry me after slaying in battle Sisupala and other such meanest of kings. Krishna, who have in your navel the lotus which is the birthplace of Brahma, you who are the best of *purushas*, you have no reason to find a pretext. If, to-morrow, you come with your armies and slay Jarasandha, Sisupala, and others in battle and carry me off with your valour, I am ready to accompany you and marry you in the *rakshasa** form. Krishna, if you should think as to how best you can take me off from the palace,—for you will be labouring under the impression that in carrying me off you will be obliged to shed, unnecessarily, the blood of so many relatives, friends, and servants, who would offer resistance to you—I have devised a measure, which I shall carefully suggest to you if you be pleased to hear. My people are accustomed to send the bride, previous to the marriage proper, to worship the tutelary deities outside the town. I shall be sent on this occasion outside the town to worship Parvati according to custom, and that will be most opportune moment when you can come and carry me off. Krishna, my protector, if you think I am not fit to receive your mercy, the receiving of which is the goal of the learned and the old by dispelling their ignorance, and if in consequence you do not choose to take me to wife, I shall assume at the least one hundred rebirths, perform *vratas* in the meanwhile, always think about you and attain your mercy and then marry you. You may rest assured that this is truth and nothing but the truth. Do not, therefore, give a deaf ear to my entreaties but carry me off soon. My protector, the ears that do not hear your soothing word; the beautiful frame which cannot enjoy with you—the best of beings; the eyes that cannot see you that are beloved by the world at large; the tongue that cannot drink the nectar which emanates from your lips; the nose that cannot smell the fragrance of your beautiful bunch of flowers; the life that cannot serve you, the best type of mankind—all these are next to useless, even though they live. They should be considered as dead rather than living. All the *jnanarthis* (seekers of wisdom), if they should live at all, should serve you and you alone and any other form of servitude is next to useless.'

* There are eight different sorts of marriage—(1) *brahmya*, in which a girl of noble descent is married to one of the same order who is also a good Vedic scholar, after adorning the girl in the best jewels possible; (2) *daivam*, in which a girl adorned with the most fashionable and valuable jewels possible is married to a *ritvika* at the beginning of a *yajna*, or sacrifice, after worshipping him; (3) *arsham*, in which a girl is married to one after accepting from him the gift of a cow for the propagation of *dharma*; (4) *prajapatyam*, in which a girl is given to a person after telling him that they should jointly propagate *dharma*; (5) *rakshasa*, where the girl is carried off by force without the consent of the girl's party; (6) *gandharvam*, where clandestine marriage is done by mutual consent; (7) *asuram*, where money is paid for the girl for marriage; and (8) *pisacha*, where a person marries a girl who is not able to maintain her virtue on account of administering to herself soporific drugs. There is yet another kind of marriage called *atra*, where the parents marry the two people after noticing strong signs of love in both.

"The Brahman, sent by Rukmini, having fulfilled his mission to her entire satisfaction, told Krishna of her exceeding beauty, and wanted him to do the best he could under the circumstances and told him that she was the best object for his love. 'O Krishna, Rukmini's feet are the best resorts for all tendrils; her thighs laugh at golden plantain trees; her hands are beautiful with a coating of redness; her neck is exceedingly beautiful, being turned a little and being as white as a conch. There is a suspicion whether she possesses a waist or not. Her breasts give pleasure to the eye; her forehead laughs at the semi-circular moon; her braided tresses laugh at black wild bees; her sight resembles the finely-pointed darts of Cupid; her eye-brows resemble the branches of Cupid arrows; her words invigorate the mind; her face resembles the moon. Krishna, you are the best person fitted for her and she for you. All others are useless to both. I tell you, on my *guru*, you should be married. Why do you make unnecessary delay? Take all people by whom you wish to be accompanied and come with me to fetch Rukmini. Slay your enemies, do good to the world and obtain fame.'

"When Krishna heard all that the Brahman had said, he took hold of the Brahman's hand, and, laughing, spoke to him thus:—'O Brahman, my thoughts are fully centred on Rukmini and that is why my nights are always sleepless. I know already of Rukmini's hindrance to this marriage. Therefore as fire is taken out by the contact of wood with wood, so I shall bring Rukmini after slaying the armies of my enemies. I shall immediately go to Vidarbha, enter Bhishmaka's territory in a fitting manner and say all my enemies who come across my path and tear open their bodies.'

"Krishna ascertained from the Brahman the auspicious moment of Rukmini's marriage and ascended with him the chariot drawn by four of his best horses harnessed to it by the charioteer under his own instructions, and reached Vidarbha in a single night. There Bhishmaka, King of Kundina, who could not set his son aside, had resolved to marry his daughter to Sisupala and had made the necessary preparations for its performance. At this juncture the public streets, lanes, and thoroughfares of the city were swept and kept scrupulously clean, excellent sandalwood water was sprinkled in them, they were adorned with beautiful flowers of various kind; all houses were repaired and kept in good order, incense and camphor were burnt; all the men and women were in their best and appropriate attire, were adorned with beautiful flowers, the best jewels and excellent scents; drums and instruments of all sorts were beaten and played. Thus the whole city presented a gay and lively appearance. Then Maharaja Bhishmaka first propitiated the *pitris*, fed the Brahmans, purified the city, had Rukmini bathed, adorned her with the best jewels and in the best attire possible, performed all observances in accordance with the strict injunctions of the *Vedas*, engaged Brahmans to chant the various *mantras*, and the *purohit* to perform *navagraha homa* and to give away gifts of sesamum seeds, cows, silver, gold, and cloths.

"At this juncture the proud Sisupala came to the city with the object of marrying Rukmini, accompanied by various armies under his command, his innumerable relatives, friends, and others. Jarasandha, Dantavaktra, Salva, Biduratha, Paundraka, Vasudeva and other kings came to the firm resolution that they would defend Sisupala against

Krishna and Balarama and all their innumerable armies, relatives, and friends and drive them off the field, and overcome any objection to making Sisupala marry Rukmini. Very many other *Rajas* came to witness the marriage. Of these Sisupala was lodged by Bhishmaka in the best lodgings possible, and when Balarama heard this, he went to the place with a host, all the while thinking that Krishna went there single-handed, and that very many kings were there to help Sisupala, and that when the girl was to be brought, a fight would necessarily ensue and that at that juncture Krishna would need assistance.

" At that time when the host of *Rajas* were approaching the town, Rukmini entertained grave doubts about Krishna's coming thither. 'To-morrow is the auspicious moment; the marriage is fast approaching; my mind is wavering as to why Krishna has not come as yet; whether Krishna has given a deaf ear to my news; why it is that the Brahman resembling the fire has not come here as yet; whether my attempts to marry Krishna are to be fulfilled or frustrated; whether Brahma has thought otherwise'—such were the thoughts passing in the mind of Rukmini at this moment. 'Whether the enlightened and best of Brahmans did repair to Krishna or no; whether he was fatigued on the way or reached the place safely; whether he found fault with me for having given unnecessary trouble to the Brahman or accepted my entreaty; whether the Almighty will help me in my undertakings or baffle my endeavours; whether my tutelary deity, Parvati, will protect me or otherwise, and after all whether my fortune is favourable or the reverse. I am at a loss to know all this'—such were the thoughts that she entertained at this moment. 'The Brahman may not have gone to Dvaraka and therefore Krishna has not been able to come here. There is no confidential person whom I could hereafter send to fetch Krishna thither. There is not an atom of justice to be got from my brother Rukmi. He intends to give me to Sisupala, the staunchest enemy of my lover, Krishna. Even my Parvati has lost her pity for me.' The above were her thoughts at that time.

" She would not communicate her thoughts even to her mother. Her face had turned very pale. She would not even smile, nor would she try to remove the wild bees which used to sit on her face, thinking it to be a lotus. She would not unwind the twisted pearl necklaces on her breast. She would ever be bent on eagerly looking at Krishna's arrival. She would weep, thinking she was not to be blessed by marrying Sri-Krishna; she would not braid her tresses; would not talk even to her favourtie maids; she would not take food, nor drink water. She would not teach her pet parrot a song. She would not play on the lyre and would shun society as much as possible. As sorrow was great at her heart on account of Krishna not having come to marry her as yet, as he was in justice bound to do, Rukmini,—the lion-waisted, lotus-scented, mirror-faced, flower-bodied, lotus-eyed, swan-gaited, creeper-framed, the jewel of jewels, the flower of all women, with hands formed after the lotus,—would not daub her body with musk, would not bathe, would not see a looking-glass, nor wear flowers, nor resort to parks, nor tame swans, nor grow creepers, nor wear jewels, nor wear marks on the forehead, nor swim in water; she, being unable to bear the finely pointed darts of Cupid, would shiver at sweet soft winds, would be terrified at the noise of the wild bees, would be struck with horror at the song of nightingale, would be annoyed at the nose of parrots and run away from them, would not bear the heat of moonlight and would stand aloof from the shade of the sweet mango-tree.

While thus eagerly waiting for the coming of Hari and looking carelessly at all other business, and being scorched by Cupid's arrows, there occurred a tremor of her left eye and left shoulder, which foreboded something good. Then the Brahman, being sent by Sri-Krishna, arrived, when Rukmini went and stood before him with a glowing face and smiling, then the Brahman told her—'O Rukmini, Sri-Krishna was exceedingly pleased at your good character, has given me immense wealth, has also himself arrived here. He is at present outside the town. He would marry you in the *rakshasa* form, even though the whole host of angels and *rakshasas* come and oppose him. You have this day reaped the fruit of your labours.' Afterwards Rukmini replied thus :—' You have protected me by carrying my news to Krishna and bringing him here. I live by your mercy. There is in the whole world none other like you. I cannot repay the good you have done me except by a prostration before you.' Thus saying, she prostrated before him and dismissed him.

"Afterwards Bhishmaka, having heard of the arrival of Balarama and Krishna at his daughter's marriage, went to meet them with beating of drums, received them kindly, presented them with cloths and ornaments, showed resting-places for their armies, friends, and relatives, showed hospitality to all the other kings as became each of them, and supplied them with all necessaries. Then the townsfolk, having heard of the arrival of Sri-Krishna at Rukmini's marriage, came and saw him and soliloquised thus :—' This Krishna must be the fittest man for that Rukmini and she for him. Brahma can be called intelligent only when such a pair are brought into unison with each other. What matters it if only by the good deeds that we have done in our previous births, Krishna becomes the husband of Rukmini after slaying all those who offer resistance to him in battle.'

"At this juncture, while the soldiers fully armed were accompanying the dancing-women and were advancing with offerings for the god, the Brahman women wearing flowers, fruits, sandalwood, cloths, and jewels, were proceeding singing, while there was a tremendous noise caused by the beating of drums, the playing of different kinds of music, and while damsels were following, Rukmini, with the utmost feminine modesty, with ringlets falling on her forehead, proceeded from the palace to worship Parvati. While a host of people of various sorts were accompanying her, she was all the while thinking of Krishna in her mind, and went to the temple of Gauri, washed her hands and feet, sipped water thrice, and with a pure heart approached and stood before her. Then the Brahman women bathed Gauri and Siva, applied sandalwood, worshipped them with flowers, offered various offerings which were brought for the purpose, and made Rukmini prostrate. Then Rukmini said :—' I fully believe in my mind the everlasting, time-honoured couple of Parvati and Mahesvara. I pray you to bless me. You are the chiefest and oldest of all mothers. You are the ocean of mercy. Whoever conscientiously and firmly believes in you will not suffer. Kindly, therefore, have mercy on me and bless me that I may have Krishna as my husband.'

"Rukmini then worshipped the Brahman couples with *pan-supari*, salted cakes, fruits, and sugar-canes, upon which they were exceedingly delighted and blessed Rukmini when she again prostrated before Parvati, and quitted the temple and came out. As a spark

of lightning in the wintry sky, as the animal in the orbit of the moon, as the *mohini* which appears on the scene when the curtain is drawn by Brahma, as Lakshmi who came out from the milky sky when it was churned by the angels and *rakshasas,* using Mount Marthara as the churning staff and Vasuki as the chord, glittering with the rays of the finest ornaments, Rukmini came out of the temple of Gauri with the pace of the fattened swan that lines in the golden lotuses of Manasasarovara, with the waist which is troubled by the weight of her heavy breasts which resembled a pair of golden pots, with her diamond-ringed hands twisted round the hands of a maiden, with chins sparling with the lustre of diamond ear-rings, with ringlets which cover the round forehead like fattened wild bees which encircle sweet-scented lotuses, with beautiful smiles which shed a lustre of moonlight at an unseasonable moment, with lips red as ruby which shed a ruddy lustre to the rows of teeth white as jasmine, with the upper garment resembling the flag of Cupid, with precious stones glittering in the gold belt as rainbow out of season, with sight resembling the glitter of arrows drawn by Cupid from his sheath which broke open the hearts of valorous kings, with measured step and slow eagerly waiting for the arrival of Krishna and attracting the hearts of all brave *Rajas.* With ringlets black as wild bees, with face resembling the full moon, with the eyes of the hare with coral lips, with the voice of the nightingale, with feet soft as tendrils, with breasts resembling the frontal lobes of the fattened elephants, with sand-heaped buttocks, with the best elephant gait, with red lotus hands, with rose-scented body, with lion's waist, Ruk nini came and was seen by all the brave *Rajas,* who were troubled in their hearts very much.

" Rukmini passed by the post of kings who were confused when the smiling look, indicative of feminine bashfulness, fell upon them. They lost their valour, nobility, and honour, lost their senses, let slip the weapons from their hands. They were not able to mount their elephants, horses, or chariots. They were so much bewildered that they leaned towards the ground. Rukmini removed the ringlets from the forehead with the nails of her left hand, and, looking askance at this host, saw Sri-Krishna, with face resembling the rays of the full moon, with waist resembling that of the lion, with eyes broad as the lotus, with a beautiful chest, with body shining as a newly-formed cloud, with shoulders resembling the trunk of Airavata, with cloths of gold and best ornaments, and with neck turned like a conch. Rukmini saw this world-enchanter and was delighted with the beauty, age, character, nobility, valour, and glitter of Krishna, and being enraptured with love she intended to climb his chariot when he saw her and with the face of fattened elephant approached and lifted her up and placed her in his chariot, not caring a straw for the host of kings who were viewing, as the lion carries off the piece of flesh lying amidst foxes. He then blew his conch and proceeded towards Dvaraka, while Balarama and others were following him with their armies. Jarasandha and others of his host were not able to brook this and questioned each other as to why they were seeing all this, so much perplexed. A crew of shepherds are robbing us of our honour and are carrying off the girl as the low animals rob the honour of the lion. When else can we show our valour if we cannot show it on this occasion? Are our bows and arrows fit to be thrown away into fire if we cannot use them now? Would the people of the world fail to laugh if we let slip this opportunity and let go the girl? Jarasandha and others having thus reasoned with one another, became exceedingly angry, put on mail armours,

bore arrows and bows, and began bragging to one another, and being joined by the charioteers, infantry, and cavalry, went in pursuit of the Jadava forces, telling them to stop. This increased their valour and they showered a volley of arrows on them when these were returned by a similar shower from the Jadava leaders.

"While the troops of the enemy showered a volley of arrows and encircled Krishna and his armies, Rukmini, with a look, indicative of extreme terror and shame, saw the face of Krishna, when he told her: 'My dear girl,' you may in a moment witness yadava warriors opposing the enemy and they will be very much troubled and would either run away or die.' Thus did Krishna console Rukmini when Balarama and others of yadava warriors showered a host of arrows, which resembled the heavy thunder and clouds that spread over the whole sky at the time of the deluge, over Jarasandha and others, the enemy's camp presented an appearance of pieces of horses, chariots, and foot-soldiers, of head-severed *mahouts*, charioteers and horsemen of powdered chests, hands, legs, of broken skulls, of extensive hair, of severed feet, knees, calves of the legs, of powdered teeth, of thrown-off ornaments and other similar ones worn by the brave at the battle-field, of the weepings of the valiant, of broken pieces of instruments of war, of umbrellas, of tattered armour, of dust raised to the skies caused by the trampling of horses, of motionless chariots, of the low cries of horses and elephants, of the sounds of battle-drums, of tattered host of kings, of rivers of flood, of the noises of devils, of foxes and other animals eating the flesh and drinking the blood of corpses, of she-devils feasting on skulls and flesh of carcases.

"Jarasandha and others, the enemies of Krishna, being unable to bear his attack, turned their backs and fled, assembled at a certain spot, wept and soothed Sisupala, who was before them pale-faced and as one who lost his wife, emitting hot breath by asking him whether he is alive after being relieved from the hands of the enemy. Jarasandha and others said to Sisupala: 'Man can live anywhere, provided there is life in the body. If a man lives, a wife will somehow come of her own accord. You are now alive and therefore a wife can be secured from somewhere. Do not, therefore, weep over this affair very often.' Jarasandha again said to Sisupala, 'Sisupala, hear me. Man is not the agent of any deed. He would do a deed being held tight by the Almighty, as the puppet plays being led by the leading strings of the man in a pantomine. I invaded Mathura seventeen times, when my whole army was reduced to nothing by Krishna and I was captured by Balarama, whereupon Krishna, out of mercy, released me. I again invaded Mathura the eighteenth time with twenty-three *akshauhinis*, when I drove out my enemies, Krishna and Balarama, and gained a complete victory. I neither felt sorrow over a defeat, nor joy over a victory. If we should enquire carefully into this day's proceedings we cannot vanquish Krishna, even though we join Siva and wage a war against him. Nor is this all. The whole world is pervaded by omnipotent time. As this was a good day for the Jadavas, they overcame us with the bravery of Krishna—us, whose valour is recognized in the three worlds. We, too, can gain victories over our enemy if fortune be in our favour. Weep not, therefore, for this trifle.'

"Jarasandha and others thus consoled Sisupala and went each his own way to his own country. Sisupala, too, went home with his armies. Then Rukmi, the brother of

Rukmini, not agreeing to the carrying off of his sister by Krishna and not reconciling himself with the state of affairs, pursued him with an *akshauhini* and spoke thus to his charioteer: —'This shepherd boy has slighted me and carried off my sister Rukmini, as if he were a daring valiant soldier. He knows not my prowess and descent. I must chase him swiftly, drive on the chariot so as to overtake him. I will, with my glittering arrows, put him down and show my valour.' Having thus addressed the charioteers, Rukmi not knowing Krishna's prowess, drove near him and said:—'Stop a little, you butter-stealing shepherd boy. You shall very soon see your fate.' Having thus slighted him, he aimed three sharp arrows at him and spoke to him in a manner which irritated Krishna very much:—'Thou shepherd, you are not our compeer to carry off our child. What *dharma* do you follow? What caste do you belong to? Of what family are you? Where were you born? Where brought up? What is your calling? What is your *gotra*? Who knows you? You have no sense of shame or honour. Wherever you come you assume a disguise and do not appear at all in your true colours before your enemies. Moreover, you are no king. You are not tied to the world. Therefore leave our child and depart, otherwise I will put down your pride in battle by steel-pointed arrows which appear as flames of fire at the time of *pralaya*.'

"Sri-Krishna laughed at Rukmi, tore asunder his bow with one arrow, with six others his body, with eight others his chariot horses, with two more his charioteer, with three pointed ones his banner, he broke another of his bows and arrows and reduced to pieces all his other weapons. Rukmi not being pleased at this state of affairs, descended from his chariot, held a knife in his hand and came upon Krishna once more, when the latter powdered his knife and armour. Then Krishna grew exceedingly angry at the conduct of Rukmi and drew his knife from his sheath and was about to cut off his head, when Rukmini interfered and fell upon her knees before Krishna and said: 'Enlightened and honourable being, seat of mercy incarnate, angelic god, my brother, not knowing your omniscience and omnipresence, has committed a grievous fault, for which I intercede on his behalf and request you to excuse him. My preserver, I am not come here to say that my brother has committed no fault. Whatever may be the heinous nature of the crime he has committed, if you should kill him, my parents would weep over the death of their son and pine away instead of feeling glad at their being able to secure Vishnu as their son-in-law, and therefore you should excuse him.' Thus, with a shivering tone, in extreme terror, a convulsed frame, a great fallen countenance, dishevelled her and ever-weeping eyes, Rukmini prayed to Krishna, when he desisted from murdering Rukmi and went back intent on punishing him differently. He then tied him to his chariot and shaved him in the most awkward way possible. Meanwhile, the yadava leaders drove the enemy's troops of the field and came near Krishna. Then Balarama, seeing the almost lifeless frame of Rukmi and being very much moved, untied the strings, liberated him, approached Krishna, and said:—'O Krishna, it is not proper for you to shave the head and face of a relative like Rukmi. If a relative should come to battle knowingly or unknowingly, instead of telling him to go away, committing such a deed is more shameful than severing the head off the body. O Krishna, you make no difference between a friend and a foe. You neither show favour to one, nor disfavour to

another. You treat all men equally. That you should now have thought otherwise and offered such a treatment to a relative is exceedingly bad in you.'

"He then turned round to Rukmini and said:—'Blame not our Krishna for the deed he has committed. We should not think that one ought to protect another for the good he has done and punish him for the evil committed. This depends entirely on the *karma* of our previous existence. Karmic law pervades through the whole universe. Therefore your brother has but suffered for the deed he has committed in a previous existence. We should not kill a relative, though he deserves death. To him a sense of shame should be more than death. When Brahma created the four castes and defined the Varnasrama *dharma* of each, he said that it is but proper to kill any person in battle, be he a brother, father, or son. That is why kings in their thirst for dominion slay any person in battle, irrespective of the relationship they bear. Those kings who want to earn a reputation of being great, being desirous of dominion, wealth, sustenance, women or honour, and not for a moment thinking of the troubles they would endure in the other world, always drag other people to quarrel for one reason or another. O Rukmini, hear me. To the ignorant one that makes a difference between God and man, being surrounded by the *maya* of Vishnu; to those that draw a distinction between *sthula, sukshma,* and *karana sariras,* and between *jnanendrias* and *karmendrias,* there exists a difference between friend, foe, and acquaintance. As the sun, moon, and stars appear in mirrors, waters, and precious stones, as the horizon presents various shapes in the waters of pots, ponds, lakes, wells, and rivers, so the all-pervading Universal Soul (God) appears differently to different living beings. This *sthula sarira,* capable of undergoing life and death, assumes the form of the five elements and makes the *jiva* wander in this miserable *samsar* and undergo life and death in utter ignorance. As the eye and the objects of vision appear bright when sun is shining, the *jnanendrias* and *karmendrias* follow their own calling when the soul is shining. As there is no relation between the sun and the objects of vision, so no relation exists between the soul and the body. As waxing and waning disturb only the fifteen phases of the moon and not the nectar-phased moon itself, so birth and death disturb the body and not the soul. As the sleeping person enjoys the appearances presented to him in a dream, so the person who has no knowledge of the soul thinks the transient pleasures of this world to be immortal. Therefore, think not that Krishna has put your brother to shame and that he has suffered from it. Put off, therefore, all sorrow from your heart. O Rukmini, put off all your sorrow which arises out of ignorance by your knowledge of self. It is not proper for you, who knows the self, to weep like ignorant.'

"When Rukmini was thus taught by Balarama, she learnt fully of the soul and left off weeping. Rukmi, who was put to shame by Krishna, suffered like one under the pangs of death, sobbed in his fulness of heart over his disfigured frame and resolved that he would not enter Kundinanagara, without defeating Krishna. He therefore stayed outside the town. Thus did Krishna take Rukmini to his abode after slaying all his enemies. Preparations for marriage were being made throughout the town. There were dances, songs, and the beating of drums. Men and women put on their best attire. Public thoroughfares became damp from the perspirations of the elephants of the kings who came to witness the marriage. Plantain and areca trees were tied at the front of every house.

Camphor and incense were burnt. The walls, terraces, doorways, doors, and pillars of every house were beautifully adorned. Festoons and cloths, flowers, and precious stones were tied, and standards were raised everywhere.

" On this occasion Sri-Krishna married Rukmini (Lakshmi,) a woman best adapted to his tastes, possessing an extreme sense of honour, capable of making others exceedingly rich, honored by her relatives, and in turn honouring them, of good character, capable of removing immense poverty, and wearing the best jewels and putting on the best cloths. By such a marriage Krishna obtained an everlasting fame. Then the townsfolk, wishing for their welfare, came to see the newly-married pair and gave them valuable offerings. The kings of the various kingdoms of the world were delighted and wondered at hearing of the marriage of Rukmini and Krishna. O Parikshit, the people of the city were overjoyed to the happy union of Rukmini and Krishna."

INSCRIPTIONS.[1]

An ancient temple. Its Chola and Pandya inscriptions were later on misplaced and scattered in the course of renovation in Vijayanagar times. There are fragments of tombstones in Roman characters near the *garbhagriham*, the presence of which is unaccountable.

234 of 1903.—(Tamil.) On a stone built into the floor at the entrance into the *garbhagriha* of the Parthasarathisvamin temple. A record in the twelfth year of the Pallava king Dartivarma-Maharaja. Records that the temple priests mortgaged one of the fields of the temple, that the offerings to the God in consequence fell short and that a certain Pugalttunai-Visaiyaraiyan redeemed the field and arranged for the usual quantity of rice offerings every day. (The inscription corroborates the testimony of Tirumangai-Alvar's *Periatirumozhi* which attributed the foundation of the temple to the Tonda king (*i. e.* Pallava.) See *Ep. Ind.* Vol. VIII, pp. 290-6.

235 of 1903.—(Tamil.) On the north wall of the central shrine in the same temple. A record of the Vijayanagara king Vira-Venkatapatideva-Maharaja (Venkata I,) in S. 1527, Vikarin. Refers to the king as seated on a jewelled throne at the city of Perungondai.

236 of 1903.—(Tamil.) On the south base of the same shrine. A record of the Vijayanagara king Vira-Venkatapatideva-Maharaya I, (1586-1616), in S. 1525, Sobhakrit. Refers to the king as seated on a jewelled throne at the city of Perungondai and to the consecration of an image of Tirumalisai-Alvar and a gift of twenty *varahas* to this shrine.

237 of 1903.—(Telugu.) On the same base. A record of the Vijayanagara king Rangarayadeva-Maharaya I, (1578-86), in S. 1507, Tarana. Records the gift of the villages of Sembiyam and Nidambaram (Nadumbarai), besides a garden by Tirumala-Nayaningaru the general of Ramaraja Venkatapatiraju (Venkata I). The revenue from these two villages was 180 *rekha chakra gadyana* and from the garden 20 *chakra gadyana*.

238 of 1903.—(Tamil.) On the north base of the shrine. A mutilated record in the forty-ninth year of the Pandya king Maravarman *alias* Tribhuvanachakravartin Kulasekhara-deva. Records a sale of land and mentions God Telliyasinga Nayanar.

239 of 1903.—(Tamil.) On the same base. A record of the Vijayanagara king Mahamandaleswara Virapratapa Sadasivadeva-Maharaya (in S. 1486, Raktakshin). Records

1. I.M.P. Vol. II pp. 988-89.

that a private individual built certain portions of the temple (*e.g.*, shrines of Pallikonda-perumal, Krishna, Vedavalli Nachchiyar,) the Tiruvaymozhi mantapa, the kitchen and enclosure wall and set up a number of images and granted three villages, Pudupakkam, Vepery and Vesharuppadi (Vyasarpadi).

240 of 1903.—(Tamil.) On the east and north bases of the mantapa in front of the same shrine. A record of the Vijayanagara king Virapratapa Vira-Venkatapatideva-Maharaya I, (1586-1616 in Krodhin *i.e.*, S. 1527).

241 of 1903.—(Tamil.) On a stone built into the floor of the same mantapa. A fragmentary record of the Chola king Tribhuvanaviradeva (Kulottunga III), the date of which is lost, mentions Tiruvamiyur (*i.e.*, Tiruvamur near Mylapore) in Kotturnadu.

242 of 1903.—(Tamil.) On another stone built into the same place. A fragmentary record in the twenty-third year of the Chola king Rajarajadeva. Four other similar fragments are built into this mantapa and a number of others in other portions of the temple.

243 of 1903.—(Tamil.) The south and east walls of the Alagiyasinga-Perumal shrine in the same temple. Records certain arrangements referring to temple servants made while Etirajanayakar was the Manager.

MYLAPORE.

Hardly less important than that of Triplicane is the great temple of Mylapore (*Mayilap-pur*) (Figs. 4 & 5) situate about a mile to the south of Triplicane. The suburb of

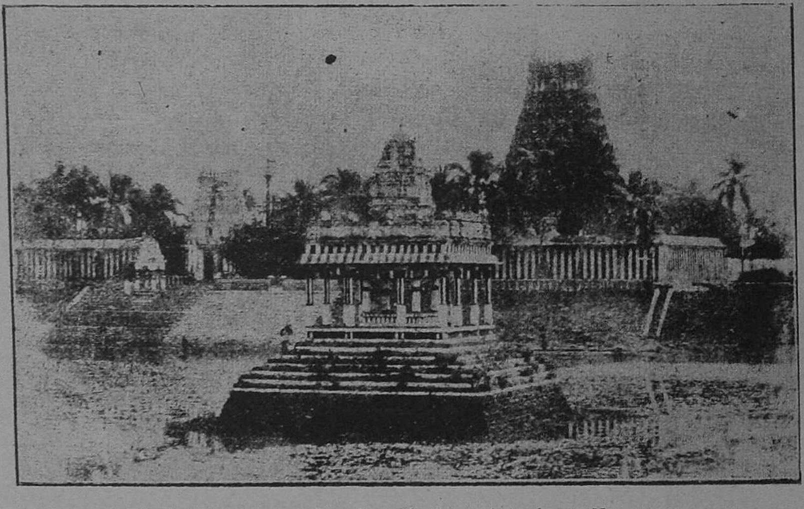


Fig. 4.—Kapalisvarar Temple with the tank in front, MYLAPORE.

Mylapore[1] (the town of the Peacock) takes its name from a Puranic legend, regarding the goddess Parvati, who, during her incarnation as a peacock, (*mayura*)[1] worshipped the

1. There is a similar representation of this figure, where the goddess in the form of a peacock worships the linga, on the western side of the east gopura of Sri Mayuranathaswami temple at MAYAVARAM.

linga[1] there, to obtain deliverance from that incarnation. The legend is commemorated in a beautiful sculpture in the north *prakara* (court-yard) of the temple. In Vaishnavite, Saivite and Jaina religious manuscripts, the place is called *Tirumayilai* (*tiru* in Tamil means beautiful) while the early Portuguese settlers called it San Thome de Meliapore (still the name of the Roman Catholic Diocese) in commemoration of the traditional martyrdom of St. Thomas, whose sarcophagus the local cathedral enshrines.

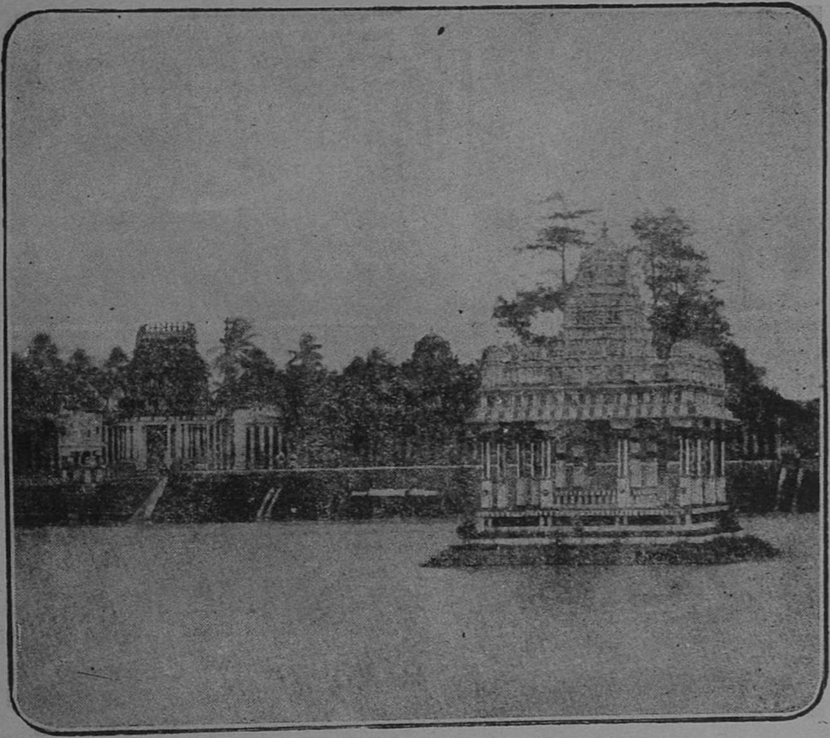


Fig. 5.—Island in the centre of the tank in front of Sri Kapaliswarar Temple, MYLAPORE.

A number of local legends are commemorated in the sculptured images within the temple. Thus we find in a shrine in the west court-yard a sculptured representation of

1. Siva is generally worshipped in the form of the *linga* (phallus) fixed in a circulor or quadrangular receptacle on a high monolithic pedastal known as YONI, PANIVATTAM or AVADAIYAR.

a miracle performed by the Saiva Saint Sambandar,[1] (Fig. 6) who restored out of her bones a cremated Chetti girl to life, by chanting a lyric in praise of the Lord of the Temple ! !

Fig. 6.—Saint Sambandar.

There is also a shrine to Vayelar Nayanar, one of the 63 Saiva saints, on the south court-yard of the temple. Besides these sculptures, there are also bronze statues of the 63 Saiva devotees in this temple.

TIRUVALLUVAR SHRINE.

Here, too, at a distance of a few yards on the north side of Kapaliswarar temple is the shrine of another saint Tiruvalluvar, the author of the "KURAL," who spent his last days in Mylapore; and besides the sculptural representation, there is also preserved a metal image of the saint. The Tamil poetess Auvaiyar's memory is commemorated by the aspect of the elephant-god Vinayaka of the central shrine, who is depicted with his trunk up-lifted, as when he raised the poetess to heaven.

PEYALWAR.

The Vaishnava Saint Peyalwar [2] is also connected by legend with a sacred well in Mylapore.

TIRUVORRIYUR.

This famous centre of pilgrimage, the name of which is derived from *Adipura i.e.* "Mortgage Village" which is the Sanskrit equivalent of *Orriyur*, about five miles to the north of Madras, does not belong to Madras proper, being situate in the Chingleput district.

---

1. He is one of the 63 devotees called Nayanars (*Nayan* in Tamil means chief). The sculptures of the 63 saints are to be found in the covered passage around the sanctum in all Siva Temples. They occupy a prominent position on account of their extreme devotion, under the most trying circumstances as a means of testing their devotion. This Brahman youth (Sambandar) was born in Shiyali. When very young, his parents were bathing in the tank within the temple leaving the baby on the bank. When he wept for his mother's milk the Goddess herself is said to have descended and satisfied the need of the boy ! ! Thereafter he had the divine blessing and went round visiting various shrines and singing songs in praise of the presiding God everywhere. While worshipping the God in Tirukkolakka a pair of divine golden *Talam* (cymbals) was put into his hands ! His sculptures are shown as holding these. By his songs he cured several incurable diseases and also removed the poverty of the country ! ! He reconverted the Pandya king who adhered to Jainism. In one place the female palm tree was converted into a male one ! ! In Mylapore he resuscitated the cremated bones of a Chetti girl ! !

2. He is one of the twelve Vaishnava Saints called "*Alwars*" found in most Vishnu temples. They were extreme in their devotion and were deified. Peyalwar, Bhudattalwar and Poygaialwar hold a special position of their own.

It owes its sanctity to the miracles said to have been worked in the locality by the Hindu ascetic Pattinattu Pillaiyar,[1] whose *samadi* (sepulchre) still stands within the town. Another Hindu saint traditionally connected with the place, is Sundarar, who is said to have wooed, and won one of his two consorts here. The local temple contains a shrine dedicated to Tyagaraja.

According to the Madras Government Epigraphist's[2] version, the deity in the central shrine is named Adipuriswarar and it is said that the linga therein is in the form of an ant-hill. It is in the presence of this god that Saint Sundarar is said to have accepted Sangili, with whom he fell in love in this temple, as his consort. The religious importance of this place is so great that even the Chola kings of the south attended its festivals as detailed below :—

" Chola king Rajadiraja II has personally attended a festival in the temple in the 9th year of his reign, when the king in company with certain learned teachers heard the story of Aludaiya-Nambi. His successor Kulottunga III in the 19th year of his reign was present at the *Rajarajan-Tirumandapam*, to witness the *Ani* festival. Then he also held a durbar therein attended by the temple servants and tenants of the village to enquire into a petition relating to the temple lands being laid waste.

The great Saiva teacher Srī Sankaracharya is said to have personally went to this temple to secure the vital energy of an evil Goddess who was then swallowing everything that came in her way, threw it into a well (pointed out even now) and closed its mouth with a huge stone ! ! The Goddess in consequence became powerless and assumed a calm countenance. This is similar to the incident connected with the Goddess of the temple at Jambukeswaram. Even now the sculpture of Sri Sankaracharya is under worship in this temple.

According to an inscription in the south wall of the central shrine Architect Ravi *alias* Vira Chola, at the bidding of Chaturanana and under the patronage of Rajendra Chola I, (1012-42) built the central shrine.

" The following subordinate shrines are referred to in the inscriptions :—(1) Pillai Subramaniyar (Kumaraswamideva), (2) Tiruvattapirai Pidariyar, (3) Karanai Vitankadeva, (4) Padampakkadeva, (5) Kshetrapaladeva, (6) Surya, (7) Arinjiswaramudaiyar, (8) Kampiswaramudaiyar, (9) Videlvidugeswara, (10) Durgaiyar, and (11) Anukka-Pillaiyar. Of these Nos. 2 and 10 are perhaps the same and may be identical with the present Vattapirai Amman situated within the temple in the northern verandah round the central shrine. No. 4

---

1. A well-polished statue of the saint Pattinattu Pillaiyar is placed in the east *gopuram* (tower) of the temple at Tiruvidamaruthur, near Kumbakonam, and he is said to have lived in the holy place for a long time and worked many miracles there. He was born to a Chetti merchant in Cauveripatam. He is supposed to be an *amsa* of Kubera, the god of wealth. When Siva was taking an aerial flight with his retinue inclusive of Kubera, when nearing Tiruvenkadu, Kubera is said to have desired to be born on earth, and that in accordance with this wish this saint was born. He visited various shrines and worked several miracles. At last in Tiruvorriyur near Madras he quitted this world, and there is a temple in memory of this incident still at the place.

2. M. E. D. 1912-13, p. 86.

is evidently identical with Gaulisvara; for, an inscription on that shrine states that the building for Padampakkadeva was constructed in the 5th year of Virarajendradeva (*i.e.*, in A.D. 1067-68). Karanai-Vitanka (No. 3), like Tanjai-Vitanka of the Tanjore records, may have been the name given to this chief deity of the temple. In this case, Karanai would be an earlier name of Tiruvorriyur itself. . . . . Several charity institutions such as Rajendrasolan Matha and Kulottungasolan Matha, called apparently after the Chola kings Rajendra Chola I and Kulottunga Chola I, were situated within the temple. The former was built by a certain Aryaminai, wife of Prabhakarabhatta who came from Mergalapura in the Aryadesa (perhaps, the northern country ?) and dwelt at Tiruvorriyur as a devotee of the temple. In the latter were fed 50 Saiva devotees every day. Tirugyanasambanda-Madam is mentioned in No. 238 of Appendix B. and Nandikeswara-Matha in No. 239. In the time of the Vijayanagar king Harihara II, there were still another institution of this same kind named Angarayan-Madam. Further, the existence of open pavilions (*mandapas*) such as Vakkanikkum-Mandapa, "the hall where discussions were held" and Vyakaravadana-vyakhyana-Mandapa, "the hall where grammar was presented (to Panini) and was commented upon" is eloquent testimony to the impetus that was being given to literary culture through the agency of this temple. In a later Chola record we find that the god of the temple (*i.e.*, Siva) Himself received the name Vyakaranadana-Perumal, consistently perhaps, with the tradition that the first 14 aphorisms of Panini's Grammar were produced from the kettle-drum no Siva. Names of other mandapas such as Mannai-konda-solan, Rajarajan and Rajendrasolan, clearly indicate the origin of these pavilions which were built under the patronage of the Chola kings who bore the titles and proper names. The temple was very richly endowed and owned a large number of *devadana* villages. A special man owned the hereditary right of watching the precincts of the temple (*tiruvellai-kaval*). The items required for festive days generally comprised rice, vegetables, curds, ghee, plantain fruits, pepper, mustard, areca-nuts, betel leaves, unguents, camphor, red paint, scented dusk, sandal, flower-garlands, oil, sesamum, etc. On all special occasions new clothes (*parisattam*) were presented to the servants of the temple who, according to inscription No. 131 of Appendix B, numbered 139. Kings, ministers, military officers, merchants, peasants, and Brahmanas were alike its devotees and made valuable gifts."

A record dated the 29th year of Parakesarivarman Parantaka I registers a grant by one Iravinili, the daughter of the Chera king Vijayarayadeva thereby proving the friendly relations that existed between the Cholas and the Cheras at that time.

One of the 16th year of Parakesarivarman Uttama Chola refers to a scrutiny of the accounts of this temple made at that time."

INSCRIPTIONS.[1]

The great religious and historical importance of this place, together with its temple, *mathas*, pavilions, *mandapams*, etc., is described in detail *Ep. Rep.* 1912, p. 68, and *Ibid.* 1913, p. 86.

1. I. M. P. Vol. I pp. 431 to 459.

366 of 1911.—(Tamil.) The east wall of the second *prakara* in the Adhipuriswara temple. Records in the thirty-first year of the Chola king Tribhuvanachakravartin Tribhuvanaviradeva, 'who having been pleased to take Madurai (Madura), Ilam (Ceylon), Karuvur, and the crowned head of the Pandya, was pleased to perform the anointment of heroes' (*i.e*, Kulottunga III, 1178-1216) gift of a cow, a bull and a calf, for a lamp to the temple of Tiruvorriyurudaiya-Nayanar by a devotee in the Kulandaiyandar-Madam at Kulattur in Venkunra-kottam. (See *Ins. S. Dts.*, p. 105, No. 6, where this inscription is given.)

367 of 1911.—(Tamil.) On the same wall. Dated in the reign of the Vijayanagara king Virapratapa-Devaraya II. Records in Krodhin (S. 1346) gift of a salt-pan in the village of Manali in Pulal-nadu as a *devadana* to the temple of Tiruvorriyurudaiya-Nayanar at Tiruvorriyur in Pular-kottam, a sub-division of Jayangondacholamandalam, by the residents of that village. Mentions the salt-pan called Padampakkanayakapperalam. (Pulal-nadu and Pulal-kottam were evidently named after the village Pulal near Madras on the road to Nellore. The deity was so-called because he is on an anthill covered by a metallic protector. The inscription is given in *Ins. S. Dts.*, p. 105, No. 8.)

368 of 1911.—(Tamil.) On the same wall. Dated in the reign of the Chola king Parakesarivarman *alias* Tribhuvanachakravartin Kulottungacholadeva III, 'who was pleased to take Madurai, (Madura) and the crowned head of the Pandya,' in the nineteenth year. Says that the king was present at the Rajarajan-tirumantapam to see the *Ani* festival in the temple of Tiruvorriyur-Udaiyar. The *devadana* village Adanpakkam in Surattur-nadu, a sub-division of Puliyur-kottam *alias* Kulottungasola-valanadu being reported by the chief of the matham, the *stanattar*, the temple supervisor, manager, chief accountant and tenants of the villages to be lying waste for want of tenants, the king ordered that it might be leased out to certain persons specified in the inscription.

369 of 1911.—(Tamil.) On the same wall. Dated in the reign of the Chola king Parakesarivarman *alias* Tribhuvana-Chakravartin Rajarajadeva II. Records in his seventeenth year gift of 12 buffaloes for a lamp by Aryan Tiruchchirambelamudaiyan Paduman *alias* Kattiman of Kasmirapura to the temple of Tiruvorriyur-Udaiyar at Tiruvorriyur in Pular-kottam, a sub-division of Vikramasola-Valanadu in Jayankonda-Chola mandalam. Mentions the king's queen Mukkokilanadigal.

370 of 1911.—(Grantha and Tamil.) The same wall records in thirteenth year of king Tribhuvanachakravartin Rajarajadeva gift of 32 cows and a bull for a lamp by a certain Tiruvenkatacharanalayan, the headman of Nulappiyaru in Ambattur-nadu.

371 of 1911.—(Grantha and Tamil.) On the same wall. A record of the ninth year of King Rajakaserivarman *alias* Tribhuvanachakravartin Rajadhirajadeva II, (1172-16.) Records that the king was present on the occasion of *Panguni Uttiram* festival in the temple of Padambakka-Nayakadeva when in the same place were also present Chaturanana-Pandita, who owned a *matha* in the temple and Vagiswara-Panditha, who expounded the *Soma-siddhanta* (*i.e.* the doctrine of the Kapalika Saivas), the Koyil Nayaka, the Srikarya and others hearing the *purana* of Aludaiyanambi. The *devadana* village Vadugaperrumbakkam being reported to be lying waste (for want of tenants), the king ordered it to be leased out to

a certain Amudangilavan Periyan Soman. The inscription is interrupted by a wall in the middle. (Vagiswara Pandita was different from Vakkanandamuni who, according to Tamil literary tradition, lived in the time of Kulottunga III and at whose instance the *Venboppattiyal* was composed by Gunavira Panditha. He was the author of the *Gnanamrutam*, on *Pati*, *Pasu* and *Pasa*.)

372 of 1911.—(Tamil.) On a slab built into the floor, at the entrance into the same *prakara*. A damaged record of the "Ganga Pallava" King Vijaya Kampavarman (son of Nandivarman III and brother of Nripatunga), dated in his nineteenth year. Registers a gift of land by Niranjana-guravar of Tiruvorriyur to the temple of Niranjadesvarattu-Mahadeva which he had constructed at that village. It is stated that the assembly of Manali sold the land to Naranjanaguravar. Mentions one of the signatories whose name was Peruntalaikkavadi Tiruvorriyuran.

98 of 1912.—(Tamil.) The south wall of the central shrine in the Adhipuriswara temple. Records in the third year of the Chola king Tribhuvanachakravartin Rajadhirajadeva II gift of ninety sheep for a lamp to the temple of Tiruvorriyur-Udaiyar by Vallaikilan Madavan Padambakka-Nayakan *alias* Tiruchchirambala-Muvendavelan, a native of Kadarpakkam.

99 of 1912.—(Tamil.) On the same wall. Dated in the reign of the Chola king Tribhuvana-chakravartin Rajarajadeva III. Records in his twenty-seventh year Dhanus, ba. di. 2, Wednesday, Punarpusam (Wednesday, 10th December, 1243) gift of 32 cows, a bull and a lampstand by a native of Anangur in Panaiyurnadu, a sub-division, of Naduvu-nadu *alias* Rajarajavala-nadu. The donor was evidently residing at Konrur Villipakkam, which was a sub-division of Ambattur-nadu in the district of Pulal-kottam *alias* Vikkiramasola-valanadu in Jayangondasola-mandalam.

100 of 1912.—(Tamil.) On the same wall. Dated in the reign of the Chola king Tribhuvanachakravartin Rajadirajadeva II. Records in the tenth year of his reign gift of 12 buffaloes for a lamp by Kaliyan Tandai-Tirunattaperumal *alias* Vikkiramasola-Padavur-nadalvan, to the same temple. He is stated to have been the officer-in-charge of *Tiruvellaikkaval* (the precincts) of the temple at Tiruvorriyur.

101 of 1912.—(Tamil.) On the same wall. A record of Chola king Tribhuvanachakravartin Rajadhirajadeva II, in his fourth year, registering gift of 32 cows for a perpetual lamp by one of the servants of the temple doing the duty called *kalumpidarum*.

102 of 1912.—(Tamil.) On the same wall. Dated in the reign of the Chola king Rajakesarivarman *alias* Udaiyar-Sri-Rajadhirajadeva I. Records in his twenty-eighth year and 134th day a sale of land by certain members of the assembly of Manali *alias* Singavishnu-Chaturvedi-mandalam, a *devadana* village of the temple of Tiruvorriyur-Udaiyar to the military officer (*Dandanayakam*) Parantakamarayan *alias* Rajadhiraja-Ni'gargaraiyar, a resident of Sattimangalam in Innambar-nadu, which was a sub-division of Rajendrasinga-valanadu, a district of Sola-mandalam. (For the various meanings of *Perundanam* and *Sirudanam* see *Ep. Rep.* 1913, p. 97.)

103 of 1912.—(Tamil.) On the same wall. A record of the Chola king Rajakesarivarman *alias* Udaiyar-Sri-Rajadhirajadeva I. Records in his twenty-sixth year an enquiry into temple affairs by the officers (*adhikari*) Valavan Muvendavelar and Vikkiramasinga-Muvendavelar, (*Perundanam Dandanayakam*) held in the *mantapa* of the temple called Mannaikonda-solan. The inscription says that certain lands which had been lying waste were improved and cultivated at the instance of the officers. It incidentally mentions that 14,648 *kulis* (7⅛ *Velis*) had to pay tax (or temple share) at the rate of 28 *kalams* of paddy by *Arumolitevan marakkal*. (So total 199 *kalams*, 1 *tu*, 1 *pa*.). Again 10,752 *kulis* (5 *Velis* and 2½ *mas*) had to pay at the rate of 19 *kalams a Veli*. (Total 102 *ka*, 1 *ku*, 4 *na*.) Prices of articles are given.

104 of 1912.—(Tamil.) On the same wall. A record of the Chola king Parakesarivarman *alias* Udaiyar Sri Rajendra-Choladeva I, (1012-43). Records in his 31st year gift of 150 *kasu by* Chaturanana-Panditha of Tiruvorriyur for bathing the God Mahadeva of that place with clarified butter on the birthday festival of the king which fell on the nakshatra *Tiruvadirai* in the month of Margali. See No. 965 above for a later Chaturanana Panditha and No. 1050 for an earlier. It is evident that *Chaturanana* is a general title rather than an individual name. Kamba, it may be noted, refers in one of his stray verses to the *matha*.

105 of 1912.—(Tamil.) On the same wall. A damaged record of the Chola king Parakesarivarman *alias* Udaiyar Sri-Rajendra Choladeva I, dated in his thirty-second year.

106 of 1912.—(Tamil.) On the west wall of the same shrine. A record of the Chola king Tribhuvanachakravartin Rajarajadeva III. Records in his thirteenth year, Karkataka 9th day, Wednesday, Makha and Dvitiya, corresponding to July 5, A. D. 1228, gift of ninety ewes, a ram and a lampstand by Sambuvarayan Alagasiyan, son of Sambuvarayan Pallavandar.

107 of 1912.—(Tamil.) On the same wall. An unfinished record of the Chola king Tribhuvanachakravartin Rajadhirajadeva I, dated in his sixth year. Records gift of 32 cows for a lamp by a certain Periyanayan *alias* Manikkavasagan, one of the devotees doing service in the temple of Tiruvorriyur-Udaiyar.

108 of 1912.—(Tamil.) On the same wall. A record of the Chola king Tribhuvanachakravartin Virarajendracholadeva (Kulottunga III). Records in his ninth year, Karkataka (which should be eighth year, Mesha) su. di. 13, Friday, Revati, corresponding to 19th April, A. D. 1186, gift of 300 cows, called *Asangadagandan-surabhi* for providing *panchagavya* to the temple of Tiruvorriyur-Udaiya Nayanar, by Kulottunga Sola Paiyurnadalvan-Valayalmalagiyan Orri-Arasan.

109 of 1912.—(Tamil.) On the same wall. A record of the Chola king Tribhuvanachakravartin Rajarajadeva III. Records in his eighth year, gift of money for offerings to the God Karanai Vitankadeva, on the day of *Tiruvadirai* in the month of *Margali*, by a native of Paluvur in Damar-kottam, a sub-division of Jayangondasola-mandalam. The money was deposited with the inhabitants of Iganaiyur, a *devadana* village of the temple.

(Mr. Krishna Sastri infers that the place might have been called Karanai after the well-known home of Lakulisa.)

110 of 1912.—(Tamil.) On the same wall. A record of the Pandya king Jatavarman *alias* Tribhuvanachakravartin Sundara Pandyadeva III (1276–90). Records in his thirteenth year Simha, ba. di. 3, Friday, Uttirattadi, corresponding to August 5, A. D. 1289, an agreement by which the residents of Pular-kottam, granted the *pon-vari* collected both in the northern and southern divisions of Tiruvorriyur for maintaining the *Vyakhyana-mandapa* (the hall where discussions were held) and conducting repairs in the temple. The inscription shows that provision was made for *Vyakhyana* or expoundation of doctrines.

111 of 1912.—(Tamil.) On the same wall. A record of the Chola king Rajakesarivarman *alias* Chakravartin Kulottunga Choladeva I. Records in his eighteenth year gift of 90 sheep for a lamp by Solansorudaiyal *alias* Kadavan-Mahadevi, queen of Chakravartin Kulottunga-Choladeva to the temple of Tiruvorriyur-Udaiyar. (This queen has not been mentioned in any other inscriptions hitherto collected).

112 of 1912.—(Tamil.) On the same wall. An unfinished record of the Chola king Rajakesarivarman *alias* Tribhuvana-Chakravartin Kulottunga-Choladeva I, dated in his thirty-seventh year. Records sale of land for conducting certain festivals in the temple, to the assembly of Manali *alias* Singavishnu-chaturvedimangalam by Pallikondan Ramadevanar *alias* Irumadisola Muvendavelar, a native of Sirramur in Vendalai Velur Kurram, a subdivision of Rajendrasola-valanadu in Sola-mandalam.

113 of 1912.—(Tamil.) On the same wall. A record of the Chola king Tribhuvanachakravartin Rajarajadeva III, providing in his twenty-first year for a flower garland and offerings by Orri-arasan, son of Paiyurnadalvan Valaiyam-alagiyan, who is evidently identical with the donor mentioned above.

114 of 1912—(Tamil.) On the same wall. Dated in the reign of the Chola king Tribhuvanachakravartin Kulottunga-Choladeva. Records in his eleventh year, gift of twelve buffaloes for a lamp and a lamp-stand shaped like himself to Tiruvorriyur-Udaiyar by Tiruvarangam-Udaiyar *alias* Danmaparipalan Rajadhiraja Malayarayan, son of Munaiyadarayan *alias* Kulottunga-sola Malayarayan of Naduvilmalai Tirunedumperai in Perumurnadu, a sub-division of Manavil-kottam. Records also the gift of twelve buffaloes for a lamp, a silver lamp-stand, and a silver bugle (*kalam*) to the goddess Aludaiya Nachchiyar. The lamp-stands were called *Darmaparipalam* after the donor.

115 of 1912.—(Tamil.) On the same wall. Dated in the reign of the Chola king Tribhuvanachakravartin Rajarajadeva III. Records in his twenty-sixth year, Tula, twenty-third day, ba. di. 14, Asvati-Sunday (20th October, 1241), gift of thirty-two cows, a bull and a lamp-stand of two flats by a resident of a Velur which was a *devadana* village of the temple.

116 of 1912.—(Tamil.) On the same wall. Belongs to the reign of the Chola king Tribhuvanachakravartin Rajarajadeva III. Records in his third year, gift of thirty-two cows for a lamp by one of the worshippers (*devakarmin*) of the temple, named Suryadevan, *alias* Vyakaranadana-Bhatta.

117 of 1912.—(Tamil.) On the north wall of the same shrine. Dated in the reign of Tribhuvanachakravartin Vijaya-Gandagopaladeva in his tenth year, Kanni, ba. di. Saturday 5, Pusam, (13th September, 1259.) Records gift of ninety ewes and two rams for a lamp, by Perumal Nachchi, senior queen of prince (*pillaiyar*) Panchanadivanan Nilagangaraiyar.

118 of 1912.—(Tamil.) On the same wall. A record of the Chola king Rajakesarivarman *alias* Tribhuvanachakravartin Kulottunga-Choladeva I; records in his twenty-third year gift of ninety sheep for a lamp to the temple of Tiruvorriyur-Udaiyar by Seyyan-Orrikondan, son of Orriseyyan *alias* Solavallava Muvendavelan, a native of Ilanagar in Purangarambai-nadu, a district of Sola-mandalam.

119 of 1912.—(Tamil.) On the same wall. Dated in the reign of the Chola king Rajakesarivarman *alias* Chakravartin Kulottunga-Choladeva I. Records in his thirtieth year gift of ninety sheep for a lamp by Muvamudala Jnanamurti Panditan *alias* Madurantaka Brahmadhirajan of Vatsa-gotra, a native of Nalur and the commandant of forces (*senapati*) of Chakravartin Kulottunga-Choladeva. (The same Brahman military officer is mentioned in No. 121.)

120 of 1912.—(Tamil.) On the same wall. Dated in the reign of Tribhuvanachakravartin Tribhuvanaviradeva "who was pleased to perform the anointment of heroes and the anointment of victors" (*i.e.* Kulottunga-Chola III). Records in his twenty-sixth year, gift of the village Kulappakkam *alias* Sivapadasekharanallur in Puliyur-kottam *alias* Kulottungasolavalanadu and of gold ornaments to the God Vyakaranadana Perumal and his consort at the request of a certain female mendicant called Tiruvorriyur-ammai. The king is here referred to as Ulaguyya-Nayanar. (God *Vyakarana-dana Perumal* is evidently so-called because Siva is said to have produced the first fourteen aphorisms of Panini from his kettle-drum.)

121 of 1912.—(Grantha.) On the same wall. A record of the Chola king Jayadhara (*i.e.*, Kulottunga I), records in his thirtieth year, gift of a lamp to the God Siva at Adhipura by Jnanamurthi *alias* Madhurantaka, perhaps identical with the military officer mentioned in No. 119 above. Published in *Ep. Ind.* Vol. V, p. 106, but here Jnanamurti is said to have been the father or preceptor of the donor.

122 of 1912.—(Tamil.) On the same wall. Dated in the reign of the Chola king Tribhuvanachakravartin Rajarajadeva III. Records in his nineteenth year, Simha, su. di. 3, Uttirattadi, (wrong for Uttiram), Sunday, corresponding to July 30, A. D. 1234, gift of five women and their descendants for husking paddy in the temple by Vayalurkilavan Tiruvegambam-Udaiya Senda-maraikkannan *alias* Senninallur in Perur-nadu, a sub-division of Puliyur-kottam *alias* Kulottunga-solavalanadu which was a district of Jayangonda-sola-mandalam.

123 of 1912.—(Tamil.) On the same wall. A record of the Chola king Rajakesarivarman *alias* Tribhuvanachakravartin Rajarajadeva II. Records in his twenty-seventh year (A. D. 1172) gift of ninety-six cows for three lamps by Kulottunga-sola-mahipala, son of Arrur-nadalvan, a native of Eyilnurnilai Amur *alias* Cholandrasinganallurpalli in Paiyur-kottam, a sub-division of Vikkirama-solavalanadu in Jayangonda-solamandalam.

124 of 1912.—(Tamil.) On the same wall. Dated in the reign of the Chola king Rajakesarivarman *alias* Chakravartin Kulottunga-Choladeva I. Records in his thirty-seventh year gift of a lamp and ninety sheep by a native of the Chola country named Araiyan Rajendrasolan *alias* Rajasekhara-Muvendavelan.

125 of 1912.—(Tamil.) On the same wall. An unfinished record of the Chola king Parakesarivarman *alias* Tribhuvana Chakravartin Ulaguyyavanda Perumal (*i.e.* Kulottunga III), dated in his third year. Refers to a certain Pugalvanaiyan of Karuvili in Milalai-kurram in Pandi-nadu, who received from the king, while the latter was encamped at that place, the chiefship of Ponmaru in Kalavay-nadu, a sub-division of Puliyur-kottam in Jayangondasola-mandalam, which was a division of Tondai-mandalam. (The inscription refers to *Rajadhrohins* at Ponmaru and the appointment of a man of the south so far in the north is significant.)

126 of 1912.—(Grantha). On the south base of the same shrine. Records that the *Vimana* (*i.e.* the central shrine) was built by the architect Ravi *alias* Vira-Chola at the bidding of Chaturanana, the pupil of Niranjana Guravar, and under the auspices of Rajendra Chola I (1012–43), son of Rajaraja. The inscription is of a high technical value as many architectural terms are given. See Cg. 965 and 973 above for reference to Chaturanana Pandita.

127 of 1912.—(Tamil.) On the same base. Dated in the reign of the Chola king Udaiyar Sri Rajadhirajadeva I. Records in his third year sale of land, (2,308 *kulis*) irrigational facilities and house-sites for tenants; 120 *kulis* also sold by the residents of Veshsharupadi to the Brahmana lady, Ariyavammai, wife of Prabhakara Bhatta of Merkalapura in Arya-desa (northern country ?), for the purpose of feeding the *Maheswaras* in *Rajendrasolan* which was evidently a *matha* built by her in the temple. See No. 132.

128 of 1912.—(Tamil.) On the west base of the same shrine. A record of the Chola king Virarajendradeva I (1063–70). Records that some waste land of the temple (60 *velis*) in Singa-vishnu-Chaturvedimangalam was reclaimed by the order of the king and being named Virarajendravilagan after the king, its produce was utilized for services in the temple, including the recital of Manikkavasaga's *Tiruvembavai*, the *Devaram Tiruppadiyams* and maintenance of priests, dancing masters and girls.

129 of 1912.—(Tamil.) On the same base. A record of the Chola king Rajakesari-varman *alias* Udaiyar Sri Rajadhirajadeva I, (1018-52.) Records in his thirth-eighth year sale of land by the assembly of Kurattur in Ambattur-nadu, a sub-division of Pular-kottam, for conducting the daily services in the temple of Tiruvorriyur-Udaiyar Karanai-Vitanka-devar. Tiruvallivayal is stated to have been a village in Tudamuni-nadu, a sub-division of Puliyur-kottam. Typical document of sale.

130 of 1912.—(Tamil.) On the same base. Dated in the reign of the Chola king Rajakesarivarman *alias* Kulottunga-Choladeva I. Registers in his seventh year and 290th day that Kulamular Eran Kuttanur *alias* Rajaraja-Muvendavelar, an officer, (*adhikari*) of the king held an enquiry into temple affairs in the mandapa called *Rajarajan* (within the temple) and assigned some money for the services called *Virarajendrantirupalliveluchchi*,

131 of 1912.—(Tamil.) *On the west* and south bases of the same shrine. A record of the Chola king Rajakesarivarman *alias* Udaiyar Sri Rajendra-Choladeva (Kulottunga Choladeva I). Records in his second year, gift of 12 *velis* of land purchased for 240 *kasus* by the military officer *(senapati)* Rajarajan Paranriparakshasanar *alias* Virasola-Ilangovelar, in order to conduct the service called *Tiruchchandadal* of the God Karanai Vitankadevar. Partly published in S. I. I., Vol. III, p. 132. See No. 109 above. (The income from the 12 *velis* is said to be 576 *kalams* worth 144 *kasu*. The price of one *veli* = 20 *kasu*, *i.e.*, 100 *kulis* cost 1 *kasu*. The measurement is by the 16-span-rod. Amongst the dues *(antaraya and kudimai)* payable are mentioned and *puppon panchavaram*, *Velikkasu*, *nirvilai*, *vetti*, *muttaiyal*, *echchoru*, and *kurunnel*.)

132 of 1912.—(Tamil.) On the same bases. A record of the Chola king Rajakesarivarman *alias* Udaiyar Sri Rajadhirajadeva I. Records in his thirty-first year, a sale of land by the assembly of the *brahmadeya* villages of Sundarasola-chaturvedi-mangalam and Vanavanmahadevi-chaturvedi mangalam. It was purchased by Nagalavvaichchani *alias* Ariyammai, wife of Prabhakara Bhatta, a resident of Megalapuram in the Aryadesa and a devotee of the temple of Tiruvorriyur-udaiya Mahadeva. The purchased land was given to the matha called *Rajendrasolan* which was built by that lady. Records also other sales of land to the same lady and for the same purpose, by the residents of Ennur, in Navalur-nadu, which was a sub-division of Pularkottam and by the merchants *(nagarattar)* of Tiruvorriyur in the years thirty-one and twenty-seven of the same reign, respectively. See No. 127 above.

133 of 1912.—(Tamil.) On the north base of the same shrine. A record of the Chola king Rajakesarivarman *alias* Udaiyar Sri Rajendra-Choladeva (Kulottunga-Choladeva I.) Records in his third year, sale of land by the residents of Ennur in Naval-nadu, a sub-division of Pular-kottam for midday services in the temple and for feeding a Brahmana learned in the Vedas and a *Sivayogin*, the money being paid by the officer Adittan Taraparamporular *alias* Madurantaka Muvendavelar, a native of Aridayamangalam in Mudichchonadu, which was a sub-division of Kalyanapurangondasola-valanadu (evidently named after Rajadhiraja I, 1018–52). (The income from the land is said to be 35 *kalams* per *veli*—a poor return. Three ways of irrigation are authorized, *viz.*, by damming the river, by hand *piccotas*, and by baskets.)

134 of 1912.—(Tamil.) On the same base. An unfinished record of the Vijayanagara king Virapratapa-Deva-Maharaya-Krishnadeva Maharaya, dated S. 1448, Bhava (wrong) Karttika, sixth day, Thursday, ba. di.

135 of 1912.—(Tamil.) On the same base. A record of the Chola king Rajakesarivarman *alias* Udaiyar Sri Virarajendradeva. Records in his fourth year, sale of land by the residents of Elinulai, a village in Paiyyur-kottam, a sub-division of Jayagondasola-mandalam, for the Rajendrasola-matham. The price money for the land was paid by Tiruvarangadevan *alias* Mummudisola Brahmamarayan, a native of Viranarayana-chaturvedimangalam which was a *taniyur* in Rajendrasingha-valanadu of Solamandalam.

136 of 1912.—(Tamil.) On the same base. A record of the Chola king Rajakesarivarman, *alias* Udaiyar Sri Virarajendradeva. Records in his second year, apportionment of money paid by the weaver (*saliya*) merchants residing in the quarter called *Jayasingakulakalaperunderu* in Tiruvorriyur, for special services to be offered in the temple on the day of *Aslesha* on which the king was born, as settled by the officer Jayasingakulakala Vilupparaiyar of Karugudi, in Kilar-kurram, a sub-division of Nittavinoda-valanadu in Sola-mandalam. *Vakkanikkum-mandapa* mentioned. Jayasingakulakala was an epithet of Virarajendra as he was the opponent of the western Chalukyan king Jayasimha III.

137 of 1912.—(Tamil.) On the same base. A record of the Chola king Rajakesarivarman *alias* Udaiyar Sri Rajadhirajadeva I, (1018–53.) Records in his twenty-eight year, gift of money for special offerings on the day following the festival of *Panguni-Uttiram.* The assembly of Kavanur *alias* Kamalanarayana-chatur-vedimangalam received the amount (*i.e.*, 80 *kasu*) and agreed to pay as interest 75 *kalams* of paddy every year for the expenses of that day. A good idea of temple establishment and salaries of temple servants and prices is given. (The *Tiruttondattogai,* the original nucleus of the *Periapurana,* composed by Sundaramurti is referred to in the inscription, as well as the images of the sixty-three saints.)

138 of 1912.—(Tamil.) On a pillar of the verandah round the same shrine. A record of the Chola king Parakesarivarman *alias* Udaiyar Sri Rajendra Choladeva I. Records in thirtieth year gift of 90 sheep for a lamp by a Gangakondasolan *alias* Uttamasolanarayan of Tiruvarur-kurram, which was a sub-division of Kshtria-sikhamani-valanadu, for the merit of a certain Ganavadi Idumban *alias* Tannainmunivar-pendirganda Viasaiyarayan who stabbed himself and died in order to relieve the distress of the donor. The record incidentally registers also another gift of 90 sheep for a lamp by Nimbaladevi, wife of Indaladeva of Talaigrama iu Virata-desa (*i.e.* Hangal in Dharwar.) For another emigrant see N. A. 672 and C. G. 1024, p. 120 below. Also *Mysore and Coorg* pp. 186-8, *Ep. Rep.* 1908-9.

139 of 1912.—(Tamil.) On the second pillar in the same place. A record of the Chola king Parakesarivarman *alias* Udaiyar Sri Rajendra Chola deva I. Records in his twenty-ninth year gift of money deposited on interest in paddy with the inhabitants of Iganaiyur, for providing offerings every year on the festival of the first crop (*pudiyidu*), and made by Nakkan Kodai *alias* Kanchipuranangai, a maid-servant (*magal*) of Tiruvegamban-udaiya-Mahadeva of the city (*Nagaram*) of Kanchipuram, in Eyir-kottam, a sub-division of Jayangondasola-mandalam.

140 of 1912.—(Tamil.) On the third pillar in the same place. A record of the Chola Parakesarivarman *alias* Udaiyar Sri Rajendra Choladeva I (1012-43). Records in his twenty-ninth year gift of money (*tulai-nirai pon* and *Madurantaka devanmadai*) for celebrating the festival of *Margali-Tiruvadirai* and for feeding three Brahmanas learned in the Vedas. The money was borrowed on interest in paddy by the merchants (*nagarattar*) of Tiruvorriyur and by the residents of Manjiyan-karanai, a village in Karigaipperur-nadu, a sub-division of Pular-kottam, the interest on paddy being 90 *kalams.*

(The interest on one *kalanju* was 2 *kalams* of paddy per annum by the *Rajakesarimarakkal*; and the interest on one *Madurantakadevan-madai* was also 2 *kalams*. The latter, therefore, says Mr. Krishna Sastri, should have weighed one *kalanju* of gold.)

141 of 1912.—(Tamil.) On the fourth pillar in the same place. A record of Parakesarivarman *alias* Udaiyar Sri Rajendra Choladeva I. Records in twenty-ninth year gift of money (*Rajarajan-kasu*) for feeding a Brahmana, by Kuttan Ganavadi, the military officer of Gangaikondan *alias* Uttamasola-Marayan who was also styled *Sirudanam-Perudanam-Marayan*. The money was received by the merchants of Tiruvorriyur on interest to be paid in paddy. Mentions also Ariyammai and her money gift. (The *Rajarajan-kasu*, points out Mr. Krishna Sastri, should have been in weight and value half of *Madurantakadeva-madai* as the interest on it was one-half of that on the latter.)

142 of 1912.—(Tamil.) On the fifth pillar in the same place. A record of the Chola king Rajakesarivarman *alias* Udaiyar Sri Rajadhirajadeva I. Records in his twenty-seventh year gift of money by the members of the assembly of Manali *alias* Singavishnu-Chaturvedi-mangalam. (Was this derived from the Pallava king Simhavishnu). The money was deposited on interest in paddy with the revenue accountant (*puravuvaritinai-kalattu-kanakkan*) of Siruvappedu, *alias* Mummudi-solanallur for conducting the festival of *Masi-magam*.

143 of 1912.—(Tamil.) On the sixth pillar in the same place. A record of the Chola king Parakesarivarman *alias* Udaiyar Sri Rajendradeva. Records in his third year gift of 90 sheep for a lamp by Velala Madurantakam *alias* Tandanayakan Rajadhiraja Ilangovelan of Nadar, a village in Tiraimur-nadu which was a sub-division of Uyyakondon-valanadu in Sola-mandalam.

144 of 1912.—(Tamil.) On the seventh pillar in the same place. A record of the Chola king Rajakesarivarman *alias* Udaiyar Sri Rajadhirajadeva I, dated in his twenty-seventh year. The inscription stops with the introduction of the king beginning with *tingaler taru*, etc.

145 of 1912.—(Tamil.) On the eighth pillar in the same place. A record of the Chola king Rajakesarivarman *alias* Kulottunga-Choladeva I. Records in his tenth year gift of milch cows for *panchagavya* and lamps, by Achchan Tiruchchirambala-mudaiyan *alias* Gurukularajar of Ponparri in Mialai-kurram, a district of Rajaraja-pandinadu.

146 of 1912.—(Tamil.) On the ninth pillar in the same place. Dated in the reign of the Chola king Parakesarivarman *alias* Udaiyar Sri Rajendra Choladeva I, (1012-45.) Records in his twenty-sixth year that the officer Rajendrasingha Muvendavelar enquired into temple affairs in the hall called *Vakkanikkum-mandapam* and fixed the details of service to be maintained from *kurradandam* and 'excess paddy' collected from the servants of the temple and the tenants of the *devadana* villages." (The articles to be purchased are enumerated and the prices given.)

147 of 1912.—(Tamil.) On the tenth pillar in the same place. A record of the Chola king Rajakesarivarman *alias* Udaiyar Sri Rajadhirajadeva I. Records in his thirty-first

year, gift of 90 sheep for a perpetual lamp to the temple of Tiruvorriyur-udaiya-Mahadeva by Chaturan Chaturi, wife of Nagan Perangadan and a dancing girl *(devaradiyal)* of the temple. (Mr. Krishna Sastri surmises from this that regular marriage and conjugal life existed among this community in those days.)

148 of 1912.—(Tamil.) On the eleventh pillar in the same place. A record of the Chola king Rajakesarivarman *alias* Udaiyar Sri Rajadhirajadeva I. Records in his twenty-ninth year gift of paddy for offerings by certain Peruman Madurantakan *alias* Rajendrasola-Vengannattaraiyan, for maintaining which he purchased land in Amur *alias* Cholendrasinganallur in Paiyyurkottam. (The interest on 10 *kalams* of paddy for a year is 1 *kuruni* of *pattettukuttal* rice.)

149 of 1912.—(Tamil.) On the twelfth pillar in the same place. A record of the Chola king Rajakesarivarman *alias* Udaiyar Sri Vijiarajendradeva (Rajadhirajadeva I). Records in his thirty-third year gift of 92 sheep for a lamp by a certain Sundarasola-Pandya Vilupparayan who was a servant of the temple *(pani-magan)* and a resident of Kanchipura in Eyil-nadu, a sub-division of Eyir-kottam.

150 of 1912.—(Tamil.) On the thirteenth pillar in the same place. A record of the Chola king Parakesarivarman *alias* Udaiyar Sri Rajendradeva (1050-62), dated in his sixth year. Contains only the historical introduction beginning with *tirumaruviyasengol*, etc. and the date.

151 of 1912.—(Tamil.) On the fourteenth pillar in the same place. A damaged record of the Chola king Rajakesarivarman *alias* Udaiyar Sri Rajadhirajadeva I, dated in his twenty-second year. Records gift of money for providing every day, a bundle of grass for a cow and for other services. Ten *kasus* invested for interest of 4¼ *kasus* every year for feeding Brahmanas.

152 of 1912.—(Tamil.) On the fifteenth pillar in the same place. A damaged record of the Chola king Parakesarivarman *alias* Udaiyar Sri Rajendradeva (1050-62), dated in his eighth year. Records gift of 90 sheep for a lamp by a native of Tirukkanaperur in Tirukkanaperur-nadu, which was a sub-division of Rajaraja-Pandinadu.

153 of 1912.—(Tamil.) On the sixteenth pillar in the same place. A record of the Chola king Parakesarivarman *alias* Udaiyar Sri Rajendra Choladeva I. Records in his twenty-sixth year a sale of land (24½ *pattis*) by the residents of the *devadana* village Iganaiyur to Sattan Iramadeviyar who is called the *anukkaiyar* (maid servant ?) of the king. The purpose of the sale was to maintain twelve *devaradiyar* in the temple to serve the Goddess Gauri.

154 of 1912.—(Tamil.) On the seventeenth pillar in the same place. A record of the Chola king Rajakesarivarman *alias* Kulottunga-Choladeva I. Records in his seventh year and two hundred and ninetieth day sale of land by the residents of Iganaiyur Siralan Gandaradittan *alias* Irumudisola Vilupparayan of Korramangalam in Tirunarayur-nadu, a sub-division of Kshatriyasikhamani-valanadu which was a district of sola-mandalam for maintaining a water-shed in the quarter called Sankarappadi *alias* Rajarajapperunderu at

Tiruvorriyur. (A tax called *Kalavupattam* is mentioned. It is surmised that it was imposed on the measures of grain in temple granaries. But this is doubtful.)

155 of 1912.—(Tamil.) On the eighteenth pillar in the same place. Dated in the reign of Rajendra Choladeva I. Records in his thirtieth year a sale of land (4,000 *kulis*) for maintaining a flower garden and supplying gardens to Nagalabaisani *alias* Ariyavanmai, wife of Prabhakara-Bhatta of Merakalapuram in the Arya-desa. The land belonged to the villages of Adambakkam and Savanna in Surattur-nadu, a sub-division of Puliyur-kottam. (The lands purchased included house-sites for tenants and it was specified that the tenants were rot to pay any kind of *irai* or *kudimai* such as *Vetti, amanji, kurunnel,* etc. The measuring rod of 16 spans *(padinaru-sankol)* is mentioned. See 138 above.)

156 of 1912.—(Tamil.) On the nineteenth pillar in the same place. A record of the Chola king Parakesarivarman *alias* Udaiyar Sri Rajendra Choladeva I. Records in his thirtieth year sale of land (2,000 *kulis* by *padinaru-sankol* for 8 *Madhurantaka-madais*) by the assembly of Manali *alias* Simhavishnu-chaturvedimangalam to a native of Parittikudi in Nenmali-nadu, a sub-division of Arumolideva-valanadu, which was a district of Sola-mandalam, for presenting it to the temple. So one *Madurantakadevamadai* was the cost of 250 *kulis* of land. The *madai* must have been issued, says Mr. Krishna Sastri, either by Rajendra Chola I or Uttamachola Madurantaka (970-85), the immediate predecessor of Rajaraja I. For the value of the *madai* see 140 and 141 above.

157 of 1912.—(Tamil.) On the west wall of the same verandah. A record of the Chola king Parakesarivarman *alias* Tribhuvanachakravartin Rajarajadeva II. Records in his sixth year gift of 32 cows for a lamp by a native of Munaippadai-nadu in Naduvil-nadu.

158 of 1912.—(Tamil.) On a slab built into the floor of the same verandah. Records in fourth year of the "Ganga Pallava" king Ko-Vijia-Aparajitavarman gift of *urkar-chemmai* gold for a lamp to the God Tiruvorriyur Mahadeva by Ammati *alias* Kurumbakolai, a concubine (*bhogi*) of Vairameghan *alias* Vanakovaraiyar, son of Perunangai. The amount (30 *kalanju*) was placed in the hands of the assembly of Adambakkam, a hamlet of Tiruvorriyur, and the *Amritagana* Committee, on interest at 3 *manjadi* per *kalanju*, every year. (Vairameghan had the title Vanakovariyan as he was probably in charge of the feudatory Bana kingdom. The inscription is of value in mentioning the rate of interest in the 9th century to be 3 *manjadis* on 1 *kalanju* (*i.e.*, 20 *manjadis*) and so 15 per cent.)

159 of 1912.—(Grantha and Tamil.) On the second slab in the same place. Records in the eighth year of the "Ganga-Pallava" king Ko-Vijiya-Aparajitavarman Pottaraiyar gift of 60 *kalanju* of *urkkarchemmai* gold for offerings and lamp by Paitangi-kandan, chief of Kattur in Vadagarai Innambar Nadu, a district of Sola-nadu.

160 of 1912.—(Grantha and Tamil.) On a third slab in the same place. A damaged record of the Chola king Madiraikonda Parakesarivarman (Parantaka I), dated in his thirty-fourth year, Records gift of a lamp to the temple of Tiruvorriyur Mahadeva

by Maran Paramesvaran *alias* Sembiyan Soliyavarayan of Sirukulattur in Poyyur kurram, a sub-division of Tenkarai-nadu which was a district of Sola-nadu. (Refers to a military officer of the king who defeated Sitpuli, destroyed Nellore, and on his return from there made the grant. See No. 236 below. The inscription is very important as proving Parantaka's conquest beyond Tondai).

161 of 1912.—(Tamil) On the fourth slab in the same place. A record of the "Ganga-Pallava" king Ko-Vijiya-Aparajitavarman. Records in his fourth year gift of gold (30 *kalanju*) for a lamp to the same temple by Sappakan *alias* Patradani who was a concubine (*bhogi ?*) of Virameghan *alias* Vanakovariyar, son of Sami-Akkan. Mentions the assembly of Adambakkam, a suburb of Tiruvorriyur and the Amritagana Committee. A portion of the slab at the bottom is apparently cut off. (Mr. Krishna Sastri believes that this Sami-Akkan is the same as Perunargai in No. 158 above. He further surmises that Virameghan was perhaps the son of Aparajita and called Vanakovariyar as he was probably in charge of the Bana kingdom.)

162 of 1912.—(Tamil.) On the fifth slab in the same place. A record of the "Ganga-Pallava" king Ko-Vijia-Nripatungavarman. Records in his eighteenth year gift of gold for offerings by Paliyappillai, one of the queens Videlvidugu-pallavariyar of Umbala-nadu. A portion of the slab at the bottom is apparently cut off. See No. 332 of 1909 for the Chola feudatory of the same name.

163 of 1912.—(Tamil). On the sixth slab in the same place. A record of the "Ganga-Pallava" king Ko-Vijaya-Aparajitavaram. Records in his seventh year gift of gold (30 *kalanju*) for a lamp by the queen Mahadevi-Adigal to the temple of Tiruvorriyur Mahadeva. The assembly of Adambakkam, a suburb of Tiruvorriyur in Puliyur-kottam, *Amritagana* Committee, received the gold on interest.

164 of 1912.—(Grantha and Tamil.) On the seventh slab in the same place. A damaged record of the Chola king Madiraikonda Parakesarivarman (Parantaka I), dated in his thirtieth year. Records gift of gold for two lamps by Kodandaramar, eldest son of the Chola king Parakesarivarman (Kodandaraman was incidental with Rajaditya). A portion of the gold seems to have been borrowed on interest in the thirty-fifth year of the king, by the residents of Vellivayil, a village in Pulal-erikkil-nadu. See 318 and 347 of 1904 at Kudimiyamalai and 203 of 1903 at Tondama-nadu near Kalahasti.

165 of 1912.—(Tamil). On the eighth slab in the same place. A damaged record of the Chola king Parakesarivarman probably Parantaka I, dated in his seventh year. Records gift of gold for a lamp by Karanai Viluparaiyur Arivalan Puttan. The assembly of Manali in charge of Tiruvorriyur received the amount on interest.

166 of 1912.—(Tamil). On the ninth slab in the same place. A damaged record of the Chola king Uttama-Choladeva Parakesarivarman (son of Gandaratiya, 970-86,) dated in his fifteenth year. Records gift of an image of Sribalideva, eight bugles, (*kala*) and 24 fly-whisks with gold handles by the king. The inscription refers to *Senniyarippadai* or the army which was victorious at Senni. See 245 below,

167 of 1912.—(Grantha and Tamil.) On the tenth slab in the same place. Records in the twenty-seventh year of the Chola king Madiraikonda Parakesarivarman gift of 90 sheep for a lamp by Devan Kesari *alias* Kunjaramalla-Pallavariyan, a resident of Perumpanur, in Velar-nadu, a sub-division of Sola-nadu. The inscription shows that Parantaka had the title *Kunjaramalla*.

168 of 1912.—(Grantha and Tamil.) On the eleventh slab in the same place. A damaged record of the Chola king Madiraikonda Parakesarivarman (Parantaka I), dated in his thirty-fifth year. Records gift of gold (50 *kalanju*) for feeding two *Mahavratis* everyday, by Iladaipperaraiyan *alias* Solasikhamani-Pallavariyan. *Solasikhamani* was a title of Parantaka I.

169 of 1912.—(Grantha and Tamil.) A record of the Chola king Madiraikonda Parakesarivarman (Parantaka I). Records in his twenty-ninth year gift of gold for a lamp by Iravi Nili, daughter of Vijayaraghavadeva, the Chera king. The amount was apparently invested on a field at Tiruvorriyur which yielded the annual interest of 4½ *kalanju*. (The inscription shows the friendly relation of Parantaka with the Cheras.)

170 of 1912.—(Grantha and Tamil.) On the same slab. Records in the thirtieth year of Madiraikonda Parakesarivarman gift of gold for a lamp by Arindigai-perumanar, son of Chola-Perumanadigal, (*i.e.* Paranataka I) to the God Siva of Adhigrama.

171 of 1912.—(Tamil.) On the thirteenth slab built into the floor of the same verandah. A much damaged record,-the date and the name of the king are doubtful. Seems to record a gift of gold which was received on interest by the assembly of Adambakkam, a suburb of Tiruvorriyur, and the *Amritagana* Committee.

172 of 1912.—(Tamil.) On the fourteenth slab in the same place. A fragment record of the Chola king Rajarajakesarivarman (Rajaraja I), dated in his seventeenth year. Seems to record a gift of gold for feeding a Brahmana.

173 of 1912.—(Tamil.) On the fifteenth slab in the same place. A fragment of record of the Chola king Madiraikonda Parakesarivarman, dated in his twentieth year. Mentions the wife of Kerala Kurumban (?) *alias* Parakesari-Muvendavelar, of Valudival-mangalam in Tirukkannapper-kurram in Munai-Pandinadu.

174 of 1912.—(Tamil). On the sixteenth slab in the same place. Records in the reign of the "Ganga-Pallava" king Kovijia Kampavarman gift of twenty-seven *kalanju* of gold for offerings by Pudi Arindigai, wife of Videlvidugu Ilangovelar of Kodumbalur in Ko-nadu. The money was placed in the hands of the residents of Vaikkatur, (a suburb) of Tiruvorriyur, on interest at 3 *manjadi* per *kalanju*, per annum. (See 188 below.)

175 of 1912.—(Tamil.) On the seventeenth slab in the same place. A damaged record of the Chola king Parakesarivarman(probably)Parantaka I, dated in his seventh year. Seems to record a sale of land which was situated in Iganaiyur, a village of Tiruvorriyur.

176 of 1912.—(Tamil.) On the eighteenth slab in the same place. Records in the twenty-fourth year of the Chola king Parakesarivarman (probably) Parantaka I, gift of gold

for a lamp by Sembiyan Muvendavelan *alias* Sattan Ulagan, chief of Vandalanjeri in Tirunaraiyur-nadu of Sola-nadu. The money was deposited for interest with the residents of Kulumanippakkam near Mangadu in Puliyur-kottam.

177 of 1912.—(Grantha and Tamil). On the nineteenth slab in the same place. Dated in the reign of Rashtrakuta king Kannaradeva (Krishna III), 'who took Kachchi and Tanjai.' Records in his eighteenth year, gift of gold (30 *kalanju*) for a lamp by Narasingayyan, son of Lakshmanaiyyan, a merchant in the camp (*kataka*) of the vallabha (*i.e.*, Rashtrakuta) king. The merchant was a native of Manyakheta. The gold was deposited with the residents of Seruppedu (modern Chetput) in Tudarmuniyur-nadu, a district of Puliyur-kottam. The inscription is of interest in showing that peaceful men followed the Rashtrakuta army of invasion to the south thereby introducing the Kanarese people in that region.

178 of 1912.—(Tamil.) On the same slab. Records in the nineteenth year of the Rashtrakuta king Kannaradeva, 'who took Kachchi and Tanjai' gift of ninety sheep for a lamp and one Ila-lamp-stand by Tatpurushabhatara of Kalakkudi.

179 of 1912—(Tamil.) On the same slab. Records in the twenty-second year of the Rashtrakuta king Kannaradeva 'who took Kachchi and Tanjai' gift of gold for a lamp by the mother of the Vallabha king Kannaradeva. The gold was deposited on permanent interest of 15 per cent. with the assembly of Kurattur *alias* Parantaka-chaturvedimangalam in Ambattur-erikil-nadu, a sub-division of Pular-kottam.

180 of 1912.—(Tamil verse.) On the eighteenth slab built into the floor of the same verandah. Records in the twelfth year of the "Ganga-Pallava" king Aparajita (the upper portion of the stone is missing) gift of land by purchase from the residents of Iganaimudur, for offerings to a shrine called Solamal-Iswara in the temple at Orrimudur (*i.e.*, Tiruvorriyur.) The donor's name is lost. (The relation between the "Ganga Pallava" line with the Chola is evidenced by the inscription.)

181 of 1912.—(Grantha and Tamil.) On the twenty-first slab in the same place. A record of the Rashtrakuta king Kannaradeva (Krishna III), 'who took Kachchi and Tanjai.' Records in his twentieth year, gift of money (100 *nishkas* of pure gold) by Chaturanana-Pandita, the pupil of Niranjanaguru, for providing *bali* in the temple at Tiruvorriyur. The Grantha portion gives an interesting account of the early career of Chaturanana. It says that he was a native of Kerala and a favourite of the Rashtrakuta king Vallabha, that he went over to the Chola country, became a friend of a Rajaditya and at his death in the hands of the Rashtrakuta king, blamed himself for not dying with him, became a *Sanyasin*, being initiated by Niranjanaguru, and came to Tiruvorriyur. Mr. Krishna Sastri surmises that he was a spy. For the prevalence of certain Kerala customs in the temple see *Ep. Rep.* 1913.

182 of 1912.—(Tamil.) On a slab built into the floor of the same shrine. Records in the twenty-ninth year of the Chola king Madiraikonda Parakesarivarman gift of gold for feeding a learned Brahmana by a native of Ettiyarkurichchi in Pandinadu, who had accepted service in the temple,

183 of 1912.—(Tamil.) On a slab built into the floor of the mandapa in front of the same shrine. Appears to record in Bhadudanya, an order of Muttambi Mudaliyar, who was the minister of Hijarat Davadu-Khan, authorising a certain Ulli-Venkatesa-Settiyar to conduct the charities connected with the temple. (Daud Khan was Nawab of the Karnatik from 1703-10. Venkata Chetti was not improbably the merchant who rented Tiruvorriyur and four other villages granted by Daud Khan to the Company in 1708.) See *Vestiges of Madras*, II pp. 21-22.

184 of 1912.—(Grantha and Tamil.) On a second slab in the same place. Records in the twenty-sixth year of the Chola king Madiraikonda Parakesarivarman gift of ninety sheep for a lamp and one Ila-lamp-stand, by a native of Sola-nadu.

185 of 1912.—(Tamil.) On a third slab in the same place. A much-damaged record. Seems to register a sale of land as *bhattavritti* by a certain Murtiperumanar.

186 of 1912.—(Tamil.) On the fourth slab in the same place. Records in his twenty-first year gift of two Ila-lamp-stands, 360 sheep for maintaining two perpetual lamps and a *chauri*, with a gold handle, by Muvenda Pallavariyan *alias* Aditta Pidaran, son of Vira-Narana-Pallavaraiyan *alias* Arunmoli, who was a native of Kugur in Vada-Panangadu, a sub-division of Mikkuru in Sola-nadu.

187 of 1912.—(Tamil.) On the same slab. A much-damaged record of the Chola king Madiraikonda Parakesarivarman (Parantaka I, 905—47) dated in his twenty-sixth year. Mentions a quarter of Tiruvorriyur called Surasulamanipperunderu. (*Sulamani* reminds one of the celebrated Jain work of that name by Tolamolitteva.) It has been suggested that it was written in the reign of the Pandya king Jayanta, son of Maravarman Avanichulamani and grandson of Kadungon (about A. D. 620). *Tamil studies* p. 219.

188 of 1912.—(Tamil.) On the fifth slab in the same place. A damaged record of the "Ganga-Pallava" king Ko-Vijaya-Kampavikramavarman dated in his ninth year. Records gift of gold for lamps by Kanjaram Amarnidi *alias* Pallavadiraiyar, a native of Kanjanur, in Indalur-nadu, which was a sub-division of Sola-nadu. See No. 174. (Amarnidi was evidently named after the Saivite saint of that name for whose career see *Periyapurana*, 1905 edition, pp. 129-132).

189 of 1912.—(Tamil.) On the sixth slab in the same place. A damaged record of the "Ganga-Pallava" king Kampavarman dated in his sixth year. Records gift of gold for a lamp by Vemban Kunungan-Amman of Irayanseri residing at Mayilappil (*i.e.*, Mylapore). The amount was deposited for interest with the assembly of Manali which was a village of Tiruvorriyur.

190 of 1912.—(Tamil.) On the same slab. Records in the sixth year of the "Ganga-Pallava" king Ko-Vijaya-Aparajitavikrama-Pottaraiyar gift of gold for two lamps by the community of Maheswaras. The same assembly took possession of the amount.

191 of 1912.—(Tamil.) On the south wall of the first *prakara* of the same temple. Registers in twenty-first year an order (*olai*) of Madurantaka-Pottappicholan. (Unfinished).

192 of 1912.—(Tamil.) On the same wall. Records in the fourth year of the Chola king Rajakesarivarman *alias* Tribhuvanachakravartin Kullottunga-Choladeva II sale of 8,593¾ *kuli* of land, by the assembly of Punnaivayil *alias* Rajanarayanachaturvedimangalam in Vikkiramasolavalanadu, a district of Jayangondasola-mandalam to certain private individuals who made a gift of it to the temple of Udaiyar Tiruvorriyurar, for maintaining 28 perpetual lamps.

193 of 1912.—(Tamil.) On the same wall. An unfinished historical introduction of the Chola king Parakesarivarman *alias* Rajarajadeva II (1146-78) beginning with *pumaruviyapolil-elum.*

194 of 1912.—(Tamil.) On the same wall. A record of the time of Sakalaloka-chakravartin Rajanarayanan Sambuvaraya. Seems to record a gift of land for offerings by a certain Alagaiyarayan Virrirunda-Perumal Kulandaipillai to the temple of Tiruvorriyur-udaiya-Nayanar.

195 of 1912.—(Tamil.) On the same wall. Records that in the time of the Vijayanagara king Kampana-Udaiyar II, son of Bokkana, (Bukka I), in Sadharana, the temple authorities assembled in the *Vyakaranadana* hall under the leadership of the officer (*adhikari*) Tunaiyirunda-nambi Kongaraiyar and settled the order of precedence to be followed during services in the temple, by Ishabattaliyilar and Devaradiyar. See *Ep. Rep.* 1913, p. 118, for very interesting details about the temple servants, their disputes for privileges and the decisions of the trustees and *Nattars* thereon.

196 of 1912.—(Tamil.) On the west wall of the same prakara. Dated in the reign of the Vijayanagara king Ariyaraya (*i.e.* Harihara II). Seems to record in Dundubhi, Kanni, su. di. Paurnai, Monday, Uttirattadi, corresponding to 22nd September, 1382, a procedure similar to that mentioned in No. 195.

197 of 1912.—(Tamil.) On the same wall. Records in the thirty-second year of the Chola king Tirbhuvanachakravartin Tirbhuvanaviradeva "who took Madurai (Madura), Ilam (Ceylon), Karuvur and the crowned head of the Pandya and who was pleased to perform the anointment of heroes and the anointment of victors" (*i.e.*, Kulottunga III), sale of land to a certain Udaiyapillai *alias* Pandarangan Vairagi of Madurantaka-Chaturvedimangalam, by the assembly of Puhnaivayil *alias* Rajanarayana-Chaturvedi-mangalam in Pulal-nadu, a district of Pular-kottam *alias* Vikkiramasola-valanadu in Jayangondasola-mandalam. The land was assigned to maintain a flower garden for the temple and to provide for offerings on certain festive occasions.

198 of 1912.—(Tamil.) On the same wall. Records in the twenty-second year of the Chola king Tribhuvanachakravartin Rajarajadeva III an order of Madhurantaka Pottapi-Chola. Records also gift of Ularur *alias* Sembiyan Karuppur in Kotturnadu, a sub-division of Puliyur-kottam as a *devadana* village to the temple, by a certain Karuppular Perumandi-Nayakkar.

199 of 1912.—(Tamil.) On the same wall. Records in the seventh year of the Chola king Tribhuvanachakravartin Rajarajadeva III an order of Vira-Narasingha

alias Yadavarayan. The king declared that Tiruvorriyur and the other villages of the temple which had originally been rent-free *(irangal)* were to be taxed, the collections, however, being made payable into the treasury of the temple. They were, in other words, placed in the *ningal* list. The taxes enumerated are *Vetti, pudavaimudal, Tiraikkasu, asuvigal-kasu, kudikasu, inavarikasu, karrtigai kasu, velichchinnam, vettikasus Siruppadikkaval, Kanikani* fees, *Kurradandam, patti-dandam,* and fees on *uvachchar,* weavers, oil mongers, dyers, salt-pans etc. For Vira Narasimha Yadavaraya, see No. 227 below and Tirumalai inscriptions (Chittoor district).

200 of 1912.—(Tamil.) On the same wall. Dated in the reign of the Chola king Rajakesarivarman *alias* Chakravartin Kulottunga-Choladeva I. Records in his forty-ninth year gift of a portion of Pavanambakkam near Araisur in Paiyyur-kottom renamed Eluttarivarnallur, for feeding fifty devotees in *Kullottungasolan madam,* situated within the temple of Tiruvorriyur Udaiyar. The order was issued at the instance of the king while he was in his palace at Gangaikonda-solapuram.

201 of 1912.—(Tamil.) On the same wall. A record of the Chola king Tribhuvana-chakravartin Konerimaikondan (Kulottunga III.) Records in his thirty-eighth year and two hundred and thirty-ninth day gift of 80 *velis* of land at Kulattur *alias* Kulottungasolan Kavanur detached from Punnaivayil *alias* Rajanarayana-Chaturvedimangalam by Durgaiyandi-Nayakkan, agent of Sittaraisan, for the maintenance of the *Vyakaranadana-Vyakhyana-mandapa* built by himself in the temple of Tiruvorriyur. The officer Vanadarayar and the tirumandira-olai, Neriyudaichchola-Muvendavelan, are also mentioned. The land was free of tax (including *Antarayappattam.*)

202 of 1912.—(Tamil.) On the same wall. A record of the Chola king Tribhuvanachakravartin Tribhuvanaviradeva, "who was pleased to perform the anointment of heroes and the anointment of visitors" (Kulottunga III.) Records in his thirty-fifth year, Simha, su. di. 12, Friday, Uttirattadi, (Friday, 10th August, 1212) the circumstances under which the grant recorded in No. 201 was made. (The inscription refers to the levying of *ponvari* on land at ¼ *madai* per *veli* (without the usual exemption of waste land) and to the compulsion of the assembly of Punnavayal to bear the responsibility of collecting the whole. As they would not, they were arrested and liberated after the sale of 80 *velis* for 200 *kasu* to clear the arrears. The inscription also refers the *vyakarana-mandapa,* its teachers and pupils.)

203 of 1912.—(Tamil.) On the north wall of the same prakara. A record of Sakalalokachakravartin Rajanarayanan Sambuvarayar in his seventh year, Singa ba. di. 2, Thursday, Punarpusam, that certain lands and house-sites were confiscated to the temple, the owners having dishonestly misappropriated such of the temple treasures buried underground as had escaped the Muhammadans (*Tulukkar*) who had, before this, occupied the country. The reference is the invasion of 1327. See *Ind. Antq.* 1914, p. 4.

204 of 1912.—(Tamil.) On the same wall. Records in Pingala an order of the temple trustees (*tanattar*) assigning the quarter called Narppattannayirapperunderu for *the exclusive dwelling of sculptors and other artisans.* See N. A. 715, S. A. 921 and Cg. 147.

205 of 1912.—(Tamil.) On the same wall. Dated in the reign of the Vijayanagara king Ariyana Udaiyar (Harihara II). Records in Raudri, Kanni, su. di. 12, Tuesday (which should be Wednesday), Avittam, gift of ½ *karai* of land in the village of Padiadumperumal-nallur, to the temple of Tiruvorriyur-udaiya-Nayanar for maintaining certain festivals and the Angarayan matam by Angarayar Mudaliar and others of Pulal *alias* Rajasundarinallur. The date corresponds to 12th September, 1380.

206 of 1912.—(Grantha and Tamil.) On the same wall. A record of the Chola king Tribhuvanchakravartin Rajadhirajadeva II. Records in his ninth year, that gifts of lapls and cows made in the previous years but not engraved on stone, were now so recorded by the temple accountant Tiruvorriyurudaiyan Uravakkinan (*maitrikara* in Sanskrit) at the instance of the *mathapati* Chaturanana Pandita. See No. 181 above.

207 of 1912.—(Tamil.) On the same wall. Records in the twelfth year of Sakalalokachakravartin Rajanarayanan Sambuvarayar, Purattadi, first day, gift of land, at Kaduvankottam with the order of Tikkama-Nayaka declaring the land tax-free, for offerings and festivals, by Vagisuradeva Mudaliyar of Kilaimatham, while he was on his death bed. The purchase of this land is stated to have been engraved on the stone wall of the Tirumulattanamudaiya-Nayanar temple at Pulal. A portion of the land was also assigned to Alagaiya-Tiruchchirambalamudaiyar who was to succeed Vagisa as the head of the matha. This Vagisa was, of course, different from him who is mentioned in No. 371 of 1911 above.

208 of 1912.—(Tamil.) On the same wall. An unfinished record of the Vijayanagara king Kampana Udaiyar II, dated S. 1290, Kilaka, Kumbha, su. di. 14, Sunday, Asvati, corresponding to 11th February, 1369. Records that the order of precedence in service to be followed by Ishabattaliyilar and Devaradiyar as settled in the fifth year of Rajanarayana Sambuvarayar by the Mudaliar of Melai-matham in Perumbarrapuliyur, being found not to be satisfactory, Kamarasa-Vittappa of Anaigundi inquired into temple affairs and instituted necessary changes. (Gives an example of the interference of Central Government in temple affairs.)

209 of 1912.—(Tamil.) On the same wall. A record of the Chola king Tribhuvanachakravartin Konerimaikondan (*i.e.*, Kulottunga III) in his twenty-seventh year and sixty-ninth day. Records gift of land for maintaining a special service called *Tribhuvanaviransandi*. The land (100 *velis*) was situated in Kulappakkam *alias* Sivapadasekara-nallur, a village in Puliyurkottam *alias* Kulottungasola-valanadu and was granted rent-free on the *Chitra-vishu* day of the twenty-sixth year. The royal secretary (*tirumandira-olai*) was Minavan Muvendavelan. The document is signed by eight officers.

210 of 1912.—(Tamil.) On the same wall. The Vijayanagara king Kampana Udaiyar records in Plavanga, Kambha, ba. di. 3, Wednesday (mistake), Attam, corresponding to Monday, 7th February, 1368, sale of a house to the temple of Tiruvorriyur-udaiya-Nayanar at Tiruvorriyur, which was a *ningal* village.

211 of 1912.—(Tamil.) On the same wall. The Chola king Tribhuvanachakravartin Rajarajadeva III records in his nineteenth year and forty-third day, Simha, su. di. an

order on the occasion while he heard a temple *Padiyilar* sing in the *agamarga* style in the Rajarajan-tirumantapam on the night of the eighth day of the *Avani-ttirunal*. It was to detach sixty *velis* of land which had been purchased by a native of Velsharu, from Manali *alias* Singa-Vishnu-chaturvedi-mangalam and to call it Uravakkina-nallur as suggested by the temple trustees. See No. 142 above.

212 of 1912.—(Tamil,) On the same wall. Rajanarayana-Sambuvarayar refers in his fifth year to the settlement of the due order of precedence in temple service as between the Ishabattaliyilar, the Devaradaiyar, and the Padiyilar who had become either extinct or reduced after the former settlement during the office of Pottapparayar *alias* Vanaraiyar in the reign of Perumal Sundara Pandyadeva (*i.e.*, Jatavarman I, 1251-64) "who took every country." The inscription enumerates in detail their duties, See *Ep. Rep.* 1913, p. 127-8.

213 of 1912.—(Tamil.) On the same wall. Dated in the reign of the Vijayanagara king Sayana-Udaiyar. Records in his seventh year, Vijaya, sale of land (2 *karai*) in the village Nayappakkam *alias* Padiadum-perumal-nallur for maintaining certain festivals in the temple, by some residents of Pulal *alias* Rajasundari-nallur. (See also No. 205 above). The God is called Mudaliyar-Padi-Aduvar.

214 of 1912.—(Tamil.) On the same wall. A record of the Chola king Tribhuvana-chakravartin Rajarajadeva III. Records in his fourth year, Dhanus, ba. di. Wednesday, Sodi and Ekadasi (Wednesday, 4th December, 1219), gift of 17 buffaloes and one lampstand of three flats by the chief of Parameswaramangalam *alias* Solakulatilaka-chaturvedimangalam in Sembur-kottam, a district of Jayangondasola-mandalam.

215 of 1912.—(Tamil.) On the same wall. Registers a sale of two houses by the temple, to Mudaliyar Vagisuradeva of Kilai-madam at Tiruvarur. See No. 207 above.

216 of 1912.—(Tamil.) On the south wall of the Kali shrine inside the same temple. Records in his sixth year of Chola king Tribhuvana-chakravartin Virarajendra Choladeva (Kulottunga III), gift of money by Alagan Jnanasambandan, a native of Paluvur in Damar-kottam, for maintaining the festival called *Uttirayana-sirappu* in the temple. The money was deposited with three residents of Velsaru.

217 of 1912.—(Tamil.) On the base of the stone pedestal of the Nataraja image in the Nataraja shrine of the same temple. Records that this pedestal *Virarajendran* was caused to be built by Sivalokanadan of Tiruvenkadu.

218 of 1912.—(Tamil.) On a slab built into the floor of the same shrine. A damaged record of the Chola king Rajaraja-Rajakesarivarman *alias* Rajarajadeva I dated in his nineteenth year. Seems to register sale of houses belonging to the temple.

219 of 1912.—(Tamil.) On the east, north, and west bases of the same shrine. A record of the Chola king Parakesarivarman *alias* Udaiyar Sri-Adhirajendradeva. Records in his third year a sale of land, by the assembly of Sundarasola-chaturvedi-mangalam in Pulal-nadu, a district of Jayangondasola-mandalam to the temple of Tiruvorriyur-Udaiyar. Beginning and end built in.

220 of 1912.—(Tamil.) On the same base. A record of the Chola king Rajakesarivarman *alias* Udaiyar Sri Rajadhirajadeva I. Records in his twenty-eighth year sale of land for offerings in the temple of Karanai Vitankadeva at Tiruvorriyur, by the assemblies of Sundarasola-chaturvedimangalam and Vanavanmadevi-chaturvedimangalam. Beginning and end built in.

221 of 1912.—(Tamil.) On the same base. A record of the Chola king Rajakesarivarman *alias* Kulottunga-Choladeva I. Records in his tenth year gift of 30 *kalams* of paddy for offerings to the shrine of Kumaraswamideva, under orders from the officers Sundarasola-Muvendavelar and Gurukalarayar. Beginning and end built in. [Some lands originally enjoyed by the *Taliyilar* are said to have been resumed and others given in stead.]

222 of 1912.—(Tamil.) On the same base. Dated in the reign of the Chola king Rajakesarivarman *alias* Udaiyar Sri Rajendra Choladeva (Kulottunga I). Records sale of land to the temple by the assemblies of the two villages mentioned in No. 220 above. Beginning and end built in.

223 of 1912.—(Tamil.) On the east wall of the mandapa in front of the same shrine. Records in Subhakrit, Panguni, twenty-ninth day, assignment of servants and a lamp to the temple of Tirruvorriyur-udaiyar-Tambiranar, for the merit of Sadasivaraya, by Sarvarasa-Kondamarasayya.

224 of 1912.—(Tamil.) On the same wall. Dated in the reign of the Vijayanagara king Devaraya Maharaya II. Records in Virodhi, Adi, second day, gift of paddy for offerings by a certain Alagiya Tiruchirrambalamudaiyan Nallanayanar of Pullur.

225 of 1912.—(Tamil.) On the same wall. Dated in the reign of the Vijayanagara king Kumara Bukkana Udaiyar. Records in Kshaya, Kumba, su. di. 14, Friday, Pusam, gift of land by a dancing girl named *Ainnuruttalaikkoli*, for a special service which was to be named after herself.

226 of 1912.—(Tamil.) On the same wall. A record of the Vijayanagara king Virapratapa Devaraya Maharaya II. Records in Plavanga an order (*rayasam*) of the king to the effect that some lands which had originally been in the hands of the tenants and servants of the temple of Tirruvorriyur in Chandragirirajya and which had been taken away from them by a new system of lease introduced by Government, be redeemed and restored at the State cost; and that the taxes of *Jodi*, *mugamparvai*, *angasalai*, *Sambadam*, *viseshadayam*, *arisi-kanam*, *Nallerudu*, *Narpasu*, *Vetti* and *Kattayam*, be henceforth collected by the Mahesvaras.

227 of 1912.—(Tamil.) On the south base of the Subramanya shrine in the same temple. Records in the ninth year of the Chola king Tribhuvana-chakravartin Rajarajadeva III, an order of Vira-Narasimhadevan *alias* Yadavarayan and the gift of the village Periya-Mullaivayil in Nayaru-nadu, a sub-division of Pulal-kottam, for offerings to the god Vira-Narasimhesvaramudaiya-Nayanar, set up by him in the verandah round the central shrine of the temple.

228 of 1912.—(Tamil.) On the north base of the Gaurisvara shrine in the same temple. Records in the fifth year of the Chola king Rajakesarivarman *alias* Udaiyar Sri Virarajendradeva I (1063-70) sale of land to the temple of Tirruvorriyur-udaiya Padambakkanayakkar by the assemblies of Sundarasola-chaturvedimangalam and Vanvanmadevi-chaturvedimangalam. Another document which was drawn up in the sixth year of the king is recorded in continuation. It consists also of a sale of land by the assembly of Singavishnu-chaturvedimangalam for a garden (named Virarajendran-tirunandavan) founded by Pasupati Tiruvarangadevan *alias* Rajendra Muvendavelar of Manakkaddi in Idayan-nadu, a sub-division of Virarajendra-valanadu in Jayangondasola-mandalam.

229 of 1912.—(Tamil.) On the same base. Records in the twenty-eighth year of Chakravartin Kulottunga Choladeva I, sale of land to certain mendicants (*tapasya*) of the temple, by the assembly of Punnaivayil *alias* Rajanayayana-chaturvedimangalam. Beginning lost.

230 of 1912.—(Tamil.) On the west base of the same shrine. A record of the Chola king Rajakesarivarman *alias* Kulottunga-Choladeva I, records in his tenth year, gift of 90 sheep for a lamp by a native of Anangur in Panaiyur-nadu, a sub-division of Rajendrasola-valanadu.

231 of 1912.—(Tamil.) On the south base of the same shrine. Records in his twelfth year of a Chola king gift of a lamp by the same individual. End built in. Begins with the historical introduction *tirumagal jayamagal*, etc.

232 of 1912.—(Tamil.) On the same base. Records in the fifth year of the Chola king Rajakesarivarman *alias* Udaiyar Sri Virarajendradeva I (1063-70) that this stone temple was constructed for Padambakkanayakkadeva by the chief mentioned in No. 228 above. The term *Padambakka* connects the place with the local tradition; but the Government Epigraphist points out that the present image of Gauliswara therein is not improbably that of Lakulisa himself.

233 of 1912.—(Tamil verse.) On the same base. A record evidently in praise of Kulottunga-Choladeva I.

234 of 1912.—(Tamil.) On a pillar of the kitchen in the same temple. Records gift of gold (30 *kalanju*) for a lamp to the temple of Tirruvorriyur-Mahadeva. The amount was placed in the hands of the residents of Kandalur in Paiyyur-kottam, a *devadana* village of Tiruvorriyur. Beginning lost.

235 of 1919.—(Tamil.) On a second pillar of the same kitchen. A record of the Chola king Rajakesarivarman *alias* Mummudi-Choladeva Rajaraja I. Records in his third year, gift of a gold necklace (*pallitongal*) called "Rajarajan," a shell-like cup of gold (*Ottuvattil*) called "Mummudisolan" and a gold door for the *mevasi*, called "Rajarajan," by a certain Gunasilan of Mullikurumbu in Uraiyur- kurram of the Chola country, for the merit of Adigal Niradi, chief of Urrukaddu, a village in Avur-kurram of Sonadu, who was in charge of the temple affairs (*sri-karya*) of the God Tiruvorriyur-Alvar.

236 of 1912.—(Grantha and Tamil.) On a broken pillar lying near the same. The Grantha portion mentions a military officer of Sirukalattur who was victorious at Nellore and was desirous of making a gift to the temple of Siva at Adhigrama. The Tamil portion refers to land which, not being tax-free before, was made tax-free in the thirty-eighth year of Chakravartin (Parantaka I) and given to same God; *Vide* No. 160 above. Chitpuli was probably the E. Chalukyan Bhima II or some feudatory of his.

237 of 1912.—(Tamil.) On a pillar lying near the shrine of the Goddess in the same temple. Records gift of this door-way called "Ellandalaiyanna-Perumal-tiruvasal," for the merit of Perumal Sundara-Pandyadeva, by Enadi Merkudaiyan Periyanayan *alias* Pottappirayan. [The Government Epigraphist identifies the king with Jatavarman Sundara Pandya I (1251-64).]

238 of 1912.—(Tamil.) On the gopura of the same temple, right of entrance. Dated in the reign of Tribhuvanachakravartin Vijayagandagopaladeva. Records in his fifteenth year, Makara, su. di. Monday, sodi. (2nd September, 1264), gift of land for feeding Mahesvaras in the Tirujnanasambhanda-matha at Tiruvorriyur, a village of Pularkottam *alias* Vikkiramasola-valanadu in Jayangondasolamandalam by a merchant of Tirunavalur, who purchased it from a certain Paduvurnadalvan of Kattupakkam in Elumur-Tudarmudi-nadu, a district of the same kottam.

239 of 1912.—(Tamil.) In the same place. A record of Tribhuvanachakravartin Vijayagandagopaladeva in his third year, Rishabha, su. di. 5, Anusham. Records gift of land at Perungarai in Payyurkottam, to the matha of Nandikesvara *alias* Aryavratamkonda Mudaliar and his pupils, by a certain Kidarattaraiyan.

240 of 1912.—(Tamil.) In the same place. A damaged record of the Vijayanagara king Savana-Udaiyar I dated in his ninth year (*i.e.* A D 1357). Mentions that some of the *agambadiyar*, serving under the chief of Paduvur (*viz.*, Kalingarayan, Sediyarayan, Adittan etc.) lived in the village and served as *kaval* for a long time, neglected their duty for reasons unexplained and caused much loss to the people (and so had to be punished.)

241 of 1912.—(Tamil). On the same gopura, left of entrance. Records in the second year, an order of Madurantaka Pottapi-cholan. Remission of certain taxes payable by the shepherds in consideration of five perpetual lamps maintained by them in the temple of Tiruvorriyur-udaiya-Nayanar. The document bears the signature of Manavijaya.

242 of 1912.—(Tamil.) In the same place. A record of Tribhuvanachakravartin Sriranganadha Yadavarayar. Records in his sixteenth year Khara, Rishba, ba.di. 14, Tuesday, Urohani, gift for a special service in the temple, called "Kaliyurkilavan-sandi" by a resident of Serrupedu (Chetput) in Elumur-Tudarmuninadu which was a sub-division of Pularkottam *alias* Vikkiramasola-valanadu in Jayangondasola-mandalam, of land situated in Kaduvankottam *alias* Aliyavradamkondavilagam, which was detached from Selaivasal in Pulal-nadu and formed part of the western boundary of Tiruvorriyur.

243 of 1912.—(Tamil.) In the same place. A record of Tribhuvanachakravartin Vijayagandagopaladeva in his twenty-first year, Simha, su. di. 5, Wednesday, Sodi, corresponding to 12th August, 1271. Gift of eight cows for a quarter lamp, by a resident of Tiruvorriyur.

244 of 1912.—(Tamil.) In the same place. The Saluva king Narasingayadeva records in Chitrabanu Tai, 10, gift of the taxes *sekkayam* and *magamai* for maintaining a lamp and conducting repairs in the temple of Tiruvorriyur-udaya-Nayanar with the permission of Isura-Nayakkar who was the agent of the king. (He was evidently the father of Narasa-Nayaka).

245 of 1912.—(Tamil.) On a pillar lying to the south of the tank in front of the same temple. The Chola king Uttamacholadeva (1070-86) *alias* Parakesarivarman records in his sixteenth year, gift of 868 *kalanju* of (*tulai-nirai*) gold for a plate (*kulit-tattu*) and of 40 *kalanju* for offerings, to the temple of Tiruvorriyur-Alvar, by Nandisaran *alias* Parakesari-Viluparayan of Elinur in Purangarambai-nadu, a district of Sonadu, who was the officer managing the temple affairs at the time. See 166 above.

246 of 1912.—(Tamil.) On a pillar lying to the south of the same temple. A record of the Chola king Madiraikonda Rajakesarivarman (whom Mr. Krishna Sastri identifies with Gandaraditya.) Records in his fifth year, gift of 90 sheep for a lamp by Kaduttalai Nagamayyan, son of Singamayyan of Kalesi. *Perundaram* who had accompanied Udaiyar Uttamasoladeva (Gandaraditya's son) to the temple of Tiruvorriyur-Mahadeva.

104 of 1892.—(Sanskrit.) East wall of the second prakara of the Adhipuriswara temple, right of entrance. A record of the Chola king Tammu-sidhi, dated 1129. The inscription gives the geneology of Tammu-Siddhi's line and mentions Karikal Chola, Madhurantaka Pottapi Chola etc. See *Ep. Ind.* VII, 148-52.

105 of 1892.—(Sanskrit.) South wall of the first prakara of the Adhipuriswara temple. A record of the Chola king Rajendra, the son of Rajaraja.

106 of 1892.—(Tamil.) West and south walls of the first prakara of the Adhipuriswara temple. A record of the Chola king Ko-Rajakesarivarman *alias* Rajendra-Choladeva II (*i.e.*, Kulottunga I) dated in his second year. A general grants 240 *kasu* which the temple authorities employ in purchasing land from 5 villages. (*S. I. I.* III, No. 64, pp. 132-4).

107 of 1892.—(Tamil.) South wall of the first prakara of the Adhipuriswara temple. Records in the thirty-first year of the Chola king Ko-Rajakesarivarman *alias* Rajadhirajadeva gift of land by Ariyammai who purchased the land from the *Sabha*.

108 of 1892.—(Tamil.) West wall of the first prakara of the Adhipuriswara temple. A record of the Tribhuvanachakravartin Rajadhirajadeva dated in his sixth year.

109 of 1892.—(Sanskrit.) North wall of the first prakara of the Adhipuriswara temple. A gift of lamp by one Madhurantaka in the thirtieth year of Jayadhara (*i.e.*, Kulottunga Chola I). See *Ep. Ind.* V. p. 106. It is said to have been made for the merit of the "illustrious Gnanamurti."

110 of 1892.—(Tamil.) North wall of the first prakara of the Adhipuriswara temple. A record of the Chola king Tribhuvanachakravartin Rajarajadeva, dated in his eleventh year. See *Ep. Ind.* VI, p. 283.

399 of 1896.—(Tamil.) On the south wall of the central shrine of the Adhipuriswara temple. A record of the Chola king Ko-Parakesarivarman *alias* Rajendra-Choladeva I (1011-43) dated in his thirty-first year. Opens with the same historical introduction as the Tanjore inscription of the nineteenth year Chaturanana Pandita of *Tirumarayanamatha* at Tiruvorriyur deposits 150 *kasus* in the temple treasury for Neyyadi during *Margali Tiruvadirai.* See *S. I. I.* II, No. 20.

400 of 1896.—(Tamil). On the west wall of the same shrine. Records in his thirteenth year of the Pandya king Ko-Jatavarman *alias* Sundara-Pandyadeva III *(1276-90) gift of land. See Ep. Ind.* VI, *310-1,* where Dr. Kielhorn points out that the exact date is Friday, 5th August, 1289.

401 of 1896.—(Tamil.) On the same wall. A *record of the* Chola king Ko-Rajakesarivarman *alias* Kulottunga-Choladeva dated in his seventh year. End built in.

402 of 1896.—(Tamil.) On a stone built into the floor of the north wall of the first prakara of the same temple. The Chola king Ko-Parakesarivarman records in his seventh year gift of gold for a lamp.

403 of 1896.—(Grantha and Tamil.) On the east wall of the second prakara of the same temple, left of entrance. A record of the Chola king Ko-Rajakesarivarman *alias* Rajadhirajadeva dated in his ninth year. Built in the middle.

404 of 1896.—(Tamil.) On the same wall. A record of the Chola king Ko-Parakesarivarman *alias* Kulottunga-Choladeva III 'who took Madurai and the crowned head of the Pandya,' dated in his nineteenth year. Built in the middle.

405 of 1896.—(Grantha and Tamil.) On the north wall of the same prakara. Records in the ninth year of the Chola king Tribhuvānachakravartin Rajadhirajadeva (II ?) gift of cows for a lamp.

CHAPTER II.

CONJEEVARAM.

This place of pilgrimage, one of the seven holy cities of India, lying in the Chingleput-Arkonam line of the South Indian Railway lies in north latitude 12°50', east longitude 79°46'. The sacred river Vegavati passes on the west of the town and the town is studded with temples dedicated both to Siva and Vishnu. On this account arose the proverb " If you go to Conjeevaram you may eat without labour meaning thereby that there are plenty of *Choultries* ". It was the seat both of the Pallavas and Cholas. Jainas also occupied the town and traces of their architecture are still to be quiet within the suburb called Tirupparuttikunram.

Inscriptions in plenty are met with in most temples and these throw plenty of materials for making out the history of ancient Hindu Kings of various lines.

The *Saptapuris*, or the seven holy cities of India, are Conjeevaram, *Ayodhya* or Oudh, *Mathura* or Muttra, *Maya* or Haridwar, *Kasi* or Benares, *Avantika* and Dwaraka. Of these, three are sacred to Siva, and three to Vishnu; while Conjeevaram is pre-eminent, for, it is sacred both to Siva and Vishnu. This last city, situate at a distance of about 45 miles on the south-west of Madras, is the best place for the close study of the antiquarian remains of Southern India. Saivism, Vaishnavism, Buddhism, and Jainism have all had their influence here in turn and have left behind distinct traces of their existence in the architectural peculiarities of the place. At one time, the city is said to have possessed 108 Saiva temples and 18 Vishnu temples.

According to the epigraphical records now available, the country in which Conjeevaram is situate was originally named *Tundapa Vishaya*, the Tamil equivalent of which was Tondaimandalam, during the period of Tundapa Vishaya Pallava ascendancy; later on it was called *Jayangondachola Mandalam*, when the Chola Kings acquired possession of the territory about the 11th century. According to the Chinese pilgrim, Hiuen Tsang, who visited India about the 7th century, Buddhism had a strong influence in this city, at the time of his visit. He mentions several hundreds of *Sangharamas*, and a large number of priests of that time. This city, he says, was the capital of the Dravida country and about 6 miles in circumference, and the people were superior in bravery, learning, and piety, to all others he had met with in his travels all over India. The revival of Saivism by Sri Sankara, and of Vaishnavism under its able exponent Sri Ramanuja contributed in a large measure to the decline of Buddhism and Jainism.

It is mentioned in some of the Tamil works that the heart of the town was exclusively occupied by Brahmins. The houses of the agricultural and other classes, the temple of the *Tiruvekha* and the Royal Palace were all situated outside the town. Provision was made on the outskirts of the town for the training of the cavalry and the infantry. When a severe famine visited the country, the King on the advice of his counsellors, dug a large tank to the south-west of the city and laid out a large garden on its banks, affording relief to the sufferers.

SAIVA TEMPLES.

SRI KAMAKSHI AMMAN TEMPLE.

The temple of Kamakshi Amman (Fig. 7) is the most important. Here the Goddess is depicted in the form of an *Yantra*. The city was built strictly according to the rules

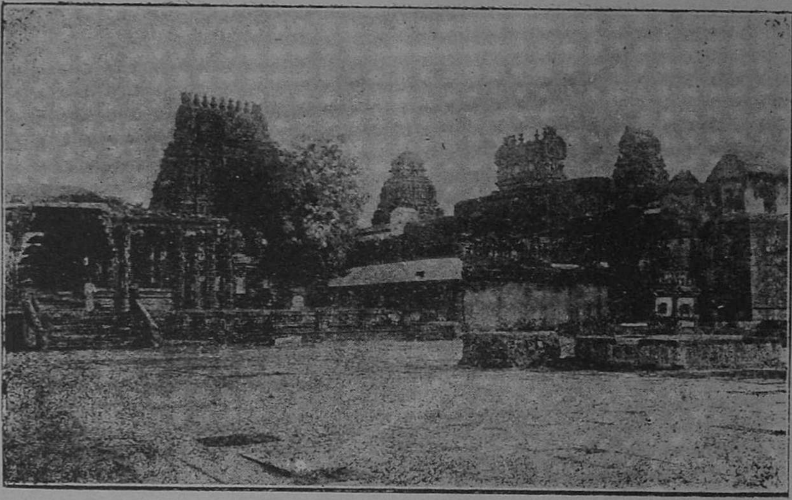


Fig. 7.—Sri Kamakshi Amman Temple, CONJEEVARAM.

laid down in the *Sastras* for the formation of towns. In the case of almost all Hindu temples the image of the Goddess is always associated with *Chakra*, *Yantra* or *Peeta* (Geometrical figures enclosing mystic letters) and the sculptural representations rest on *Chakra* which is embedded in the earth, and which accounts for the *puja* or worship being performed at the feet of the image. But in the Kamakshi Amman temple the *Chakra* is placed in front of the idol which is peculiar.

Fig. 8.--Sri Sankaracharya, CONJEEVARAM.

At one time when the influence of the deity began to decline, Sri Sankaracharya, (Fig. 8) (whose image also is worshipped in the temple even to-day), put up a *peetam* in front of the deity with the *Astalakshmis* cut on the cardinal points, and thus brought back thoroughly the power of the deity.

To the north-east of the temple tank is found a Vishnu shrine. There is a small shrine of the Goddess Annapurna (bestower of food in plenty) within the temple.

SRI EKAMBARANATA TEMPLE.

Ekambaranatar's temple (Figs. 9 to 11) is another important temple of Siva. On the walls of the temple of Ekambaranatar, there is a sculptural figure of the destruction of

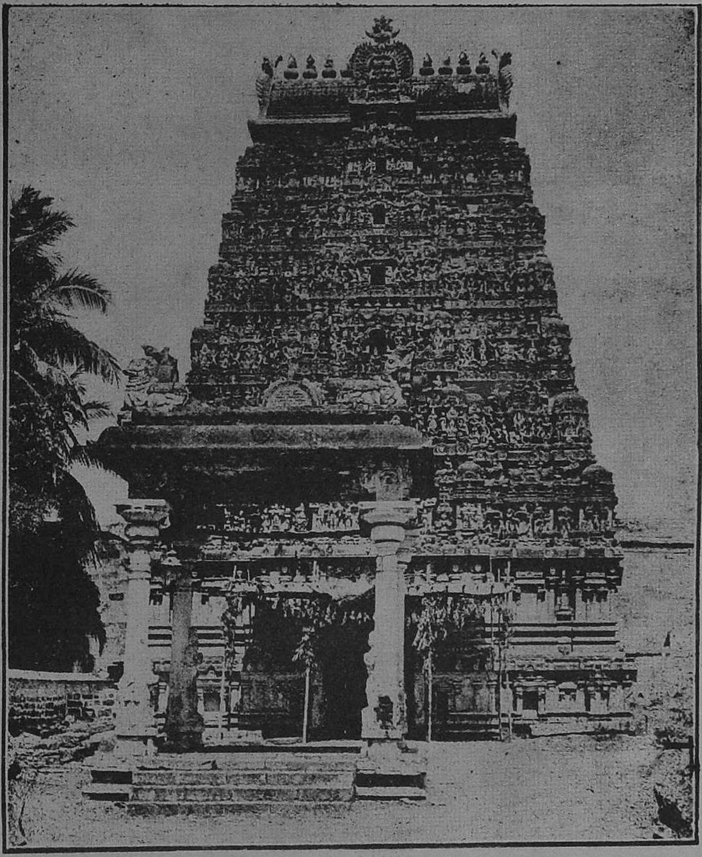


Fig. 9.—Sri Ekambareswarar Temple Gopura, CONJEEVARAM.

Kama (lust) by Siva. Karikkal Chola, who is said to have carried out many repairs to the temple, is also represented. The shrine has a mango tree and great sanctity is attached to it, on account of the fact that Siva appeared unto the Goddess Parvati under this

tree, when She prayed for Him near the Vegavati river. In accordance with this legend there is a sculptural representation of the Goddess embracing Siva in the temple of Saktimuttam at Pattisvaram, near Kumbakonam. Tirukkurrippuththonda[1] Nayanar's fame is connected with this place.

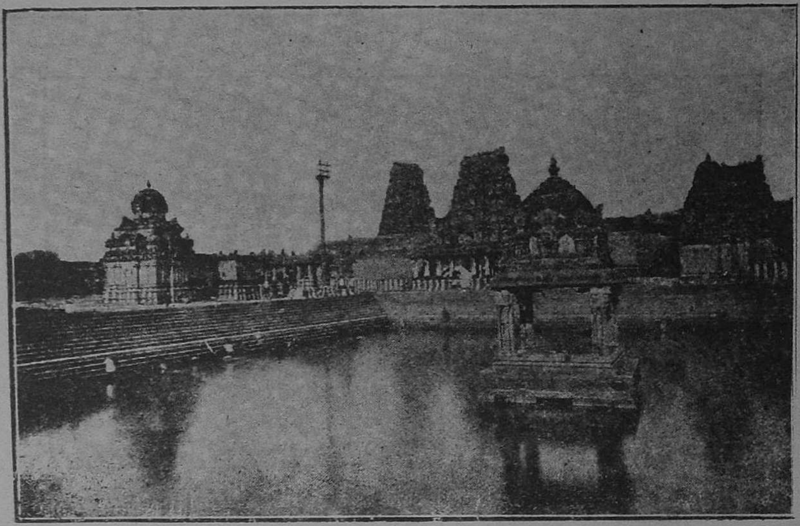


Fig. 10.—Tank inside Sri Ekambareswarar Temple, CONJEEVARAM.

One of the inscriptions in this temple furnishes the pedigree of the Kakatiya rulers of Warangal. Another records that Bhuvanekavira (Bhuvanaikavira) *alias* Samarakolahala granted both to this Ekambara and the neighbouring Kamakshi temple two villages in *Pandya-mandalam* (Pandya country), which were called after him Samarakolahalanallur, Bhuvanekaviranallur in *Saka* 1391. Coins issued by this King bear on the observe a kneeling figure of Garuda and on the reverse the Tamil legend Bhuvanekaviran and Samarakolahalan.

1. Tirukkurrippuththonda Nayanar was a washerman in Conjeevaram. He was much interested in getting the cloths of *Saiva bakthas* washed. To test his devotion the presiding God of the place Sri Ekambaranata in the disguise of an aged Brahmin made him wash his torn rag before one evening. At the same time he made the day cloudy to disenable this Nayanar in keeping to time. On observing the approach of the evening this washerman began to dash his head at the stone instead of disappointing the devotee, when the God appeared in his true form and gave him salvation !

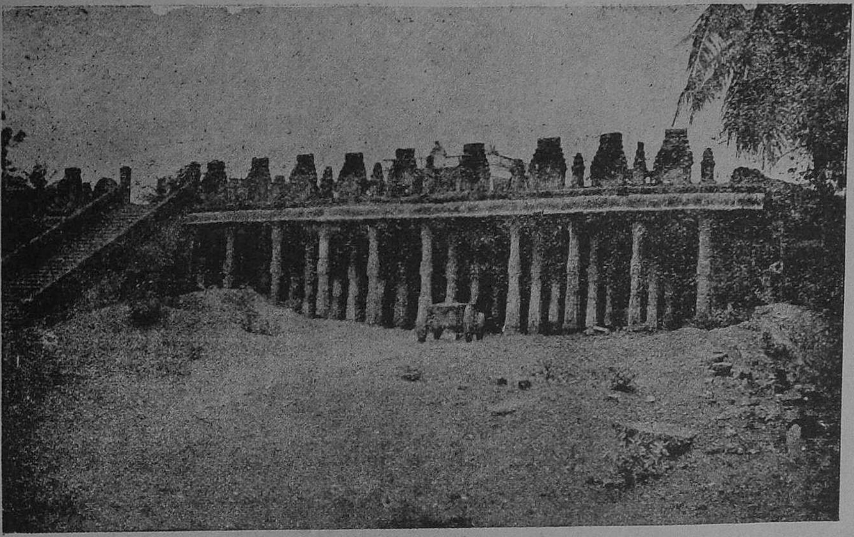


Fig. 11.—Hall within Sri Ekambareswarar Temple, CONJEEVARAM.

SRI KAILASANATHAR TEMPLE.

In the temple of Kailasanatha there is a figure of Ardhanariswara (the delly as a hermaphrodite). The feminine aspect has a *veena* or violin in her hand, while the masculine aspect of Siva, is seated on a bull. This model is peculiar to this place.

The inscriptions here open with a benediction addressed to Ganga and the mythical pedigree of the Pallavas, the founder of the race of Pallavas. In the race of these Pallavas was born Rajasimha who built this temple and called it after his own name Rajasimha-Pallaveswara or Rajasimheswara. In front of the central shrine is a small shrine styled now-a-days as Naradeswara and there are inscriptions therein stating that Mahendra, the son of Rajasimha and grandson of Lokaditya, built this shrine which he called Mahendreswara after his own name. An enumeration of 700 *birudas* of King Rajasimha are also recorded. The date of the foundation of this temple is attributed to 567 A. D. During the reign of Kulottunga-Choladeva this temple was closed, its landed property sold and its compound and environs transferred to the temple of Anekatangavadam.

This temple is famous for the beauty of its sculptures. It stands secluded to the west of the town and its plan is peculiar in having a series of cells with sculptures within.

In the temple of KACHCHAPESWARA (Fig. 12) Vishnu in the form of a *Kurma* (tortoise) is shown worshipping Siva. The name *Kachchipedu* is given to the place in some inscriptions.

The sanctum walls of the JVARAHARESWARA are built in a semi-circular form, which is peculiar,

Fig 12.—Sri Kachchapeswarar Temple Gopura, CONJEEVARAM.

The MERRALI (western temple) is in the Weavers' Quarters, also known as Pillayar-palayam, evidently so named after the boy saint Sambanda. The other shrines of

ONAKANTESWAR near the Sarvatirtham tank, ANEGATANGAVADAM, AIRAVATESWARA, TIRUKKARAIKADU spoken of as Nerikkaraikadu in the *Periyapurana*, one mile east of Conjeevaram, and CHITRAGUPTA[1] (Fig. 13) have traditions of their own.

Fig. 13.—Chitragupta, CONJEEVARAM.

VISHNU TEMPLES.

The most important temples of Vishnu in this town are Varadaraja, Vaikuntaperumal, Pandavadutar, Vilakkoliperumal *alias* Tiruttanka, Ashtabhuja and Ulagalandaperumal. These Vaishnava temples are on the western part of the town, and owing to their small number compared with the temples of Siva, the locality is called " Little Conjeevaram " or " Vishnu Conjeevaram." The other locality is called " Big Conjeevaram " or " Siva Conjeevaram."

The ancient name of the PANDAVADUTAR temple was *Tiruppadagam* (*Padagam* of the *Prabhandas*). The inscriptions in this temple refer to the victories of Kulottunga-Choladeva *alias* Rajendra Choladeva at Sakkarakkottam and Vayiragaram. He is also said to have vanquished the King of Kuntala country and that he crowned himself as King of the country on the banks of the Kaveri, *i.e.*, of the Chola country.

The last temple ULAGALANDA-PERUMAL is identified as the *Uragam* (Sanskrit *Uraka*) of the *Prabhandam* and therein is said to have stood the Karikala-terri hall, so called after the ancient Chola king Karikala. Though this hall does not exist now inscriptions prove its existence in the olden days.

---

1 This is the only temple as yet known in South India specially dedicated to this god. The sculpture in the sanctum also, is similar to the metal figure in the temple as illustrated, bearing the *cadjan* book (of palmyra leaves) in one hand, and in the other the iron stile, on account of the fact that he records the good and bad actions of human beings on earth. On death, in the court of Yama, presided over by ten judges, this faithful Chief Accountant of the God of death, is supposed to read out the good and the bad actions of each, so that in accordance therewith, judgment may be given apportioning heaven or hell. Special worship to him is made on the CHITRAPOURNAMI day *i.e.*, the full-moon day in the month of Sithrai (April-May) when the asterism *Chittra* prevails.

SRI VARADARAJA TEMPLE.

The temple of Varadaraja (Figs. 14 to 17) is built on a hillock called HASTIGIRI SATYAVRATAKSHETRA or ATTIYUR and Brahma is said to have performed a sacrifice here.

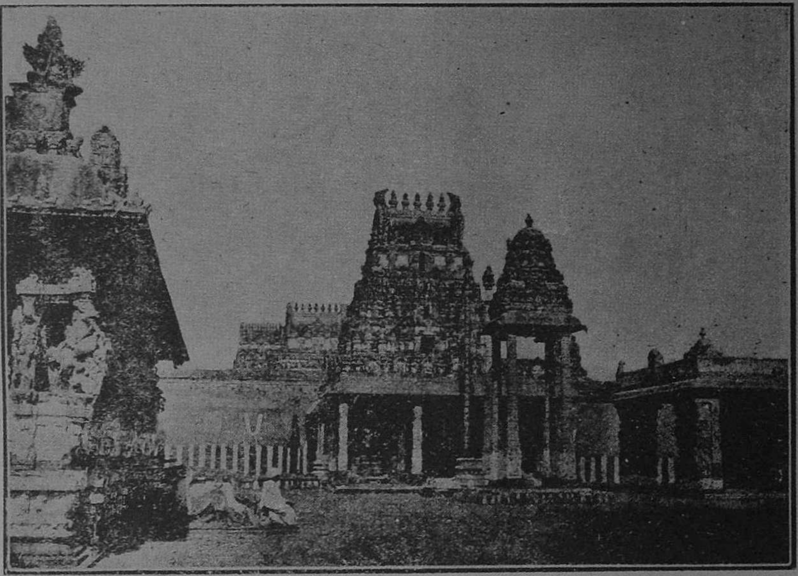


Fig. 14.—Sri Varadaraja Temple, CONJEEVARAM.

Vijayanagar king Achutaraya visited the Varadaraja-Perumal (Arulala-Perumal) temple at Conjeevaram with his queen and two sons on the day of the *Mula* asterism, which was a Sunday and the 12th *tithi* of the first half of the Solar month Karkataka of the Nandana year, while the visit to the Kamakshi temple took place next year. This king also gave then 17 villages to this temple, while the Kamakshi temple got only 8. The former got, in addition, silk-cloths and a breast-plate in which diamonds, lapiz lazuli, saphires, rubies, emeralds, topaz and a large number of pearls were worked. About two months after the date of the first grant, the king presented to this temple a conch, a discus, a pair of bands uplifted for protection and a Vaishnava fore-head mark—all set with jewels. The conquest of Kalinga by king Vikrama-Chola and the name of his queen Mukkokkila-nadigal are also mentioned. It is said that king Ravivarma *alias* Kulasekhara or Sangra-madhira of *yadu* race was born in *Saka* 1188, married a Pandya princess, ascended the Kerala throne at the age of 33 years (*i.e.*, *Saka* 1221), conquered Vira-Pandya and got himself crowned in the bank of the Vegavathi (Vaigai at Madura) at the age of 46 (*Saka* 1234).

The ancient records of this place show that king Achyuta Raya of the Vijayanagar dynasty visited the temple and in commemoration of his visit he made large presents of

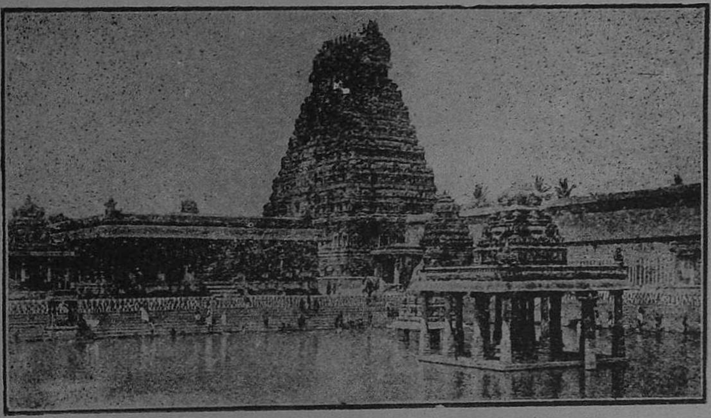


Fig. 15.—Tank inside Sri Varadaraja Temple, CONJEEVARAM.

pearls and a thousand cows. This important ceremony is called *Tulapurushadhana*[1] (weighing against pearls). It is also recorded that this city was visited by many ancient kings of India when this same meritorious ceremony also called *Tulabhara* (weighing oneself against gold) and the gifts called *Mahabhutaghata*[2] were performed, and the wealth subsequently endowed for the worship of the God or distributed among the deserving people. The 16 gifts prescribed for Kings are mentioned in one of the inscriptions at Nagalapuram, Chingleput District, *viz*., Brahmandam, Visvakchakram, Gadam, Mahabhudam, Rathnadhenu, Saptambothi, Kalpavriksha, Kamadhenu, Svarnakshima, Hiranya-asva, Hiranya-ratha, Tulapurusha, Gosahasra, Hemagarbha, Panchalanga and Hemakumbha.[3]

[4] "According to the inscription on the slab in front of the *Thayar* shrine in the Varadarajaswami temple the Delhi Emperor Aurangzeb fitted out an expedition about 1688 A. D. against the Mahrattas of the South and Conjeevaram, in common with several other important centres of South India, felt the shock of this iconoclastic invasion. The temple authorities of the three premier temples of that city thereupon apprehending desecration at the profane hands of the invaders, disguised the images of the temple

---

1. For an excellent note on *Tulapurushadhana* see Archæological Survey of India Report, for the year 1912-13, p. 142 f.

2. *I. E.* the great pot containing the five elements. This is one of the sixteen great gifts which are prescribed for the wealthy classes and kings by the Hindu *Sastras ;* in the *Matsya Purana* and in Hemadri *Danakhanda* ; see *Epigraphia Indica* Vol. I, page 368 footnote 58.

3. This is numbered as 621 of 1904 in M.E.D.

4. M. E. D. pp. 104 & 105 for 1920-21.

gods as corpses and conveyed them secretly out of the town and found an asylum in the jungles of Udayarpalayam in the Trichinopoly district. But when the danger was past

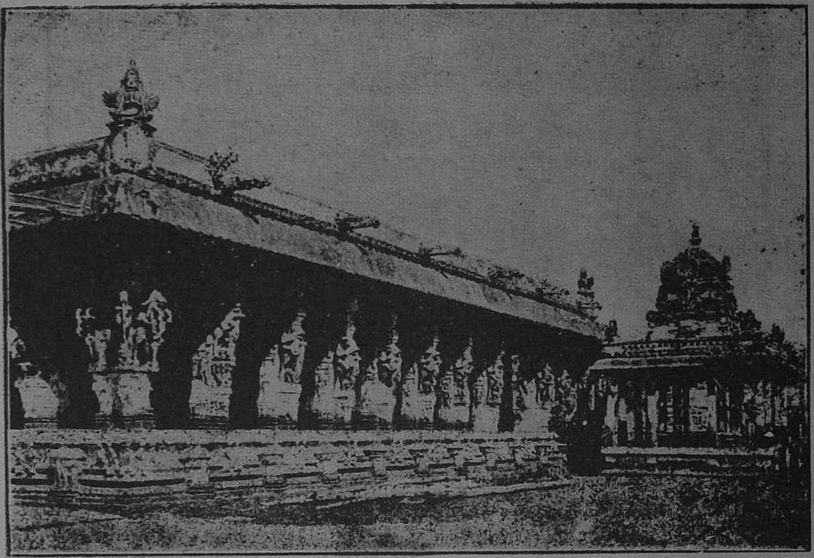


Fig. 16.—Hall within Sri Varadaraja Temple, CONJEEVARAM.

and Conjeevaram was considered safe, the local chieftain of Udayarpalayam, who was much enraptured at the image of the god refused to restore it to its original abode at Kanchi, with the result that at the special intercession of Attan Jiyar, his disciple Lala Todarmalla terrorised the chief with a strong contingent of troops at his back and safely brought back in *Saka* 1632, (1710 A. D.) the image and reinstated it in the temple with great pomp and splendour. This incident is even to-day commemorated in an annual festival called the *Udayarpalayam* festival. A set of three statues, probably those of Todarmalla is left uncared for in a lamp room in the recess of the gopura called Tondaradippodi-vasal."

"On the south wall is another important and interesting record dated in *Saka* 1645 (1723 A. D.) referring to the starting of a water-supply project by digging an underground aqueduct from the Sarvatirtham tank to the tank within this temple which could catch up the spring water percolating from the river-bed near the village of Ambil."

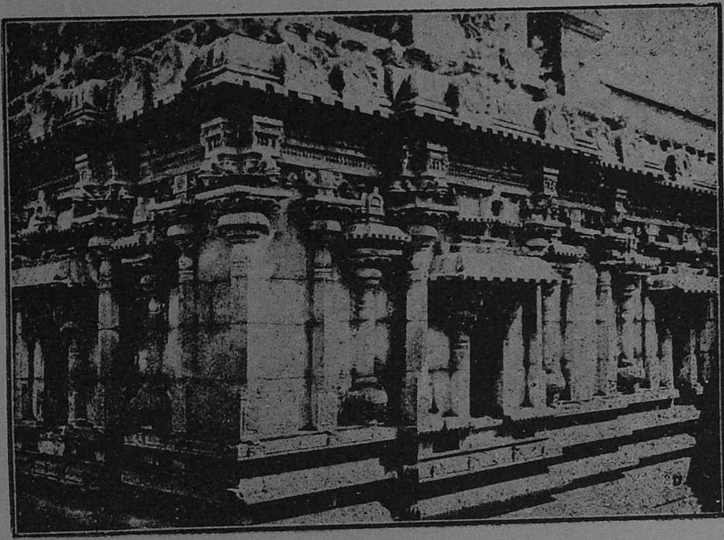


Fig. 17.—*Thayar* (Goddess) Shrine, Sri Varadaraja Temple, CONJEEVARAM.

SRI VAIKUNTA PERUMAL TEMPLE.

Various forms of Vishnu are depicted in sculpture in the temple of Vaikunta-Perumal. The famous Vaishnava saint Tirumangai Alwar has composed several verses in praise of the deity of this place. This is also the birthplace of another saint Poygai Alwar.

The important and interesting feature connected with this temple is that the central shrine has tiers of 3 shrines, one over the other, with figures of Vishnu in each shrine.

[1] "The four walls of the raised verandah, which runs round the central shrine of this temple, are covered with two rows of sculptures separated by a small belt, which was apparently intended for engraving notes explaining the sculptures. They are divided into a number of compartments each of which was evidently meant to denote a particular event in contemporary history. The original sculptures are considerably mutilated but the temple authorities have tried to repair them with brick and mortar. The explanatory notes have not been filled in completely, but are found only on a small portion of the south verandah and explain 13 compartments of the upper row of sculptures. The first of these notes refers to the death of Paramesvaravarman of the Pallava family which was descended from the god Brahman, and mentions the *Mahamatras*, the *Ghatakayar*, the *Mulaprakriti* and Hiranyavarma Maharaja. It is partially damaged but ends with the Tamil word *idam* "place." The second compartment ends with the words *enru sonna idam* "the place where

1. M. E. D. 1905-06, para 2.

(he) said that. . . . . The fourth mentions Srimalla Ranamalla, Samgramamalla and Pallavamalla and ends with the words *Paramesvaran nan povenenru toludu ninra idam.* The place where Paramesvara stood in a worshipping (posture) saying " he would go." Subsequently, Hiranyavarma Maharaja and Dharani-konda-Posar are mentioned; also the *nagarathar* (*i.e.*, the citizen of Conjeevaram), the *mulaprakriti* and Muttarayar. Mention is also made of the coronation (*abisheka*) of some person, whose name cannot be made out.

After the death of Paramesvaravarman II, Nandivarman, son of Hiranyavarman, was chosen by his subjects. It may, therefore, be cancluded that the sculptures were intended to represent the various events connected with the accession of Nandivarman, who might be the prince referred to in the notes as Pallavamalla. As the Vaikuntha Perumal temple was called Paramesvara-Vinnagaram very probably after the Pallava king Paramesvaravarman II, it may be supposed that both the sculptures and the explanatory notes accompanying them were cut out soon after the temple itself was built."

SRI SANKARACHARYA MUTT.

The mutt of Sri Sankaracharya, known as *Kamakoti-pita*, was situated in Kanchipuram until 1686 A. D. During the earlier part of its history it was located in Vishnukanchi on the west of the temple of Hastisailanatha *i.e.*, of the Varadarajaswami and at a later period a new *mutt* was erected in Siva-kanchi. Pratapa-Simha, the Raja of Tanjore, invited the then *Swami* to Tanjore where a temple was constructed for the Goddess Kamakshi. As Kumbakonam seemed to have better suited the inclinations of the *Swami*, King Sarfoji of Tanjore, in the *saka*[1] year 1743, constructed the present *mutt* in Kumbakonam.

---

1. *Saka* is the era named after King Salivahana and it is reckoned from A. D. 78. The word Salivahana has arisen from Satavahanas. A line of Kings of this dynasty is said to have ruled in the North-West of Mysore under the general name Satakarni and consequently the Mysore State has been spoken of in A. D. 1717 as in the Salivahana country. The territory of these Satavahanas extended over the whole of the Dekhan, and Satakarni is called "the lord of Dakshinapatha." Their chief Capital appears to have been Dhanakataka in the east (Dharanikota) on the river Krishna now identified with Amaravati in Guntur District, and their chief city in the west was Paithan on the river Godavari [Rice *Mysore and Coorg from the Inscriptions* 1909 Edition.]

The Saka era is called the Salivahana era or an era founded by Salivahana. When it began to be attributed to him it is difficult to determine precisely. All the copper-plate grants up to the eleventh century speak of the era as Sakanripakala, *i.e.*, the era of the Saka King, or Sakakala, *i.e* the era of the Saka, and in an inscription at Badami it is stated to be the era beginning from " the Coronation of the Saka King." Subsequently, the simple expression " Sake, in the year of the Saka," was used: and therefore Sake or "in the Saka." The word Saka thus came to be understood as equivalent to "an era" generally, the original sense being forgotten. And since the era had to be connected with some great king it was associated with the name of Salivahana whose tradition had represented to be such a king, and thus we now use the expression Salivahana Saka, which etymologically can have no sense and is made up of the names of two Royal families. The current legend makes Salivahana, the son of a Brahmin girl, who was a sojourner at Paithan and lived with her two brothers in the house of a potter. On one occasion she went to the Godavari to bathe, when Sesha, the king of serpants, becoming enamoured of her, transformed himself into a man and embraced her!! In due course she gave birth to Salivahana, who was brought up in the house of the potter. Sometime after, King Vikramaditya of Ujjayini, to whom a certain deity had

The *Historical Sketches of Ancient Dekhan* says :—

" One of the most ancient cities of Southern India, which retains at the present day part at least of its past greatness, is Conjeevaram in the Chingleput district[1].

Every school boy knows that it is a chief centre of pilgrimage in the Dekhan resorted to by a large concourse of people of both the Vaishnava and Saiva creeds. Unlike Madura, Uraiyur[2] and Cranganore[3] the capitals of the Pandya, Chola and Chera Sovereigns, this city which was once the capital of the Pallavas abounds in structural

---

revealed that he was destined to die at the hands of the son of a girl of two years, set about his *Vetala* or King of ghosts to find out if there was such a child anywhere. The *Vetala* saw Salivahana playing with his girlish mother and informed Vikramaditya. Thereupon he invaded Paithan with a large army, but Salivahana infused life into clay figures of horses, elephants and men, by means of a charm communicated to him by his father, the king of serpants, encountered Vikramaditya and defeated him ! !

There are also several literary traditions connected with the name of Satavahana or Salivahana. A work of the name of *Brihatkatha* written in that form of the Prakrit which is called the Paisachi or the language of goblins is mentioned by Dandin in his work the *Kavyadarsa*. Somadeva, the author of the *Kathasaritsagara* and Kshemendra, the author of another *Brihatkatha*, professes to have derived their stories from this Paisachi Brihatkatha. The stories comprised in this are said to have been communicated to Gunadhya, who for sometime had been minister to Satavahana, by a ghost of the name of Kanabhuti. They were written in blood and arranged in seven books. Gunadhya offered them to King Satavahana, but he refused to receive such a ghastly work written in blood and in the language of goblins, whereupon Gunadhya burnt six of them. Sometime after, King Satavahana having been informed of the charming nature of those stories went to Gunadhya and asked for them. But the last or seventh book alone remained, and this the King obtained from his pupils with his permission.

It is narrated in the *Kathasaritsagara* that while Satavahana was, on one occasion, bathing with his wives in a tank in a pleasure-garden, he threw water at one of them. As she was tired, she told the King not to besprinkle her with water, using the words *modakaih paritadaya mam*. The King not understanding that the first word was composed of two, *ma*=" do not " and *udakaih*=" with waters," but taking it to be one word meaning " pieces of sweetmeat," caused sweetmeat to be brought and began to throw pieces at the queen ! Thereupon she laughed and told the King that he did not know the phonetic rules of Sanskrit and that while she meant to tell him not to besprinkle her with water, he had understood her to say that she wanted him to throw pieces of sweetmeat at her. There was no occasion for the sweetmeat at the place, and this ought to have led the King to the true sense ; but he was not. Thereupon the King was ashamed of his own ignorance while his queen was so learned and became disconsolate ! [B.G. Vol. I, part II, pp. 169, 170.]

1. Conjeevaram is 43 miles south-west of Madras and 20 miles west-north-west of Chingleput Sewell's *List of Antiquities*, Vol. I, p. 146) with which it is connected by the South Indian Railway.

2. The Cholas had several capitals at different periods of their rule and Uraiyur is one among them. The inscriptions found in this village do not take us to a period earlier than the 11th century A. D. The place is said to have been destroyed by a shower of stand. The other capitals are Kaverippumpattinam now known as Kaveripattinam in the Shiyali taluk, Tanjore, Gangaikonda-solapuram, etc.

3. This is Tiruvanjaikalam, 10 miles east of Ponnani in the Cochin State. There is a Siva temple in this village.

monuments of early ages containing a very large number of lithic records from which it is possible to make out its history from the earliest times.[1]

If any city of Southern India has a claim to our study on account of its antiquarian interest, Conjeevaram is pre-eminently one among them[2]. The time-honoured sculptural monuments enshrined in the city show to some extent the importance of the place; and there is not the least doubt that in its entrails lie hidden more interesting specimens of olden times awaiting the application of the explorer's spade to come into view. When the city rose into prominence, how many dynasties of kings ruled over it, what vicissitudes of life it witnessed and the degree of civilisation it reached in the past, are questions whose solution would interest any student of ancient history.

The place is variously called Kachchippedu, Kachchi, Kanchipuram and Kanchchi. The form Kachchipedu[3] of which Kachchi[4] is a contraction, occurs in early inscriptions and is perhaps the fullest and the most original. Both Kachchi and Kanchi find place in Tamil works composed in the middle of the 7th century A.D[5]. The popular form Kanchi[6] is an authorised change from Kachchi obtained by softening the hard consonant. Kanchi is a further change from Kanchi and is derived by the lengthening of the initial short consonant. These changes are supported by rules of Tamil grammar[7]. We may also note here the opinion of some that Kanchi is the Sanskritised form of the name Kachchipedu[8]. Dr. Burnell gave out that the Sanskrit Kanchi is a mistranslation of the Dravidian Kanchi[9]. Varahamihira locates Kanchi in the southern division[10] and Hiuen Tsiang calls this *Kin-chi-pulo* and states that it was the capital of *Ta-lo-pi-cha*, *i.e.*, Dravida, and that it was 30 *li* round[11].

Some of the early records omit to give the name of the district in which the town was situated. They mention only the larger division Tundaka-Vishaya[12]. It may be noted that this term had several variants, *viz.*, Tondira, Tundira, Tonda, Tondai,

---

1. No less than 283 inscriptions have been collected by Sir Walter Elliot from Conjeevaram. Mr. Sewell who notices them, remarks that they do not exhaust the number of epigraphs in the place. (*Lists of Antiquities* Vol. I, pp. 178 to 187).

2. Buddhism, Jainism, Saivism, and Vaishnavism, each in its turn had powerful hold on the city and have left unmistakable marks of their influence.

3. *South Indian Inscriptions*, Vol. I, pp. 113, 114, 117, 139, 141, and 143.

4. Inscriptions of the Rashtrakuta king Krishna III state that he took Kachchi and Tanjai. Sir Walter Elliot figures a coin which bears the legend Kachchi-valangum-peruman. Kulottunga Chola III claims to have captured Kachchi in one of his inscriptions at Tirukoilur (No. 2 of the Madras Epigraphical collection, for 1905. Also see, *Ep. Ind.* Vol. III, pp. 284-5).

5. See the hymns of Tirunavukkarasu-Nayanar, and Jnanasambhanda on the temples of Conjeevaram.

6. The temple of Tirrukkamakottam (Kamakotyambika) is popularly called Kanchi-Kamakshi.

7. For these changes see *Nannul Punariyal.*

8. *Bombay Gazetteer*, Vol. I, Part II, p. 318, Note 3.

9. *South Indian Palæography*, IX, Note 2.

10. *Ind. Ant.* Vol. XII, pp. 171 and 180.

11. Beal's *Si-yu-ki*, Vol. II, p. 228.

12. *South Ind. Inscrs.*, Vol. I, p. 146.

etc.[1] The Tamil equivalent of it is *Tondai-mandalam.* Twenty-four districts called *Kottam* were comprised in this division[2] and Kanchipuram, was the principal town in one of them *viz.*, Eyil-kottam[3]. During the time of the Chola king Rajaraja I, *i.e.*, at the commencement of the 11th century A.D., the name Tondaimandalam was changed into *Jayangonda-Chola-mandalam* after one of the surnames of that king and it was by this latter name the territory was known for several centuries *i.e.*, until the Vijayanagar times.[4] But it may be said that though the original names of villages, districts and sub-divisions of a country underwent changes at different periods in the history of their existence and were known sometimes by the two names and at other times exclusively by the new names the original names survived to the very last while the intermediate ones died out completely.[5] We have an instance of this in the name Tondai-mandalam and its later equivalent Jayangonda-Chola-mandalam.

---

1. *Bombay Gazetteer*, Vol. I, Part II, p. 318, where Dr. Fleet gives references to the places where these forms occur.

2. The Tamil work *Tondamandalasadakam* states that Tondamandalam was divided into 24 Kottams. Mr. Kanakasabai Pillai, in his *Tamils 1800 years ago*, names these districts as follows:—

(1) Pulal-kottam, (2) Ikkattu-kottam, (3) Manavir-kottam, (4) Sengattu-kottam, (5) Paiyur-kottam, (6) Eyil-kottam, (7) Damal-kottam, (8) Urukattu-kottam, (9) Kalattur-kottam, (10) Sembur-kottam, (11) Ambur-kottam, (12) Venkunra-kottam, (13) Palakunra-kottam, (14) Ilangadu-kottam. (15) Kaliyur-kottam, (16) Chemkarai, (17) Paduvur-kottam, (18) Kadikur, (19) Sendirukkai (20) Kunravattana-kottam, (21) Vengada-kottam, (22) Velur-kottam, (23) Sethoor and (24) Puliyur-kottam. Here is an interesting question of ancient geography for study. Except a few of these *kottams*, the rest are all mentioned in inscriptions. Each of them appears to have had a number of sub divisions called *nadu* under it. Ambattur-nadu and Pulal-nadu were in Pulal-kottam. The fact that Tiruvorriyur was situated in Pulal-nadu roughly indicates where this district lay. Purisai-nadu, Kanrur-nadu, Kunrur-nadu and Paliyanur-nadu were some of the divisions in Manavir-kottam. Since Tiruvalangadu was a chief place in Palayanur-nadu, the country round about that place should have been in Manavir-kottam. Maganur-nadu was a sub-division in Sengattu-kottam. Paiyur-kottam, also known as Paiyur-Ilangottam, had in it Tekkur-nadu in which the modern village of Satyavedu (Ponneri taluk) was situated. The city of Kanchi was in Eyil-kottam. The modern villages of Damal and Urrukadu in the Chingleput district, ought to have been chief places in ancient times in the divisions which bear their names. Valla-nadu was a sub-division in Damal-kottam, while Velima-nadu, Kunra-nadu, and Damanur-nadu were some of the territorial divisions included in Urukkattu-kotam. The country round Tirukkallukunram was comprised in Kalattur-kottam which had in it Paidavur-nadu, Kalattur-nadu and Sengunra-nadu. From the inscriptions of Parameswaramangalam we know that it was a village in Sembur-kottam. And from other records we learn that Amur-nadu, Kumili-nadu and Padavur-nadu were in Amur-kottam and that Mangalur-nadu and Vaittya-nadu were in Kunravattana-kottam. Vengada-kottam must be the country near the Tirupati Hill. Madras and its suburban villages were situated in Puliyur-kottam. Among the sub-divisions of this district are mentioned Kottur-nadu, Nedungunra-nadu, Mangadu-nadu and Surattur-nadu.

3. *South Ind. Inscrs.*, Vol. I, p. 125.

4. Inscriptions earlier than the time of Rajaraja I mention the territorial division Tondai-mandalam and it is only in the latter part of the reign of Rajaraja I, that the other name Jayangonda-Chola-mandalam came to be applied to it.

5. When the Cholas had permanently conquered or annexed the dominions of other kings, they appear to have given, in addition to the original names of villages, districts and sub-divisions, new designations called after their own names and sur-names or those of their ancestors. This

References to this ancient city are not wanting. The facts connected with the place incline one to the belief that from the earliest times it was a strong-hold of people of various religions. From the Chinese pilgrims Hiuen Tsiang, we learn that as far back as the 5th century B. C. when Tathagatha, *i.e.*, Buddha was living in this world he frequented this country much ; he preached the law here and converted men ; and therefore, Asoka Raja, built *stupas* over all the sacred sports where these traces exist. Kanchipura was the native place of Dharmapala Bhodisatva who assumed the robes of a recluse and attained brilliant reputation.[1] To the south of the city, not a great way off, is a large *Sangharama* frequented by men of talent and learning and there is a *stupa* about 100 ft. high built by Asoka Raja.[2] At best we can only regard this account of the pilgrim as a record of what the people of Conjeevaram had to say in the 7th century A. D. concerning the origin of Buddhism in the place. But even as representing the belief or tradition, of the 7th century, the reference is certainly valuable. The truth of the pilgrim's account cannot be assumed without subjecting it to scrutiny. We are not in a position to test the correctness of the first part of the statement which connects Buddha with Kanchi. As Buddhism does not appear to have made any real progress in the south during the lifetime of its founder, we are inclined to think that the statement is not grounded on solid fact. But it is not improbable that at the time of Asoka, Buddhist *Stupas*, came to be erected at Conjeevaram. Though the edicts of Asoka do not include the capital of Dravida among the places to which he sent missionaries, the Singhalese Chronicle *Mahawansa* gives a long list of countries to which the Buddhist apostles were sent by the Mayura Emperor.[3] Some of these countries are in the neighbourhood of Dravida. An inscription of Asoka has been discovered at Siddhapura in the Mysore State, the ancient *Mahishamandala*[4]. The countries of the Pandya, Chola and Keralaputra, and

---

innovation was first started in Pallava times. The re-naming of places was not necessarily effected after a conquest or an annexation, though that was certainly one of the many occasions when it seems to have been done. There was a general tendency among the Chola kings to change the existing names of all places situated within their territory and call them after the names of Chola kings. This was, perhaps, done to mark out the places by their very names as belonging to the Cholas. Some of the later members of the family further altered the new names and thus we have several surnames for a single place. A proper study of these names alone affords a clue to find out the sur-names of Chola kings. The survival of the original names and complete effacement of the intermediate ones, may be accounted for by the fact that it is the former that find place in literature, in preference to the latter.

1. Beel's *Si Yu Ki*. Vol. II, p. 229

2. *Ibid*. p. 230.

3. Wijesinha's translation, p. 116 f. See also the autnor's paper on the origin and decline of Buddhism and Jainism in Southern India in *Ind. Ant.* Vol. XL.

4. References in ancient Tamil literature to *Erumaiyur*, show that it is identical with the present Mysore State. Erumaiyur is an exact rendering of Mahishamandala. The *thera* Majhantika was deputed to Kasmira and Gandara, the *thera* Mahadeva to Mahishamandala, the *thera* Rakkita to Vanavasi, the *thera* Yona-Dhammarikita to Aparantaka, the *thera* Maha-Dhammarakkita to Mahratta, the *thera* Maharakkita to the Yona country, the *thera* Majjhina to the Himavanta, the two *theras* Soma and Uttara to Suvannabhumi and the *thera* Maha-Mahinda together with Moggali's disciples to Lanka.

where Buddhism found votaries at the time of Asoka, are not far off from Conjeevaram. It will not be a wild conjecture, therefore, to suppose that some of the missionaries to these parts exercised their influence at Conjeevaram as well and were instrumental in building the monasteries and *stupas* referred to by Hiuen Tsiang. That Conjeevaram had in early days a large number of *sangharamas* and mendicants of high order, is also learnt from the Tamil work *Manimegalai* which states that at the time when the Chola capital Kaverippumpattinam was destroyed by the encroachment of the sea, the inhaibitants of that place removed to Conjeevaram and changed their faith to Buddhism[1]. We are here informed that Ilankilli, the brother of the Chola king Todukalar-killi also built a big Buddhist monastery at Conjeevaram[2]. The book completely bears testimony to the pilgrim's words that there were some hundreds of *sangharamas* and 10,000 priests at the time of his visit *i.e.* in the middle of the 7th century A. D.[3]. These monuments of the Buddhists should have been constructed by the Pallavas, who ruled the country at the time the pilgrim visited the place and prior to it for several centuries. But it must be noted that the vestiges of Buddhist influence at Kanchi have all disappeared without a single exception. The religious revival[4] of Saivism[5] and Vaishnavism[6] is perhaps the chief cause of the disappearance of Buddhist and Jain monuments of the place.

As the principal objects of interest in the city have already been stated to consist in its temples, even a meagre account of the place should not fail to mention at least the more important of them. The earliest Hindu temples of the place are those noticed in the *Devaram* and the *Nalayiraprabhandam*. Tirukkachchi-Ekambam[7] and Nerikaraikkadu[8] are celebrated in the hymns of Jnanasambhanda who lived in the middle of the 7th century A.D. Meerali[9] is mentioned by Jnanasambhanda's contemporary, Appar. Sundaramurti who could be assigned to the 8th century A.D. has sung in praise of

1. See Canto 28.

2. Annual Report of the Director-General of Archaeology in India for 1906-7, p. 220.

3. Beal's *Buddhist Records of the Western World*, Vol. II, p. 229.

4. *Vide* the Origin and Decline of Buddhism and Jainism in Southern India, *Ind. Ant.* Vol. XL.

5. Of the sixty-three Saiva devotees mentioned by Sundaramurti-Nayanar, six belong to Tondaimandalam. These are Sakkiya-Nayanar of Sangaramangai, Sivanesar and Vayilar of Mayilai, *i.e.* Mylapore, Thirukkuripputtondar of Kanchi, Murukka-Nayanar and Kaliyar of Tiruvorriyur. Sekkilar the author of the *Periyapurana* was also a native of Tondai-Mandalam. Thirty-two Siva temples of the country are celebrated in the *Devaram*.

6. Kanchi was the native place of Poygaialvar, Budattalvar born at Kadalamallai, *i.e.*, Mavalivaram, one of the principal towns of the Pallavas, Peyalvar whose birth place was Tirumayilai. Tirumalisai, who is connected with the city of the same name and Tirumangai have referred to the temples at Kanchi. The first three of these are considered the earliest of the Vaishnava saints and the works of the last two are noted for sweetness of melody and high thoughts. Tondai-Mandalam contains 22 places sacred to Vaishnavas.

7. This is the well-known Ekambaranatha temple situated in Big Conjeevaram.

8. It is now known as Tirukkaleswara and is near Veppangulam, one mile to the east of Conjeevaram. Later Chola inscriptions found on the walls of it, call the temple by the Tirukkaraikkadu.

9. This temple is in the weavers' street and contains four comparatively modern inscriptions,

Anekatangavadam[1] and Onkandanrali.[2] It may be said that the first three of these temples were in existence prior to the 7th century and that the last two attained notoriety in the interval between the time of Jnanasambanda and Sundaramurthi. Of these, the Ekambaranatha temple contains the celebrated earth *linga*, one of the five famous *lingas* of Southern India.[3] The ancient name of the modern Ekambaranatha is Ekamban and this name seems to be connected with Kambai, *i.e.*, the river Vegavati on whose banks the town is situated. In fact one of the stanzas in Jnanasambanda's hymns bears out this view. At present they trace the origin of the name Ekambaranatha to a single mango tree found in the temple. Onakandan means the lover of the constellation *Sravana*. Merrali should have been so-called on account of its position on the western side. The significance of the term Anekatangavadam is not apparent. Perhaps this temple was situated in a forest or garden frequented by a large concourse of people and was on that account called by the name which it bears. Besides the temples enumerated above, the Pallava king Rajasimha built of stone a Siva temple called Rajasimheswara and this is now known as Kailasanatha. An inscription found in it registers the fact that Vikramaditya, the western Chalukya king, when he invaded the Pallava dominions, made some improvements to this temple. The shrine of Muktiswara, whose vicinity is now kept in a most deplorable state is another Pallava structure, as clearly evidenced by an inscription of Nandivaram dated in the 28th of the king.[4] According to this record, the ancient name of the temple was Dharmamahadevivara. It should have been called after Dharmamadevi, probably a Pallava queen. So far no epigraph refers to this lady. The sculpture representations on either side of the *mandapa* in front of the central shrine of this temple bear bold outlines and fineness of touch, though very much damaged.

Among the Vishnu temples of the place, fourteen are mentioned in the songs of Alvars, and Professor Hultzsch has identified the following six of them from a study of their inscriptions.[5] Tiruppadagam,[6] Tiruttanka,[7] Attabuyagaram,[8] Uragam,[9]

1. This temple is situated quite close to the Kailasanatha and is called its inscriptions Anaiya-padangavudaiya-Nayanar (*S. I. I.* Vol. I, p. 117).

2. This is identical with the Onakanteswara temple, near the Sarvatirtham tank.

3. The other four are *Ap.* (water)-linga at Jambukeswaram, Fire linga at Tiruvannamalai, *Vayu*-linga at Kalahasti and *Akasa*-linga at Chidambaram.

4. No. 14 of 1893 in the Annual Report on Epigraphy.

5. *Annual Report on Epigraphy* for 1893 p. 5.

6. Tirumalisai-Alvar refers to this temple in his Tiruchchandaviruttam (stanzas 63 and 64) and Saint Tirumangai in one of the stanzas of his hymn on Tirunariyur and in the 127th couplet of his *Periya-tirumadal.* It is also mentioned by Budattalvar in the second *Tiruvandadi* (v 94) and Peyalvar in the third *Tiruvandadi* (v. 30).

7. This temple is referred to by Tirumangai-alvar in two stanzas in one of which Vikakkoli also occurs.

8. Both Tirumangai and Peyalvar mention Attabuyagaram. In the last verse of the former's hymn on this temple, it is stated that the God was worshipped by Vayiramegan, the king of the Tondaiyur, *i.e.*, a Pallava. Mr. Venkayya has shown that this king must be identical with Dantivarman, son of Pallavamala.

9. Tirumalisai states that Vishnu assumes here a standing posture,

Attiyur[1] and Parameswarinnagaram[2] are respectively the Pandava-Perumal, Vilakkolli-Perumal, Ashtabhuja, Ulaganada-Perumal, Varadaraja and Vaikuntha-Perumal temples of Conjeeveram. The remaining eight are Vellukkai[3] now called Mugundanayaka, Niragam[4] now known as Jagannadha Perumal, Nilatingaltundam,[5] Tiruvehka[6] called also Yadoktakari, Karagam *i.e.*, the modern Karunakara-Perumal, Karvanam, Kalvar *i.e.* Tirukkalvanar, the Varaha-Perumal and Pavalavannar. From an inscription in the Vaikuntha-Perumal temple, we learn that its ancient name was Parameswara-Vishnugriha and it is, therefore, evident that it was built by the Pallava king Paramameswara, the immediate predecessor of Nandivarman-Pallavamalla, whose military achievements are recorded in the hymns of the saint Tirumangai Alvar[7]. The peculiar feature of this temple consists in its sculptures found on the four walls of the raised verandah running round the central shrine, all of which represent particular events in contemporary history of the time of Nandivarman Pallavamalla, as noted in the labels engraved below them.[8] The temple of Varadaraja is the biggest structure in Little Conjeevaram. It is said to be literally covered with inscriptions, the decipherment of which will surely reveal valuable information regarding the history of the place.

In the last quarter of the 8th century A. D. Kanchipuram was subjected to the influence of Sankaracharya, the powerful exponent of the *Advaita* philosophy. He is believed to have subdued the power of Kamakshi who in the form of *Kali*, is said to have been doing havoc at nights till his day. Sankara is said to have extracted a promise from the goddess that without his permission she would not stir out of the temple. There is an image of the reformer in the Kamakshi temple before which they halt the procession deity of the goddess whenever the latter is taken into the town in order that she may take permission. Whatever the truth of this may be, there is not much doubt as to Sankara's connection with Kanchi where he is said to have established his *matha*. That he was an ardent worshipper of *Kamakotyambika* is also fairly certain. It may be added that but for the importance attached to the town as a place of religious activity from very early times, even the little of his history that is now preserved would not have come down to us.

---

1. Budattalvar refers to Attigiri in verse 96 of the second *Tiruvandadi*.

2. Tirumangai contributes, in praise of the temple, ten stanzas wherein he describes the military achievements of N. Pallavamalla.

3. Velukkai is referred to by Peyalwar in the third *Tiruvandadi*, (vv. 26, 34 and 62) and by Tirumangai in his *Periya-tirumadal* (127th couplet): In the last of these references the temple is said to be situated in the high-walled Kanchi.

4. These six temples are mentioned by Tirumangai-Alvar.

5. These six temples are mentioned by Tirumangai-Alvar.

6. Tirumalisai, Tirumangai, Peyalvar and Poygai refer to the temple of Tiruvehka. The God is said to be lying down.

7. The defeat of the Pandya and several of the battles fought by Pallavamalla are here referred to. The saint was a contemporary of Nandivarman, Pallavamalla and his son Dantivarman, who had the surname Vayiramegan.

8. *Annual Report on Epigraphy* for 1906, pp. 62. and 63. The mention of Muttaraiyan in one of the labels shows that he played some part in the civil war perhaps taking the side of Pallavamalla.

Tamil literature often describes the place as being situated on the bank of the river Kambai,[1] which is another name for Vegavati,[2] as being strongly fortified and resplendent with towering palaces,[3] as having high fort walls[4] which were surrounded by a deep moat[5] and as containing a number of weavers' families[6] and big streets fit for cars to run upon.[7] "

INSCRIPTIONS.

The inscriptions recorded in the walls of the various temples have been copied by the Epigraphical Department during the years 1888, 1890, 1893, 1895, 1900, 1906, 1910, 1919 and 1921. Besides these there is also a copper-plate in the Madras Museum belonging to the time of King Uttama Chola of the 10th century published in the *South Indian Inscriptions* Vol. III, part III, pages 267 to 279. It says :—

" The inscriptions also supplies some valuable information about the town Kachchipedu (*i.e.* modern Conjeevaram). Four quarters are referred to, *viz.*, Kambutanpadi ; Atimanappadi ; Kanjagappadi and Erruvalichcheri which are mostly inhabited by weavers who were patronised by the king and consisted of two sections of *pattasalins.* The appointment of these *pattasalins* as the Managers of the temple and the royal patronage extended them suggests the high social status which they must have been enjoying at this early period. Even now the name *Pillaipalayam* given to the weavers' quarters suggests the favourite position which these weavers occupied either with reference to the temple or to the king—the word *pillai* or *pillaiyar* being frequently applied in this sense............The Saiva quarters Ranajayappadi, Ekavirappadi and Vamanasankarappadi of Conjeevaram are also mentioned. *Solaniyamam* seems to have been still another such quarter of Conjeevaram in which the inhabitants were exempted from all taxes in consideration of their payment of fixed quantities of rice and oil to the temple of Uragam. In this connection it is also interesting to learn that this quarter of Solaniyamam was at first inhabited by a class of people known as Tolachcheviyar or Elakkaiyar. *Tolachcheviyar* literally means " those whose ears are not bored " and " *Elkkaiyar* " ' those whose bands would not accept gifts.' The first is, perhaps, the opposite of *Karnapravritas* mentioned in the Tanjore inscription and of *Tollaikkadar* a term applied to the tribes of Maravan, Kallan, Sanan, etc. Two other *cheris* of Kachchipedu which we learn from the inscriptions were *Tundunukkachcheri* whose lands were watered by the two irrigation channels named respectively " the high-level sluice " and " the low-level sluice " and Virappadi. Whether these several quarters (*padi* or *cheri* in Tamil and *vati* or *vataka* in Sanskrit) were suburban villages adjoining Conjeevaram or the different quarters of that city cannot be ascertained. Conjeevaram must have also been the seat of the king whose palace is referred to therein. The temple of Uragam (Sanskrit *Uraka*) at Kachchipedu is

---

1. *Ponmalarum Kambai-kkaraiy-Ekambam-udaiyannai* occurs in one of the hymns of Ekambam.
2. See Winslow under Kambai.
3. Jnanasambanda has *Vinn-amar nedu-madan-ongi vilangiya Kachchi tannul* and Tirumalisai *Madanedu Kachchi*.
4. In one of the poems of Tirumangai we get *Kallar-madilsul-Kachchinagar*.
5. *Alkidangu-sul vayalum madil-pulgiyi-alag-amarum nen marugir kali kachchi* (Jnanasambanda).
6. *Sedar-ser-kali-Kachchi* (Jnanasambanda).
7. *Terur-nedu-vidi-chchelun-Kachchi* (Jnanasambanda).

mentioned in the *Nalayiraprabhandam* and has been identified with the present Ulagalanda-Perumal, some of whose inscriptions mention the temple by that name. The *Karikkala-terri* hall which formed an important portion of the temple must have been so called after the ancient Chola king Karikala. The present temple of Ulagalanda-Perumal which is in a badly neglected condition shows that the surrounding hall, if at all contemporaneous with the central shrine, must have been renovated in a much later period and could not represent the old *Karikkala-terri.*

Kolnirai-Kuli and *Kalavu-Kuli* which were assigned to the temple of Uragam are explained in the Sanskrit portion as "tolls on (articles) measured by weight (*tula*) and by capacity (*prastha*)." The city had a strong guild of merchants (*Nagara, Nagarattar* or *Managarattom*) who apparently represented the City Council with a chief person (*Managaramalvan*) at their head. The guild was given full liberty to supervise the proper management of the temple business, to appoint the watchmen and clerks of the temple and to exempt these latter from payment of (Municipal) taxes. An item of interesting information supplied by the record is that a Brahmana knowing the Vedas was appointed for worship in the temple of Uragam, only in case a man conversant with the Vaishnava system of temple-worship (*Koyil-nambu*) was not available. Vedic Brahmanas as a rule do not appear to have had anything to do with temple-worship from early times. The details of expenditure recorded in the grant on account of the several festivals were audited by the chief merchant and the annual supervision committee and all difficulties in way of the proper conduct of the charities were to be removed by the Vaishnava devotees of the temple, in the 18 *Nadus.*

The geographical names that occur in the inscription, *viz.*, Kuram, Ariyar-Perumbakkam, Ulaiur and Olukkaipakkam, are all situated in the Chingleput District and are respectively identical with Kuram and Ariyaperumbakkam in the Conjeevaram Taluk and Olaiyur and Olukkarai in the Madurantakam Taluk. Sikkal, the native village of an officer Solamuvendavelan, is identical with Sikkil near Negapatam in the Tanjore District."

* "An inscription from Conjeevaram (No. 35 of 1921) dated in *Saka* 1378, Dhatu, corresponding to A.D. 1456-57 records the duties that had to be performed by Srikaranachchiyar in return for the 400 *kuli* of land granted to him. He had to sing daily hymns to god Karanisvaram-udaiya-Nayanar, to provide a garland and to sing hymns, besides providing arecanuts when god Ekambaranatha halts at the entrance of the Karanisvara temple under a special canopy. The reception (*mandapa-padi*) of the god Ekambaranatha on important festival days at the entrance of the Karanisvara temple is continued even to this day."

"Another inscription from Conjeevaram (No. 29 of 1921) gives us an idea of the constitution of the *sannidhi* (facing the temple-street) of the Sonnavannamseyda-Perumal temple. The surroundings of a temple are generally places much coveted by the orthodox people and they are, as a rule, occupied by those who have some connexion with the

* M. E. D. 1920-21.

temple. It is recorded in this inscription that the *Sannidhi* Street of Sonnavannamseyda-Perumal was divided into 33 houses and that this block was named Sundaracharyapuram. The village Varanavasi was assigned to the temple, from the income of which mid-day offerings were to be provided to the god. These offerings had to be divided among the 33 houses. Another interesting feature of the inscription is that it gives the names of the owners of these 33 houses. The 1st, 3rd and 4th houses were occupied by Tatachaya Ayyan, the 14th house by Muppirali Narana Dikshitar Govindayyar and the 15th house was occupied by Pandipakkam Kumandur Anantayyar."

* "The history of Conjeevaram can hardly be attempted here. See *Antiquities* I, pp. 176-77, and bibliography given therein. For political, religious and literary history of the land it is unequalled in interest. The inscriptions of this place collected by Colonel Mackenzie have been enumerated and summarised by Rev. Taylor in his *Rais. Catal.* III, pp. 329-41, and number 140 (three however belonging to Sriperumbudur). I have not endeavoured to compare this list with the departmental list. The original Mack. MSS containing them (No. 845, old Nos. 50 C.M. 1019) is missing. Another list, made by Sir Walter Elliot, is given in *Antiquities* I, pp. 178-87, and contains 283 epigraphs. I have not thought it necessary to examine them as the departmental list is not yet complete and so a proper comparison is impossible at this stage.

1 of 1888.—(Sanskrit.) Round Rajasimhesvara shrine in the Kailasanatha temple. A record of Rajasimha (Narasimhavarman II) its builder. See *S.I.I.* I, No. 24, pp. 12–14.

2 of 1888.—(Sanskrit.) Inside prakara of the Rajasimhesvara shrine in the Kailasanatha temple, first to third tiers. A record of Rajasimha ; in Pallava characters See *S.I.I.* Vol. I, No. 25, pp. 14–21. The record gives a string of titles of the king (Narasimhavarman II).

3 of 1888.—(Sanskrit.) Inside prakara of Rajasimhesvara shrine in the Kailasanatha temple, fourth tier. A record of the same king. See *S.I.I.* Vol. I, No. 26, pp. 21–22.

4 of 1888.—(Sanskrit.) Round Mahendravarmesvara shrine in the Kailasanatha temple. A record of Mahendra, son of Rajasimha. See *S.I.I.* Vol. I, No. 27, pp. 22–23. The record is to the effect that Mahendravarman built a shrine in his own name near that of Rajasimhesvara.

5 of 1888.—(Sanskrit.) First niche to the right of front entrance. A record in Pallava characters, saying that it is the temple of Nityavinitesvara. See *S.I.I.* Vol. I, No. 28, p. 23.

6 of 1888.—(3 Sanskrit verses.) Third niche to the right of front entrance. A record of Rangapataka (queen of Narasimha vishnu) in Pallava characters. [*Ibid*, No. 29, pp. 23–24.]

7 of 1888.—(Sanskrit.) Fifth niche to the right of front entrance. A record in Pallava characters of a queen. [*Ibid*, No. 30, p. 24.]

8 of 1888.—(Kanarese.) On the back of a pillar in the mandapa in front of Rajasimhesvara shrine in the Kailasanatha temple in the same place. A record of the

* I. M. P. Vol. I, pp. 354 to 365.

W. Chalukyan Vikramaditya II. Records that, after his conquest of Conjeevaram, Vikramaditya Satyasraya did not confiscate the property of the Rajasimhesvara temple, but returned it. See *Ep. Ind.* III, pp. 359–60.

9 of 1888.—(Tamil and Grantha.) Inside Rajasimhesvara shrine in the Kailasanatha temple. A record of Madiraikonda Ko-Parakesarivarman. Seems to record an agreement of the people of two *Seris* of Conjeevaram. *S.I.I.* I, No. 145, pp. 139–40.

10 of 1888.—(Tamil and Grantha.) Inside Rajasimhesvara shrine in the Kailasanatha temple. A record of Ko-Rajakesarivarman. Records an agreement made by the *Sabha* of some village to furnish daily one *ulakku* of oil for a lamp as interest for fifteen *kalanjus* of gold deposited with it. *S.I.I.* I, No. 147, pp. 140–41.

11 of 1888.—(Tamil and Grantha.) Inside Rajasimhesvara shrine in the Kailasanatha temple. A fragment of record in Sanskrit. *Danarnavanripa* mentioned.

12 of 1888.—(Tamil and Grantha.) Inside mahamandapa of Rajasimhesvara shrine in the Kailasanatha temple.

13 and 14 of 1888.—(Sanskrit.) Inside mahamandapa of Rajasimhesvara shrine in the Kailasanatha temple. A fragment of record.

15 of 1888.—(Sanskrit.) Inside mahamandapa of Rajasimhesvara shrine in the Kailasanatha temple. A fragmentary record, *Chola-Trinetra* mentioned.

16 of 1888.—(Tamil and Grantha.) Inside mahamandapa of Rajasimhesvara shrine in the Kailasanatha temple. A record in the fifteenth year of Ko-Parakesarivarman. Contains an agreement made by the inhabitants of some village to pay for a lamp (one *ulakku* per day and 7 *nalis* and 1 *uri* per mensem) as interest for a sum of money deposited with it by the temple authorities. *S.I.I.* I, No. 148, pp. 141–42.

17 of 1888.—(Tamil and Grantha.) Inside mahamandapa of Rajasimhesvara shrine in the Kailasanatha temple. A record of Ko-Parakesarivarman.

18 of 1888.—(Tamil and Grantha.) Inside mahamandapa of Rajasimhesvara shrine in the Kailasanatha temple. A record in the twelth year of Koraja-Rajakesarivarman I, saying that the *Sabha* of a village pledged itself to supply annually 140 *kadies* of paddy as interest for the sum of 33 *kalanjus* deposited with it, to the temple treasurers. The penalty for failure was a fine of ¼ *pon* daily. *S.I.I.* I, No. 146, p. 140.

19 of 1888.—(Sanskrit.) Inside mahamandapa of Rajasimhesvara shrine in the Kailasanatha temple. A fragmentary record.

20 of 1888.—(Tamil and Grantha.) Inside mahamandapa of Rajasimhesvara shrine in the Kailasanatha temple. A record in the third year of Ko-Rajakesarivarman. The villagers of Manalur pledge themselves to furnish oil for a lamp from the interest of 18 *kalanjus*, 3 *manjadis* and 1 *kunri* of gold deposited with them by the temple treasury. The interest was 1 *ulakku* of oil every day. *S.I.I.* I, No. 84, pp. 115–16.

21 of 1888.—(Tamil and Grantha.) At the entrance into the mahamandapa of Rajasimhesvara shrine in the Kailasanatha temple. Fragment of a record.

22 of 1888.—(Tamil and Grantha.) Round the base of the mandapa in front of Rajasimhesvara shrine in the Kailasanatha temple. A record in the fourth year of Ko-Parakesarivarman. Records that the villagers of Kalladupur pledged themselves to furnish every year 90 *kadis* of paddy as interest for 20 *kalanjus* of gold deposited with them by Adidasa Chandesvara at Tiruvottur. *S.I.I.* I, No. 85, pp. 1161-17.

23 and 24 of 1888.—(Tamil and Grantha.) Pillars in the mandapa in front of Rajasimhesvara shrine. A record in the fifteenth year of Madiraikonda Ko-Parakesarivarman (Parantaka I). Record that a certain Chandaparakramavira gave 270 sheep for three lamps to the Rajasimhesvara shrine. *S.I.I.* I, Nos. 82 and 83, pp. 112-15. Certain *Mannadi* families undertake to provide the daily ghees.

25 of 1888.—(Tamil and Grantha.) Pillars in the mandapa in front of the Rajasimhesvara shrine in the Kailasanatha temple. A record in the twenty-sixth year of Tribhuvanachakravartin Rajarajadeva. Records that some person pledged himself to supply daily one *alakku* of ghee for five lamps. *S.I.I.* I, No. 159, p. 143.

26 of 1888.—(Tamil and Grantha.) Pillars in the mandapa in front of Rajasimhesvara shrine in the Kailasanatha temple. A fragment of record.

27 and 28 of 1888.—(Tamil and Grantha.) On the pillars in the mandapa in front of Rajasimhesvara shrine in the Kailasanatha temple. Records of Kampana Udaiyar II in S. 1286 (expired), Visvavasu. The first records that in the time of Kulottunga Chola, the Rajasimhesvara temple had been closed, its landed property sold and its environs transferred to a neighbouring shrine, and that Koppanangal, the minister of Kampana, reopened the temple and restored its property. See *S.I.I.* I Nos. 80, 86, pp. 117-18. The second records that with the sanction of Koppanangal, the temple authorities sold some houses in the northern row of the *Sannadhi* Street to certain Mudalis at the price of 150 *panas*. See *S.I.I.* I, No. 97, pp. 120-23.

29 of 1888.—(Tamil and Grantha.) Pillars in the mandapa in front of the Rajasimhesvara shrine in the Kailasanatha temple. A record in Kilaka (S. 1291) of Vira-Kampana-Udaiyar. Records that, with the sanction of Koppanangal, the temple authorities gave a *matha* near the temple and some land to a certain Gangaiyar of Tirumudukunram (Vriddhachalam ?) *S. I. I.* I, No. 88, pp. 123-25.

30 of 1888.—(Tamil) and Grantha.) Window of the same mandapa. No details.

31 of 1888.—(Tamil and Grantha.) North wall of the same mandapa. No details.

32 of 1888.—(Sanskrit.) Round *garbhagriha* of the Vaikuntha-Perumal temple. A fragmentary record.

33 of 1888.—(Sanskrit and Tamil.) Round *garbhagriha* of Vaikuntha-Perumal temple. Fragment of a record.

34 of 1888.—(Tamil and Grantha.) Round *garbhagriha* of Vaikuntha-Perumal temple. A record in the seventeenth year of some *maharaja*, whose name is lost. The inscription afterwards mentions Dantivarma-maharaja. [Paramesvaravarman II was the builder of this temple. See No. 237.]

35 of 1888.—(Tamil and Grantha.) Round *garbhagriha* of Vaikuntha-Perumal temple. A record in the forty-sixth year of Ko-Rajakesarivarman *alias* Chakravartin Kulottunga Choladeva I.

36 of 1888.—(Tamil and Grantha.) Round *garbhagriha* of Vaikuntha-Perumal temple. A record in the forty-eighth year of Ko-Rajakesarivarman *alias* Chakravartin Kulottunga Choladeva I.

37 of 1888.—(Tamil and Grantha.) Inside verandah round the *garbhagriha* of Vaikuntha-Perumal temple. Hiranyavarma-maharaja mentioned. For a description of the sculptures in this place and the light they throw on Pallava history see *Ep. Rep.*, 1906, pp. 62-3. Venkayya believed that they represent the events which took place at the death of Paramesvaravarman II and the choice of Nandivarman Pallavamalla, the son of Hiranyavarman, as king by the people.

38 of 1888.—(Sanskrit.) First cave from north, south wall of the temple at Mamandur near the same place. All but illegible. See p. 381 and supplement to this district.

39 of 1888.—(Tamil and Grantha.) Second cave from north, north wall. A record in the sixteenth year of Ko-Rajaraja-Rajakesarivarman I.

40 of 1888.—(Tamil and Grantha.) Second cave from north, south wall. A record in the fifth year of Ko-Parakesarivarman.

228 of 1910.—(Tamil.) On the south base of the Jvaraharesvara temple. Records in the twentieth year of Tribhuvanachakravartin Vijaya-Gandagopaladeva gift of tax on looms to the temple of Suravattaramudaiya Nayanar in the city (*nagaram*) of Kanchipuram in Eyirkottam, a district of Jayangondachola-mandalam, by the Pallava chief Tripurasar-Nallasittarasan of Ambalur.

229 of 1910.—(Tamil.) On the north base of the same temple. Dated in the fifth year of the Chola king Tribhuvana-chakravartin Vikrama-Choladeva (1118—35). Records gift of land by Sundra-Sola-velar, a native of Visharu (*alias* Kulivallanallur) in Virpedu-nadu, a sub-division of Kaliyur-kottam which was a district of Jayangondachola-mandalam, to the Suravattalamudaiya-Nayanar. Sundarachola built a mandapam and the king inspected it.

230 of 1910.—(Tamil.) On the same base. The Vijayanagara king Kampana-Udaiyar II recods in Kilaka (*i.e.*, S. 1291) gift of the privilege of supervision in the temple of Suravadinda Nayanar, to a certain Alagiyatiruchchirrambalamudaiyar, son of Bhuvanaikabahudevar.

11 of 1895.—(Kanarese.) On a pillar in the Kailasanatha temple. A record of the Western Chalukya king Vikramaditya II. Kielhorn's *Southern List* No. 43. Published in the *Epigraphia Indica*, Vol. III, page 359 f.

12 of 1895.—(Tamil.) On a stone built into the verandah round the *garbhagriha* of the Ulagalanda-Perumal temple in the same place. A record of the Pallava king Tellarrerinda Nandipottaraiyar III, dated in his eighteenth year. Published by Mr. Venkayya in the *Madras Christian College Magazine*, Vol. III, page 98 ff.

1 of 1893.—(Tamil.) South wall of the Smasanesvara shrine in the Ekambaranatha temple. A record of the Chola king Ko-Rajakesarivarman *alias* Kulottunga-Choladeva I, dated in his sixth year.

2 of 1893.—(Tamil.) North wall of the second prakara of the same temple. A record of the Kakatiya king Ganapati, dated S. 1172 expired.

3 of 1892.—(Telugu.) North wall of the second prakara of the same temple. A record of the Vijayanagara king Sadasivadeva, dated S. 1472, Saumya.

4 of 1893.—(Tamil.) West wall of the second prakara of the same temple. A record of the Chola king Tribhuvanachakravartin Rajarajadeva, dated in his fifteenth year.

5 (*a*) of 1893.—(*Tamil.*) West wall of the second prakara of the same temple. A record of the Chola king Tribhuvanachakravartin Rajarajadeva, dated in his nineteenth year.

5 (*b*) of 1893.—(Tamil.) West wall of the second prakara of the same temple. A record of the Chola king Ko-Rajakesarivarman *alias* Kulottunga-Choladeva, dated in his second year.

6 of 1893.—(Tamil.) West wall of the second prakara of the same temple. A record of the seventeenth year of the Chola king Tribhuvanchakravartin Rajarajadeva III. Mentions Ganda-Gopala. See *Ep. Ind.*, VI, where the date is pointed out to be Tuesday, 18th January, A.D. 1233.

7 (*a*) of 1893.—(Tamil.) West wall of the second prakara of the same temple. A record of the Chola king Ko-Parakesarivarman *alias* Rajadhirajadeva (?), dated in his second year.

7 (*b*) of 1893.—(Tamil.) West wall of the second prakara of the same temple. A record of the Chola king Rajarajadeva, dated in his nineteenth year.

7 (*c*) of 1893.—(Tamil.) West wall of the second prakara of the same temple. A record of the Chola king Tribhuvana-chakravartin Rajadhirajadeva (II ?), dated in his eighth year.

8 of 1893.—(Tamil.) West wall of the second prakara of the same temple. A record of the Chola king Rajarajadeva, dated in his second year.

9 of 1893.—(Tamil.) South wall of the second prakara of the same temple. A record of the Chola king Ko-Parakesarivarman *alias* Rajarajadeva II, dated in his fifteenth year, corresponding to Thursday, 12th January, A.D. 1161. *Ep. Ind.*, VIII, 3.

10 of 1893.—(Tamil.) North wall of the second prakara of the same temple. A record of the Chola king Tribhuvanachakravartin Kulottunga-Choladeva III, dated in his twenty-seventh year. *Ep. Ind.* VI, 251.

11 of 1893.—(Tamil.) West wall of the second prakara of the same temple. A record of the Chola king Ko-Rajakesarivarman *alias* Kulottunga-Choladeva, dated in his second year.

12 of 1893.—(Tamil.) East wall of the Nataraja shrine in the same temple. A record of the Vijayanagara king Bukkaraya II, dated S. 1328 expired, Vyaya.

13 of 1893.—(Sanskrit fragment.) In the gopura of the 1,000-pillared mandapa in the same temple.

14 of 1893.—(Tamil.) West, south and east walls of the Muktisvara temple. A record of the Pallava king Nandivarman, dated in his twenty-eighth year.

15 of 1893.—(Tamil.) North wall of the same temple. An incomplete record of the Chola king Ko-Parakesarivarman *alias* Rajendra-Choladeva I, dated in his eighteenth year.

16 of 1893.—(Tamil.) North and west walls of the same temple. An obliterated record of the Vijayanagara king Tirumaladeva (A.D. 1566–77.)

17 of 1893.—(Tamil.) North wall of the Pandava-Perumal temple (the Tiruppadagam of the *Nalayiraprabandha*). A record of the Chola king Ko-Rajakesarivarman *alias* Kulottunga-Choladeva I, dated in his fifth year. Records that a merchant provided the temple with a flower garden and purchased from the village of Oriravirukkai some land for the benefit of the gardeners. *S.I.I.*, III, No. 68 pp. 140–3. The cost of 2,000 *kulis* (tax-free) was 11 *kalanjus* equal in fineness to the *Madhurantaka madai* and the assembly could not levy in consequence *Velikkasu*, *Nirailai*, *Silvari*, *Sorumattu*, etc.

18 of 1893.—(Tamil.) South wall of the same temple. A record of the Chola king Ko-Rajakesarivarman *alias* Kulottunga-Choladeva I, dated in his thirty-ninth year. Records gift of two *kalanju* and two *manjadi* by a merchant to the *Pujaris* who were to supply two *nalis* of curds daily. *Ibid.* No. 74, pp. 163–4.

33 of 1893.—(Tamil.) Base of the west wall of the "rock" in the Arulala-Perumal temple. A record of the ninth year of the Chola king Ko-Prakesarivarman *alias* Vikrama-Choladeva. Records the gift of 780 *kalams* of paddy out of the interest of which worship during thirteen days of *Jyeshtha*, the alleged constellation of Budattalvar and Poygai Alvars, was to be held every year. [The inscription is of great literary and religious value as it refers to the worship of the *Alvars* and the *Iyarpa* of the *Nalayiraprabandha*. It however differs, in assigning a single star to both the Alvars, from the *Guruparamparas*. The inscription gives also the prices of the articles to be bought. See *S.I.I.* III, No. 80, p. 186–90.]

34 of 1893.—(Sanskrit in Kanarese characters.) Base of the west wall of the "rock" in the Arulala-Perumal temple. Records in the reign of Chola-Tikka I (son of Manma Siddhi), in S. 1157 gift of cows by the minister Tripurantaka.

35 of 1893.—(Sanskrit.) Base of the north wall of the same. A record of Tammu-siddhi, dated S. 1127. Records the erection of portions of the temple. Informs that the king was crowned at the city of Nellore. Gives the genealogy of the line. See *Ep. Rep.*, 1893, p. 5 and *Ep. Ind.* Vol. VII, 152-5.

36 of 1893.—(Tamil.) Base of the north wall of the same. A record of the Chola king Tribhuvanachakravartin Kulottunga-Choladeva, dated in his twenty-seventh year.

37 of 1893.—(Tamil.) Base of the east wall of the same. A record of the Gandagopala.

38 of 1893.—(Tamil.) Left entrance to the Narasimha shrine in the same temple. A record of the Chola king Tribhuvanachakravartin Kulottunga-Choladeva, dated in his sixteenth year.

39 of 1893.—(Tamil.) Base of the verandah round the "rock" in the same temple, east. Tribhuvanachakravartin Gandagopaladeva mentions in his seventeenth year a feudatory, Nala-Siddha of Kanchi.

40 of 1893.—(Tamil.) South side of the same. A record of Tribhuvanachakravartin Konerinmaikondan. Refers to the coins of Kodandaraman and Koliyugaraman. For descriptions of these see *Madras Journal*, 1887-8.

41 of 1893.—(Sanskrit and Tamil.) South side of the same. A record of Tribhuvanachakravartin Gandagopaladeva, dated in his twenty-second year. [The name Nilaganga appears in connection with this chief. He was the contemporary of Kulottunga III, who ascended the throne in 1177-8 as the inscriptions at Manimangalam (21 of 1896) and Madhurantakam (131 of 1896) show.]

42 of 1893.—(Tamil.) South side of the same. A record of Tribhuvanachakravartin Konerinmaikondan, dated in his twenty-first year. Only beginning copied. See No. 40 above which it resembles in its numismatic interest.

43 of 1893.—(Grantha and Tamil.) West side of the same. A record of the Kakatiya king Prataparudra, dated S. 1238, expired, Nala. Partially built in. See *Ep. Ind.*, VII, 128-32, where Dr. Hultzsch edits the inscription. It says that Muppidi Nayaka, the general of Prataparudra, came to Kanchi, and installed a certain Manavira as Governor and granted the revenues of two villages to the Arulala-Perumal temple, which amounted to 1002 *Gandagopalamadai.* The dates of the two grants were Friday, 11th June, A.D. 1316 and Wednesday, 16th June, A.D. 1316. The inscription is of interest as showing that Prataparudra (whose inscriptions are found as far as Jambukesvaram) was in possession of Kanchi soon after it had been in the hands of Ravivarman of Kerala. Dr. Hultzsch therefore believes that Muppidi Nayaka perhaps drove him away and installed Manavira, evidently a member of the later Cholas denoted by Gandagopala, Nallasiddhi, etc., as his feudatory. See *Ep. Ind.*, VII, 128-132.

44 of 1893.—(Tamil.) West wall of the second prakara of the same temple. A record of Tribhuvanachakravartin Gandagopaladeva.

45 of 1893.—(Sanskrit.) West wall of the second prakara of the same temple.

46 of 1893.—(Tamil.) North wall of the second prakara of the same temple. A record of Alluntikamaharaja Gandagopaladeva, dated in his seventh year.

47 of 1893.—(Tamil.) North wall of the second prakara of the same temple. Mentions Tribhuvanachakravartin Ganda-gopaladeva and records a grant by Brahma-Setti, a minister of Ganapati (Kakatiya, evidently).

48 of 1893.—(Tamil.) North wall of the second prakara of the same temple. A record of the Chola king Tribhuvanachakravartin Rajadhirajadeva (II ?) in his fourteenth year. Mentions a Ganga chief, Ahavamallarasan.

49 of 1893.—(Tamil.) In the gopura near the *Abhisheka* mandapa in the same temple, left of entrance. A record of the Chola king Ko-Rajakesarivarman *alias* Kulottunga-Choladeva I, dated in his forty-third year.

50 of 1893.—(Sanskrit and Tamil.) In the same gopura, right of entrance. Addressed to the *Vedic* scholar Sayana. Mentions his mother Srimayi, his father Mayana, his elder brother Madhava, his younger brother the poet Bhoganatha and his preceptor Srikanthanatha. The inscription is thus of great value.

51 of 1893.—(Sanskrit.) In the outermost gopura of the same temple, right of entrance. A record of the Chola king Champa, son of Vira Chola, dated S. 1236, presenting a new car to the temple. See *Ep. Ind.*, III, 71-2. See No. 3 of 1890 at Tiruvallam in North Arcot District.

52 of 1893.—(Sanskrit.) In the outermost gopura of the same temple, right of the entrance. A record of the Pandya king Sundra-Pandya (Jatavarman) who ascended the throne in A.D. 1251.

53 of 1893.—(Sanskrit.) On the same gopura, left of entrance. Tikka (I ?) boasts of victories over various kings. See No. 34.

54 of 1893.—(Tamil.) West and north walls of the Smasanesvara shrine in the Ekambaranatha temple. A record of the Chola king Ko-Rajakesarivarman *alias* Rajadhirajadeva I, dated in his twenty-seventh year. Only historical introduction copied. One Maran Tevadigal deposits five *kalanjus* in temple treasury for offerings. The interest on this (at the rate of one *ka* two *tu* for each *kalanjus*) is eight *ka*. [The account of expenditure and prices given.]

22 of 1890.—South base of the Anekatangapadam temple. Records in the thirty-fourth year of Kulottunga I grants of two *velis* of land to the temple of Anaiyapadanga. The land granted was at Conjeevaram itself, north of the temple of Tirukkarrali Mahadeva (*i.e.*, Rajasimhesvara or Kailasanatha). See *S.I.I.* Vol. II, No. 78, pp. 392–3.

23 of 1890.—North base of the same. Seems to be dated in Nala. Records that the authorities of the Anekatanga temple assigned 1,400 *kulis* of land to certain *Kaikkolars* connected with the temple.

24 of 1890.—West base of the same. A record of Kulottunga-Choladeva I dated in his twentieth year, saying that he granted three *velis* of land at Tamar (*i.e.*, Damal) or Nittavinoda-nallur in Tamur-nadu, a sub-division of Tamar-kottam, to the Mahadeva of the Anekatangapadam temple. See *S.I.I.* Vol. II, No. 77, pp. 390–2.

25 of 1890.—West and south walls of the *Sabhanayaka* shrine in the Ekambaranatha temple. A record of the Pandya king Bhuvanekavira *alias* Samarakolahala, dated S. 1391 (expired), Virodhi. Records that he granted to the temples of Ekambaranatha and Kamakshi two villages in the Pandya country named after himself. For his coins see Elliot's *Coins of S. Ind.*, Plate III, No. 138, and *Ep. Rep.*, 1890, p. 2.

26 of 1890.—(Sanskrit verse.) North wall of the second prakara of the same temple. A record of the Kakatiya king Ganapati, dated S. 1172, Saumya year. Mentions Rudradeva and Mahadeva also, and the gift of a village by his minister Samanta Bhoja. See *Ind. Antq.*, XXI, 197 ff., where Dr. Hultzsch has published it.

27 of 1890.—(Sanskrit verse.) North wall of the second prakara of the same temple. A record of Tribhuvanachakravartin Vijaya-Gandagopaladeva, dated S. 1187, sixteenth regnal year. So he ascended the throne in S. 1172 (A.D. 1250). See also 35 and 36.

28 of 1890.—South wall of the *Nayar* mandapa in the Ekambaranatha temple. A record of Kampana-Udaiyar, dated Ananda year.

29 of 1890.—Right of the entrance into the inner prakara of the Kamakshi temple. A record of the Vijayanagara king Harihara II, dated S. 1315, expired, Srimukha year.

30 of 1890.—Left of the front entrance into the Ulagalanda-Perumal temple. A record of Sakalalokachakravartin Rajanarayana Sambuvaraya, dated S. 1268, expired, Vyaya, ninth regnal year. So he ascended throne in S. 1259, (A.D. 1337).

31 of 1890.—Right of the entrance into the east wall of the second prakara of the Arulala-Perumal temple. A record of Hariyana Udaiyar II, dated S. 1300, expired Krodhana year.

32 of 1890.—Left of the entrance into the same temple. A record of the Vira-Hariyana-Udaiyar II, dated S. 1300, expired, Kalayukti year.

33 of 1890.—Right of the entrance into the *Thayar Samadhi* at the same temple. A record of Vira-Kampana-Udaiyar, dated S. 1288, expired, Prabhava year.

34 of 1890.—(Sanskrit verse.) East wall of the so-called rock (*malai*) in the same temple. A record of the Kerala king Jayasimha and his son Ravivarman. The latter, called also Kulasekhara Sangramadhira, was born in S. 1188, and married a Pandya princess. At the age of 33 he ascended the throne of Kerala. He then

conquered Vira Pandya and was crowned at Madura in his forty-sixth year (*i.e.*, S. 1234). He was the Lord of Kupaka and Kollam. See *Ep. Ind.*, IV, 145-8.

35 of 1890.—South wall of the "rock" in the same temple. A record of Tribhuvanachakravartin Vijaya-Gandagopaladeva, dated S. 1187, sixteenth regnal year.

36 of 1890.—South wall of the "rock" in the same temple. A record of Tribhuvanachakravartin Vijaya-Gandagopaladeva, dated S. 1187, fifteenth regnal year.

37 of 1890.—Left of the entrance into the first prakara of the same temple. A record of the Vijayanagara king Mallikarjunadeva, dated S. 1387, expired, Parthiva year.

38 of 1890.—East wall of the *Abhisheka-mandapa* at the same temple. A record of Sakalabhuvanachakravartin Ko-Perunjingadeva, dated S. 1182, expired eighteenth regnal year. So he ascended the throne in S. 1165, (A.D. 1243). He must have been the predecessor of Vijaya Gandagopala referred to in Nos. 27, 35, and 36. The exact date of the present inscription, according to Kielhorn, is Sunday, 31st Oct., A.D. 1260. *Ep. Ind.*, VII, p. 164.

39 of 1890.—South wall of the *Abhisheka-mandapa* at the same temple. A record of the Vijayanagara king Virupakshadeva, dated S. 1392, expired, Vikriti year.

49 of 1900.—(Tamil.) On the south wall of the first prakara of the Kamakshi temple. A record of Achyuta Raya of Vijayanagar, dated S. 1456 (A.D. 1534), Vijaya. Refers to his conquest and records the grant of eight villages to the temple.

50 of 1900.—On the south wall of the second prakara of the Arulala-Perumal temple. A record of Achyuta Raya of Vijayanagar, dated S. 1454 (A.D. 1632), expired, Nandana. Refers to his conquests and records the gift of jewels and seventeen villages to the temple.

51 of 1900.—On the same place. A record of the same king in the same date. Records gift of a jewelled couch, discus, etc., to the king (A.D. 1050-62.)

416 of 1902.—(Tamil.) On the north wall of the central shrine in the Tiruk kalisvara temple at Veppangulam near Conjeevaram. Records a gift of land in the sixth year of Parakesarivarman-Udaiyar Rajendradeva (A.D. 1050-62.)

417 of 1902.—(Tamil.) On the south, west and north walls of the same shrine. A record of the twenty-eighth year of Rajakesarivarman-Udaiyar Rajadhirajadeva (I ?).

418 of 1902.—(Tamil.) On the same walls. A record of the third year of Parakesarivarman Adhirajendradeva. Partly built in.

419 of 1902.—(Tamil.) In the same place. A record of the sixteenth year of Parakesarivarman Rajendra-Choladeva (A.D. 1011-43) providing for a supply of paddy by a number of villages in payment of interest on gold borrowed from the temple.

420 of 1902.—(Tamil.) On the east wall of the same shrine. Records gift of 90 sheep for a lamp in the sixth year of Parakesarivarman Rajendra-Choladeva (A.D. 1011–43).

1 of 1906.—(Tamil.) On the south wall of Sakkesvara temple. Records a sale of land in the fifteenth year of the Chola king Parakesarivarman.

2 of 1906.—On a stone built into the floor at the entrance into the Smasanesvara shrine in the Ekambaranatha temple. Mutilated inscription of the first (fifth) year of Parakesarivarman *alias* Uttama Choladeva.

3 of 1906.—On the same stone. Mutilated. Mentions queen Viranarani (yar). Date lost. By the same king.

4 of 1906.—On the big gopura in the same temple. Unfinished. Refers to *Idangaivari.* Dated in S. 1378, Dhatri, in the reign of the Vijayanagara king Vira-Mallikarjunadeva-Maharaya.

C.P. No. 146 *of Mr. Sewell's List* (and *Madras Museum plate No.* 8) (Tamil.) Records a document declaring the settlement of a dispute about some lands, between some men of the Mudaliar caste. It is dated in S. 1456 (A.D. 1534), Kaliyuga 4434, *Nandana.* [Date inconsistent.] See *Tamil and Sanskrit Inscrns.*, pp. 154-6, where it has been edited.

A C. P. grant of Ko-Parakesarivarman Uttama-Choladeva in the sixteenth year of his reign, at the request of a minister of his confirming the contents of the stone inscriptions which refer to the dues to be paid to the temple of Vishnu at Kachchippedu. See Nos. 16, 18, 20, 22 for instance. For Uttama Chola's coins, see Elliot's *Coins of South India*, Nos. 151 and 154. For the description of the present plates see *Ep. Rep.*, 1891, pp. 4–5

A C. P. dated S. 1646 (referred to by Taylor in his *Rais. Catal.*, III, p. 340). Commemorates a gift of thirteen villages in free tenure, through Ramanujachariar.

Among the copper plates of Conjeevaram there are a number of forged ones. One of these (No. 6, Appendix A, *Madr. Ep. Rep.*, 1910) is deposited in the Madras Museum and consists of a single plate. Mr. Krishna Sastri believes that it is "one of a series of forgeries compiled by the *Idangai* faction in its zeal to justify its preference over the *Valangai*, in matters social. The dates given, *viz.*, S. 1098 and K. 4421, do not correspond. Nevertheless the story related of how the car procession of Kamakshi Amman at Conjeevaram was successfully managed by the *Idangai Kammalans* in spite of the obstacles thrown in its way by their opponents of the *Valangai* section and how in this matter the *Kambalattans* from Malabar helped the former by their ingenuity in exorcism, has its own interest to the ethnologist." (*Madr. Ep. Rep.* 1910, p. 11.)

Another forged grant of the same character dealing with the voluntary levying of a fee by the *Anju-Panchalattar* (*i.e.*, the five *Kammalars*) among themselves. This is also dated in S. 1098, K. 4421. (*Ibid.*)

343 of 1919.—(Tamil.) On the east side of the 'rock,' Arulala-Perumal temple, Little Conjeevaram, Conjeevaram taluk, Chingleput district. Gift of 33 cattle for a perpetual lamp by a native of Malai-mandalam to the temple of Arulala-Perumal who was pleased to take his stand in Tiruvattiyur. Mentions the liquid measure *Ariyannavallan-nali.*

344 of 1919.—On the same wall. Arulala-Perumal temple, Little Conjeevaram, Conjeevaram taluk, Chingleput district. Gift of one-eighth perpetual lamp by Gollapundi Devi-Nayakkan residing in Sirumanai in Pakka-nadu to the same temple. The trustees of the temple took charge of the lamp.

345 of 1919.—On the same wall. Arulala-Perumal temple, Little Conjeevaram, Conjeevaram taluk, Chingleput district. The first two lines are unfinished. Gift of 33 cattle for a perpetual lamp and a lamp-stand by Pittima Devikkamayana, one of the servants of Madurantaka Pottappicholan Manumasiddharasan Tirukkalattidevan *alias* Gandagopalan to the temple of the Perumal.

346 of 1919.—On the same wall. Arulala-Perumal temple, Little Conjeevaram Conjeevaram taluk, Chingleput district. Gift of 135 goats and sheep for 1½ perpetual lamps by Rama Raman of Muranottamangalam in Valluva-nadu, a district of Malai-Mandalam to the temple of Arulala-Perumal.

347 of 1919.—(Grantha.) On the same wall. A Sanskrit verse in praise of Tatacharya, who celebrated 100 marriages every day!!

348 of 1919.—(Tamil). On the same wall. Registers the names of the individulas and the number of lamps which each had to burn in the temple of Arulala-Perumal at Tiruvattiyur in the city of Conjeevaram in Eyir-kottam, a district of Jayangondasola-mandalam.

349 of 1919.—(Tamil.) On the same wall. Unfinished. Gift of 48 sheep for half-a-lamp to the temple of *Alvar* at Attiyur in Eyilkottam, a district of Jayangonda-sola-mandalam by Machaladevi, daughter of Bhutteya-Nayaka of Dorasamudra.

350 of 1919.—(Tamil.) Assignment of certain taxes in Somangalam for offerings and repairs in the same temple by Kadakkan *alias* Nilagangaraiyan.

351 of 1919.—(Tamil). On the same wall. Gift of 12 buffaloes for a perpetual lamp to the temple of Arulala-Perumal by Alvankon, son of Pandavadutan Valavaraiyakon of Pattur. Mentions the liquid measure *Arumolinangai-nali.*

352 of 1919.—(Tamil.) On the same wall. Gift of 33 cattle for a perpetual lamp to the temple of Arulala-Perumal by Kommanappangaru of Mottupalli.

353 of 1919.—(Tamil.) On the same wall. Built in at the beginning. Gift of 44 cows for a perpetual lamp to the same temple by Chandrasetti of Mandagattali in Nellur-nadu.

354 of 1919.—(Grantha.) On the same wall. Records the construction of a *Vimana* by Tatacharya at *Phanipatigiri* (*i.e.,*) Tirupati.

355 of 1919.—(Tamil.) On the same side. Gift of 32 cows and one bull for a perpetual lamp to the same temple by Paramesvaramangalamudaiyan Silambamindan Ambalakkuttan Sediyarayan of Paramesvaramangalam *alias* Solakulatilaka-Chaturvedimangalam in Sembur-kottam.

356 of 1919.—(Tamil.) On the same side. Gift of 15 *Nellur-madai* coins for maintaining a perpetual lamp in the same temple by Sevvakkal, sister-in-law of Annadadevan of Nellur.

357 of 1919.—(Tamil.) On the same side. Gift of land in the village of Karanai for worship at the service called Gandagopalan Sandi, repairs etc. in the temple of Arulala-Perumal at Tiruvattiyur in Kanchipuram in Eyir-kottam, a district of Jayangondasola-mandalam by Madurantaka Pottappichola Manumasiddharasan Tirukkalattidevan *alias* Gandagopalan. The gift was made in the 18th year of Rajarajadeva.

358 of 1919.—(Tamil.) On the same side. Gift of cows and bulls for 2 lamps to the same temple by Nulappiyarrulan Narayananambi Damodaran, one of his *Kelivi-Mudalis* of Gandagopaladeva.

359 of 1919.—(Tamil.) On the same side. Gift of cows and a lampstand for a perpetual lamp to the same temple by Maharajan Rajadevan, a feudatory of the King. The chief bears many *birudas*.

360 of 1919.—(Tamil.) On the same side. Gift of 10 *Bujabalanmadai* for burning a lamp in the same temple by a native of Pulal in Poysala-nadu.

361 of 1919.—(Tamil.) On the same side. Gift of 33 cattle for a lamp by a native of Oralachcheri in Vellappa-nadu, a district of Malai-mandalam.

362 of 1919.—(Tamil.) On the same side. Gift of land in Kaveripakkam *alias* Vikrama-Chola-Chaturvedimangalam in Paduvur-kottam for festivals, worship at the service called Gandagopalan-sandi and repairs, in the temple by Madurantaka Pottappicholan Manumasiddharasan Tirukkalattidevan *alias* Gandagopalan in the 16th year of Rajarajadeva.

363 of 1919.—(Grantha.) Sanskrit verse in praise of Tatayadesika.

364 of 1919.—(Tamil.) On the same side. Gift of a lamp by Tikki-Nayakkan, brother of Padiyari Vayirappa Nayakan, the *Mahapradhana* of Madurantaka Pottappicholan *alias* Erasiddarasan of Nellur-nadu.

365 of 1919.—(Tamil.) Gift of 96 sheep and a ram for a lamp to the same temple by Arunagiri-Perumal, one of the sons of Panchanadivana Nilagangaraiyar who is called *Pillayar* (son.)

366 of 1919.—(Tamil.) On the same side. Gift of 33 cattle and a lampstand for a perpetual lamp to the same temple by Valliaya-Dandanayaka, son of Dudappillai-Dandanayaka of Aranaipuram, one of the Ministers of Hoysala Vira-Somesvaradevarasa.

367 of 1919.—(Tamil.) On the same side. Gift of 33 cattle and one lampstand for a lamp to the same temple by Kami Nayakan, one of the mudalis of Madurantaka Pottappichola Tirukkalattideva Gandagopala. The latter is called *Pillaiyar* (son).

368 of 1919.—(Tamil.) On the same side. Gift of 33 cattle for a lamp to the same temple by Vellappagada Kanrakodu, Gandan Iraman *alias* Purushamanikka-setti.

369 of 1919.—(Tamil.) On the same side. Gift of 11 cows for providing milk at the midnight service by Polalvi-Dandanayakan, one of the Ministers of Hoysala-Vira Somesvaradevarasa.

370 of 1919.—(Tamil.) On the same side. Gift of the village of Pulambakkam in Vadappa-nadu, a sub-division of Puttanur-kottam, a district of Padaividurajya in Jayangondasolamandalam, for celebrating the festival in the month of *Avani* by Vyasa-Tirtha (A *Madhvaguru*), disciple of Brahmanya-Tirtha. Vyasa Tirtha seems to have got the village as a gift from Krishnaraya and the festival was instituted in his name. Vyasa-Tirtha also made a gift of the serpent vehicle to be carried in procession on the 4th day of all festivals.

371 of 1919.—(Tamil.) On the same side. Gift of the village of Arpakkam in Magaral-nadu for conducting the daily expenses in the same temple. Gurukularayan, Nigarilisolappallavarayan and Nilagangarayan figure among the signatories.

372 of 1919.—(Tamil.) Registers the total yield of paddy received from the lands of Arpakkam which was granted to the same temple. The land seem to have included those belonging to Kunrankilan Velan Atkondavilli which were separated from Arpakkam under the name Periya-Perumal-vilagam in the 23rd year of Rajaraja.

373 of 1919.—(Grantha and Tamil.) On the same side. Gift of three villages Kalappalanpattu, Tarkolappattu and Panrittangal in Damarkottam of Chandragiri-rajya in Solingapuram circuit, by Parankusa Jiyar, a disciple of Narayana Jiyar for meeting the expenses of 15 *Ekadasi* days.

374 of 1919.—(Tamil.) On the same side. Incomplete. Gift of gold by the same individual for meeting the expenses on the 9 *Ekadasi* days and on the *Kausika-dvadasi* days during the *Chaturmasa* (4 months) after hearing the *Kausika-Purana*. The items of expenditure included the presentation of a cloth to Van Satagopa Jiyar who seems to have read the *Kausika-Purana*.

375 of 1919.—(Tamil.) On the same side. Gift of land for offerings to the god Per Arulailar by the king. The gift was registered in the name of Sripati Ayyan by the temple authorities.

376 of 1919.—(Tamil.) On the same side. Gift of the village Tupaluru-agrahara for certain festivals to be conducted in the temple.

377 of 1919.—(Tamil.) On the same side. Records certain privileges in the temple given to Satyavijaya-Tirtha, a Madhva guru of Uttaradi-matha.

378 of 1919.—(Tamil.) On the same side. Records a gift of 32 cows and one bull for a perpetual lamp and 2,000 *kuli* of land for rearing two flower gardens by Padiyra Vayirappa-Nayaka, one of the Ministers of Madurantaka Pattappicholan *alias* Erasidda-Arasan of Nellur for the merit of his mother Kamasaniyar.

379 of 1919.—(Tamil.) On the same side. Registers a change of villages effected by Ettur Tirumali-Kumara-Tatacharya.

380 of 1919.—(Tamil.) On the same side. Registers a gift of 5 villages by the temple authorities for conducting the festival in the month of *Vaigasi* for the merit of Achyutappa-Nayaka, son of Adappam Sinna Savappa-Nayaka.

381 of 1919.—(Tamil.) On the same side. Gift of the villages of Putturapattu to Ettur Tirumali Kumara Tatacharya for conducting certain festivals in the month of *Adi* while the god was taken to the *Yagasala* (within the temple) after performing the *Argnishthoma* sacrifice.

382 of 1919.—(Tamil.) On the same side. Registers a gift of land for certain festivals in the 16-pillared mandapa situated in the Visva Panditta-toppu to Visva Panditta, son of Timma Panditta and grandson of Visva Panditta, agent of Ettur Tirumali-Kumara-Tatacharya for the merit of the latter.

383 of 1919.—(Tamil.) On the same side. Records the sale of certain services and the celebration of certain festivals in the temple to Tiruvengadasirukkar *alias* Sri Parankusa Tirupani-Pillai of the temple at Tiruppullani in Pandi-Mandala, by Ettur Tirumali-Kumara-Tatacharya and others of temple. There was another appointed but the order was cancelled subsequently in favour of the above individual by Venkatapati-rasayyan, (probably Venkata I).

384 of 1919.—(Tamil.) On the same side. Gift of 14 villages by the king for the big special offering in the temple for the king's own merit.

385 of 1919.—(Tamil.) On the south side of the rock. Gift of 10 *Gandagopalan-madai* for a lamp by a Pottidevaya-Nayaka, one of the servants of *pillayar* (son) Ganda-gopala.

386 of 1919.—(Tamil.) On the same wall. Gift of 25 *madai* for a lamp by a native of Kollam (?) in Mel-Mandalam. Refers to the 2nd year of the Chola (?) king and gives 30 *panam* as equivalent to 4 *madai*.

387 of 1919.—(Tamil.) On the same wall. Records an order of Madurantaka Pottappicholan. Registers the exemption of taxes on the lands forming the flower garden of Arulanantha in Padaiyuru *alias* Devapperumalnallur in Urrukatti-kottam. Rajaganda-gopalan figures as the signatory in the end.

388 of 1919.—(Tamil.) On the south side of the same 'rock'. Gift of cows for half-a-lamp by a lady residing in Vadaur to the temple of Arulala-Perumal at Kanchipuram in Eyirkottam, a district of Jayangondasola-mandalam.

389 of 1919.—(Tamil.) On the same wall. Gift of land in Sirilangovilagam in Ulagalanda Cholanallur, a hamlet of Rajendra-chola-chaturvedimangalam for maintaining a *matha*.

390 of 1919.—(Tamil.) On the same wall. Unfinished. Mentions Rajendra-chola-chaturvedimangalam in Kaliyur-kottam, a district of Jayangondasola-mandalam.

391 of 1919.—(Tamil.) On the same wall. Damaged. Seems to record a gift of land to the temple of Alagapperumal by Madurantaka Pottappi . . . . *alias* Manumasiddarasa . . deva in the 2 [2]nd year of Rajarajadeva.

392 of 1919.—(Tamil.) On the same wall. Gift of a lamp to the temple of Arulala-Perumal by a native of Palaiyur in Tuma-nadu in Malai-mandalam.

393 of 1919.—(Tamil.) On the same wall. Gift of a lamp to the same temple by a Nayaka of the Malai-mandalam.

394 of 1919.—(Tamil.) On the same wall. Gift of the village of Ukkal *alias* Vikramabarana-chatur-vedimangalam for conducting the service called Gandagopalan-sandi festivals and repairs in the same temple by the chief mentioned in No. 362 above. The gift was made in the 16th year of Rajarajadeva.

395 of 1919.—(Tamil.) On the same wall. Gift of the village of Padaipparu *alias* Devapperumalnallur in Kaliyur-kottam for conducting the service called Gandagopalan-sandi offerings and repairs by Madhurantaka Pottappichcholan Manumasiddharasan Tirukkalattidevan *alias* Gandagopalan in the 17th year of Rajarajadeva.

396 of 1919.—(Tamil.) On the same wall. Gift of a lamp by Iravi Irayiran, one of the merchants of Nellur residing in Muranottamangalam in Valluva-nadu.

397 of 1919.—(Tamil.) On the same wall. Gift of (the village of) Manjapalli by Mallappa-Dandanayaka for offerings and a flower garden.

398 of 1919.—(Grantha and Tamil.) On the same wall. Records the privileges given to Srirangacharya, son of Vadibhikara Srinivasaguru of Srivatsa-gotra, in the temple of Devapperumal.

399 of 1919.—(Tamil.) On the same wall. Gift of two lamps by a native of Muranottamangalam in Valluva-nadu, a district of Malai-mandalam.

400 of 1919.—(Tamil.) On the same wall. Gift of 2 lamps by a servant of the temple of Arulala-Perumal.

401 of 1919.—(Tamil.) On the south side of the same 'rock.' Records that Kampaya-Dannayaka agreed to conduct certain festivities in the grove called Ninaittadu-muditta-Perumal-tiruttoppu instituted by Echchaya-Dannayakkar while Vira-Vallaladeva was camping at Kanchipuram.

402 of 1919.—(Tamil.) On the same wall. Gift of land free of taxes in the village of Solamangalam *alias* Rajasikhamanichaturvedimangalam for defraying the expenses of the Arulala-Perumal temple.

403 of 1919.—(Tamil.) On the same wall. Gift of land as *devadana* to the temple of Tiruvattiyur Alvar.

404 of 1919.—(Tamil.) On the same wall. Gift of the village of Tirayalam in Elavur-nadu, a sub-division of Eyil-nadu by Dandinagopa Jagadhobhaganda Gopaya-Dandanayaka, son of Malla-Dandanayaka, one of the feudatories of Vishnuvardhana Vira-Narasingadeva.

405 of 1919.—(Tamil.) On the same wall. Gift of lamp by Gundur Singaperumal *alias* Abhinava Bhatta Bana of Velichcheri.

406 of 1919.—(Tamil.) On the same wall. Begins with the historical introduction of Kulottunga Chola II and registers a sale of land for the maintenance of a *matha* in the temple of Arulala-Perumal. The record bears an introductory remark that it registers a gift of land for feeding Sri Vaishnava Brahmanas who came to witness the festivals in the months of *Masi* and *Vaigasi* by Arpakkilan Sirilango *alias* Valavan Muvendavelan.

407 of 1919.—(Tamil.) On the same wall. Gift of 33 cattle and two lampstands for a lamp by a native of Irunadikkudal Mallaippalli in Malai-Mandalam to the same temple.

408 of 1919.—(Tamil.) On the same wall. Gift of 36 cattle and a lamp-stand for a lamp by Ammana Dandanayaka, the Minister of Hoysala Vishnuvardhana Vira-Narasingadeva.

409 of 1919.—(Tamil.) On the same wall. Gift of 33 cattle and a lampstand for a lamp by a native of Malai-Mandalam.

410 of 1919.—(Tamil.) On the same wall. Gift of 33 cattle and a lampstand for a lamp by a native of Karayappalli.

411 of 1919.—(Tamil.) On the same wall. Gift of land in (Van) Sadagopuram for burning camphor, for offerings and for Brahmanas by Appa-Pillai. The land seems to have been handed over to him by Narasingaraya-Maharaya.

412 of 1919.—(Telugu.) Gift of silver vessels for offerings and bath.

413 of 1919.—(Telugu.) On the same wall. Gift of a jewelled pendant by Rayasam Sripataya.

414 of 1919.—(Telugu.) On the south side of the same 'rock'. Gift of 10 *madai* by Narapparasayya, agent of Rayasam Sripattayya for offerings on certain festival days.

415 of 1919.—(Tamil.) On the same wall. Records the gift of the village of Pundi by Madurantaka Pottappichchola Tirukkalattideva *alias* Gandagopaladeva for offerings and worship to the god and for repairs to the temple of Kalamegha-Perumal in Kandaravirapettai *alias* Gandagopala-chaturvedimangalam in the district of Paduvur-kottam in Jayangondasola-mandalam in the 22nd year of Rajarajadeva.

416 of 1919.—(Tamil.) On the same wall. Gift of two lampstands and 33 cow and one bull, by Tyagasamudrapattayar Bhimarasar, one of the mudalis of Madurantak Pottappichcholan Tirukkalattideva *alias* Gandagopaladeva for a perpetual lamp.

417 of 1919.—(Tamil.) On the same wall. Records the gift of houses and lands to 200 persons who serve the god and who are called 'Tribhuvanaviranpadiyilar.'

418 of 1919.—(Tamil.) On the same wall. Gift of money for the daily supply, for use in the temple, of two sacred threads (*yanjopavita*), champaka flowers and one lime fruit to Adhikaram Narapparasayyar by Rayasam Ayyapparasayyar, son of Gottimukkil Tipparasar.

419 of 1919.—(Tamil.) On the same wall. Records an order of Madurtanka Pottappichcholan and the gift, free of all taxes, of the village of Tukan-kudal in Nirvelur-nadu in the district of Urrukkattu-kottam for conducting the *Arpasi* festival and the service called Rajagandagopalan-sandi.

420 of 1919.—(Tamil.) On the same wall. Damaged at the end. Records an order of Madurantaka-Pottappichcholan. Gift of the village of Attuputtur, free of taxes, in Nirvelur-nadu in the district of Urrukkattu-kottam for conducting the *Adi* festival and the service called Rajagandagopalan-sandi.

421 of 1919.—(Tamil.) On the same wall. Gift of land in the Brahmin village of Narranallur *alias* Ramabhadrapuram for conducting the festivals *Tiruvadhyanam Udaiyavansirappu* and *Ulagamunda-peruvayan-sirappu*, in the month of *Margali* to Nallammangar, wife of Amman Appaiyyangar, son of Pattangi Periya-Perumal by Visva Pandithar, agent of Ettur Tirumalai Kumara-Tatacharya, one of the Managers of the Arulala-Perumal temple.

422 of 1919.—(Tamil.) On the same wall. Gift of money for offerings to be offered when the god is seated in the mandapa of the Hanuman temple in the Sannadhi Street by Kandadai Immadi Ramanuja Ayyangar for the merit of Periya Tirumalaiya Maharaya, who is called Mahamandalesvara Chalukkaraja.

423 of 1919.—(Tamil.) On the south wall of the same 'rock.' In modern characters. Records that Govindacharya, son of Prativadibhayankara Rangacharya, is entitled to receive first *tirtham*, *Arulappadu* and other privileges in the temple.

424 of 1919.—(Tamil.) On the same wall. In modern characters. Seems to record that Maharajarajasree Sitakunnirayar dug out a channel much connected the Sarva-thirtha and the Anantasaras while Nabab Sadullakhan Bahadur was governing the Karnatic provinces.

425 of 1919.—(Grantha and Tamil.) On the west wall of the same 'rock.' In modern characters. Registers the grant of certain privileges in the temple of Arulala-Perumal to a certain Konappachariyar.

426 of 1919.—(Tamil.) On the same wall. Gift of land to the temple of Arulala-Perumal by a native of Velur-nadu.

427 of 1919.—(Tamil.) On the same wall. Gift of land to the temple by a native of Panangudi in Valivala-kurram, a sub-division of Arumolideva-valanadu, a district of Sola-mandalam.

428 of 1919.—(Tamil.) On the same wall. Gift of 17 *Gandagopalan-madai* coins, then current, to the same temple, by Vallitunai Aparasar, son of Sindamarasar of Tyagasamudrappatti. The money was held in trust by the residents of Amur in Tenpaiyur-kottam, a district of Jayangodasola-mandalam.

429 of 1919.—(Tamil.) On the same wall. Gift of 33 cattle for a lamp by a native of Malaiya mandalam.

430 of 1919.—(Tamil verse.) On the same wall. Records the gift of gold (*yajnopavitra*) thread and ten perpetual lamps to the god Vishnu of Attiyur by Kalingarkon.

431 of 1919.—(Tamil.) On the same wall. Registers that a lady Perarulalan Korri, daughter of Settalur Pemman of Kuttanur made a will that 100 *kuli* of land purchased by the sale of her jewels will be in her enjoyment during her lifetime and that it will belong to the temple after her demise.

432 of 1919.—(Tamil.) On the same wall. Gift of the village of Uludamangalam, the northern hamlet of Madurantaka-chaturvedimangalam, for conducting the festivals in the months of *Adi* and *Purattasi* and the service called Gandagopalan Sandi and repairs by Madurantaka-Pottappichola-Manumasiddarasan in the 15th year of Rajarajadeva.

433 of 1919.—(Tamil.) On the same wall. Gift of 96 sheep and a ram for a lamp by a native of Varagur *alias* Alagiyasola-chaturvedimangalam, an independent village (*taniyur*) in Vadagarai Vesalippadi, a sub-division of Naduvu-nadu *alias* Rajaraja-valanadu.

434 of 1919.—(Tamil.) On the south wall of the same 'rock.' Gift of the village of Vayalaiyarrur including Puducheri, free of taxes, for conducting the festivals in the months of *Adi* and *Purattasi* and the service called Gandagopalan-sandi by Madhurantaka Pottappichchola Manumasiddarasan Tirukkalattidevan Gandagopalan in the 15th year of Rajarajadeva.

435 of 1919.—(Tamil.) On the same wall. Gift of 43 cattle for a lamp to the same temple.

436 of 1919.—(Tamil.) On the same wall. Begins with the historical introduction etc. Gift of 96 sheep for a lamp by a native of Sirramur in Vallanadu, a sub-division of Venkunra-kottam.

437 of 1919.—(Tamil.) On the same wall. Gift of 12 buffaloes for ½ lamp by a native of Nellur in Pattaiya-nadu.

438 of 1919.—(Tamil.) On the same wall. Gift of the village of Paluyur *alias* Rajendrasola-nallur free of taxes, for conducting the festivals in the months of *Adi* and *Purattasi* and the service called Gandagopalan-sandi by the individual mentioned in No. 434 above in the 18th year of Rajarajadeva.

439 of 1919.—(Tamil.) On the same wall. Gift of money for offerings and for *Dhanurmasa-worship* in the month of *Margali* by Vengadattar, mother of Munjai Ragava Panditar.

440 of 1919.—(Tamil.) On the same wall. Incomplete. Begins with the word the historical introduction of Vikrama-chola. Records a sale of land free of taxes, for offerings, in the villages of Avinasinallur separated from Peymambakkam and Vadamambakkam, the northern hamlets of Madurantaka-chadurvedimangalam.

441 of 1919.—(Tamil.) On the same wall. Gift of 1,750 *Nellur-pudu-madai* coins for purchase of land for offerings by a merchant of Karayappalli in Malai-mandalam.

442 of 1919.—(Tamil.) On the same wall. Records an order of Madurantaka Pottappicholan declaring a gift of 13 *velis* of land stipulating that such of the land as can be converted into a flower garden should be so utilised, the remaining portion being enjoyed free of taxes by the devotees in charge of the flower garden.

443 of 1919.—(Tamil.) On the same wall. Gift of the four villages, Nedungal, Karumbakkam, Mambakkam, and Sangaracharyapuram *alias* Suruttil by Alagiyamanavala-Jiyar, the *kelvi* of Periyakoil.

444 of 1919.—(Grantha and Tamil.) On the west wall of the same 'rock'. Records the gift of the village of Udaiyakamam in Antannudravishaya by Somaladevi Mahadevi for daily worship and offerings to the god. It also mentions Srimat Ananta-varma Rahuttaraya who is stated to have belonged to the Ganga family and some of his *birudas*. He is stated to have camped at *Abhinava varanavasi* (perhaps Conjeevaram.)

445 of 1919.—(Tamil.) On the same wall. Records the gift of 128 cows and four bulls by Kalingesvara-Aniyanga Bhimadeva Rahutta for four perpetual lamps in the temple.

446 of 1919.—(Grantha and Tamil.) On the same wall. Gives the geneology of Gandagopala and records the gift of a number of villages for conducting the festivals in the months of *Adi* and *Purattasi*, the service called Gandagopalan-sandi and repairs by Madurantaka Pottappicholan Manumasiddarasan Tirukkalattidevan *alias* Gandagopalan.

447 of 1919.—(Tamil.) On the same wall. Records a gift of land by Alagyamanavala Jiyar mentioned in No. 443 above for offerings. Mentions the shrine of Tondaradippodi-Alvar and Pratapadevarajendrapuram *alias* Etirajapuram.

448 of 1919.—(Tamil.) On the same wall. Records a gift of land for offerings by the same individual. Mentions the shrines of Alagiyasingar and Tiruppanalvar.

449 of 1919.—(Grantha and Tamil.) On the west and south walls of the same 'rock.' Gift of gold for offering cakes during festival days by Satagopa[mman] Lakshmana[mman], a disciple of Satagopa-Jiyar. It is stated at Urukkattu-kottam in which Kanchipuram was situated is said to have belonged to Chandragirirajya.

450 of 1919.—(Tamil.) On the north wall of the same 'rock.' Gift of a lamp by a Nayaka of the Malai-mandalam.

451 of 1919.—(Tamil.) On the same wall. Gift of a lamp and a lamp-stand to the same temple by Eraniyakka Manavalan of Karayapalli in Malai-mandalam.

452 of 1919.—(Tamil.) On the same wall. Gift of 32 cows and one bull for a lamp to the same temple by a native of Ainjurmullaippadi in Sengunra-nadu, a sub-division of Kalattur-kottam, a district of Jayangondasolamandalam.

453 of 1919.—(Tamil.) On the same wall. Gift of 15 *Bhujabalan-Annagakkaran-madai* (coin) for a lamp by Posani [Pu]doli Reddi of Savukkanseruvu in Munda-nadu, a sub-division of Nellur-nadu.

454 of 1919.—(Tamil.) On the north wall of the same 'rock.' Gift of the villages of Amedinallur *alias* Anavaratasundara-chaturvedimangalam and Akkaramer-pakkam in Payyur-kottam for conducting the service called Gandagopalan-sandi and for festivals in the temple by Madurantaka Pottappicholan Manumasiddarasan Tirukkalatti-deva *alias* Gandagopala in the 18th year of Rajarajadeva. It is also stated at the end that in the 141st year of Perumal Sundara-Pandyadeva, the village Akkaramerpakkam was exclusively assigned for the benefit of the Perumal.

455 of 1919.—(Tamil.) On the same wall. Gift of 132 sheep for a lamp to the same temple by Siddappa Nayaka Surappa Nayaka of Vinnamalai in Pattai-nadu of Vimarasar Tantrapalar of Tyagasamudrapatti, one of the Mudalis of Gandagopaladeva.

456 of 1919.—(Tamil.) On the same wall. Gift of 96 sheep for a lamp by Peddarasar, son of Madurantaka Pottappicholan Nallasiddarasan to the same temple.

457 of 1919.—(Tamil.) On the same wall. Gift of 71 sheep, 31 goats and one ram for a lamp by a native of Segattur in the Nellore district.

458 of 1919.—(Tamil.) On the same wall. Gift of the village of Madaganmedu, a hamlet of Ukkal in Kaliyur-kottam, for conducting the service called Gandagopalan-sandi and for certain festivals in the temple by Madurantaka Pottappicholan Manumasiddarasan Tirukkalattidevan *alias* Gandagopala in the 18th year of Rajarajadeva.

459 of 1919.—(Tamil.) On the same wall. Gift of 32 cows, one bull and a brass lamp-stand for burning a lamp in the same temple by a native of Urukkadu in Urukattu-kottam.

460 of 1919.—(Tamil.) On the same wall. Gift of 32 cows, 1 bull, and a lamp-stand by Perumanadi-setti, son of Nakkampandai of the weaver caste in Mayilappur, for burning a lamp.

461 of 1919.—(Tamil.) On the same wall. Gift of the village of Paiyinur *alias* Rajakesari-chaturvedimangalam in Amur-kottam for conducting the service called Gandagopalan-sandi, for festivals and repairs by Madurantaka Pottappicholan Manumasid-darasan Tirukkalattidevan *alias* Gandagopala in the 17th year of Rajarajadeva.

462 of 1919.—(Grantha.) On the same wall. Verse in praise of Tatayadesika,

463 of 1919.—(Tamil.) On the same wall. Gift of the village of Mavandur including Erusevagachcheri in Erikil-nadu, a sub-division of Kaliyur-kottam, for conducting the service called *Gandagopalan-sandi*, for festivals and repairs by the chief mentioned in No. 461 above in the 15th year of Rajarajadeva.

464 of 1919.—(Tamil.) On the north wall of the same 'rock.' Registers the gift of the village of Pudur including Vallaivayil, the northern hamlet of Madurantaka-chaturvedimangalam. The object of the grant and the donor are the same as in No. 463 above. The gift was made in the 15th year of Rajarajadeva.

465 of 1919.—(Tamil.) On the same wall. Damaged at the end. Begins with the historical introduction. Gift of 96 sheep for a lamp by a private individual.

466 of 1919.—(Tamil.) On the same wall. Gift of the village of Manimangalam *alias* Gramasikhamani-chaturvedimangalam in Puliyur-kottam. The object of the grant and the donor are the same as in No. 362 above. Quotes the 16th year of Rajarajadeva.

467 of 1919.—(Tamil.) On the same wall. Gift of the village of Kundiyarrurtandalam in Kaliyurkottam. The object of the grant and the donor are the same as in No. 362 above. Quotes the 16th year of Rajarajadeva.

468 of 1919.—(Tamil.) On the same wall. Gift of the village of Karanai in Kachchiyur-nadu for offerings in the temple by a private individual.

469 of 1919.—(Tamil.) On the same wall. Gift of the village of Tiruninravur *alias* Virudarajabuyankara-chaturvedimangalam in Pular-kottam. The object of the grant and the name of the donor are the same as in No. 363 above. Quotes the 18th year of Rajarajadeva.

470 of 1919.—(Tamil.) On the same wall. Gift of the village of Vayalai[ka ?]vur in Eyil-kottam. The object of the grant and the name of the donor are the same as in No. 363 above. Quotes the 15th year of Rajarajadeva.

471 of 1919.—(Tamil.) On the same wall. Damaged. Begins with the historical introduction. Seems to record a gift of land for bathing with 81 potfuls of water, the god Arulala-Perumal who was pleased to take his stand at Tiruvattiyur in Eyil-nadu, a sub-division of Eyil-kottam, a district of Jayangondasola-mandalam.

472 of 1919.—(Tamil.) On the same wall. Records an agreement by the trustees of the temple to Kanappa-settiyar, son of P . . . ngandai-settiyar of the *Vannikka-gotra* to provide certain sacred offerings to the god on particular occasions for an amount of 100 *pon* deposited by him in the temple treasury.

473 of 1919.—(Grantha.) On the same wall. Records the construction by an individual, probably a king, mentioned as "Naralokavira," of the kitchen rooms, a mandapa and the prakara walls, the setting up of a recumbent image of Hari and the further gifts of a gold pinnacle to this new shrine, ten perpetual lamps and land for a flower-garden.

474 of 1919.—(Telugu.) On the same wall. The introductory portion of the inscription mentions the king's conquests and the rest of the record registers a *gift of five villages yielding an annual income of 1,500 varahas for* sacred offerings, etc., to the god.

475 of 1919.—(Grantha.) On the north wall of the same 'rock.' Records that the worshipful Kamalanandana Tatayya constructed all the necessary (*vahanas*) vehicles for the god, that he covered the Kalyanakoti and Punyakoti *vimanas* with thick gold plates and that he dug a tank called *Devarajarnava* for the god's delight.

476 of 1919.—(Tamil.) On the same wall. Gift of money for offerings on certain festival days.

477 of 1919.—(Tamil.) On the same wall. Records the assignment of all the *taxes accruing from all the villages, except* fifty per cent, of the local *devadana* lands in Salukkipparru in Venkunra-kottam to provide for the expenses *amounting to 3,000 pon* required for the services called *Virakeralan-sandi* and *Narayanan Anantan alias* Sundara-Pandya Kalingarayan-sandi and for feeding 33 and 12 Brahmans respectively. *Iraniyamutta-nadu in Pandi-mandalam and* Tiruvandapuram are mentioned.

478 of 1919.—(Grantha and *Tamil.)* On the same wall. Gives in Sanskrit verse the genealogy of the king and records in Tamil that for the merit of his father *Narasa-nayaka-Udaiyar* and his mother Nagajiamman he had the Punyakoti-*vimana* of the god gilt with pure gold.

479 of 1919.—(Tamil.) On the same wall. Registers an agreement given by the treasurers *of the* temple and the manager Ettur Tirumalai Kumara-Tatacharya ayyan to Toppur Tirumalai-Nayaka, the *dalavay* (military commander) under *Mahamandalesvara* Ramaraju Venkatapatideva-Maharaja, to provide certain offerings and worship to the gods Perarulalar, Ashtabhujattemberuman, Sonnavannamseydaperumal, the goddesses *Perundeviyar and Serakulavalli-nachchiyar* and for certain *Alvars* on certain festival days in return for 570 *pon* of gold which was the *income derivable from the two villages*, Ravuttanallur in Nagariyil-sirmai in Padaividu-rajya, a sub-division of Jayangonda-sola-mandalam *alias* Tondai-mandalam and Serukkupettuvur in *Sengalunirpattu-sirmai in* Chandragiri(*-rajya*).

480 of 1919.—(Grantha and Tamil.) On the same wall. The Sanskrit verse praises the king's munificence to poets and the Tamil verse describes his prowess.

481 of 1919.—(Tamil.) On the base of the east verandah round the 'rock.' Records that Narasayya of Solaippakkam, son of Virupaksha Danayaka of Puhattur, assigned to the temple authorities the income of the village of Pallichiruppakkam for conducting *certain offerings to the god and also* made provision for the supply of a portion of the *prasada* to his son Chitamaraja.

482 of 1919.—(Tamil.) On the base of the east verandah round the 'rock.' End much damaged. Records the *gift, by purchase*, of the village Kudalur *agraharam* by *Surappa-nayaka*, son of Pottu-nayaka of *Kasyapa-gotra*, for the *Padivettai* and the *Topputirunal* festivals.

483 of 1919.—(Tamil.) On the same base. Registers sale of one *veli* of land for 200 *pon* to Nayanar Tondaimanar of Chakrapaninallur, in Sevvirur-nadu, a district of Pandi-mandalam, which was then presented by him to one Samantanarayanan for rearing a flower-garden for the god. The measuring rod *nadu--alakkum-kol* is mentioned.

484 of 1919.—(Tamil.) On the same base. Records of a gift of gold by Chennayyangar, son of Timmayyangar of Pallipadu, for certain repairs to a ruined tank called *Porramaraikkulam* and for offerings to the god to be made in the garden adjoining, on four festival days. The above charities are stated to have been made for the merit of Raja Ramaraju Ayyan.

485 of 1919.—(Tamil.) On the same base. Records gift, by purchase, by Madhusudanan Apatsahayan *alias* Ramachandradeva, a resident of Seravanmadevi in Pandi-mandalam, of the village of Kambantangal *alias* Apatsahayanallur in Salukkipparru, a sub-division of Anukkavur-nadu in Venkunra-kottam which was a district of Jayangonda-solamandalam, to a *matha* for rearing a flower-garden and supplying daily three garlands to the god.

486 of 1919.—(Tamil.) On the same base. Damaged. Seems to record a gift of money by [Tri]parikkon Tayandan *alias* Viluppadarayan, a *manradi* of Tirunavalur in Tirumunaippadi-nadu, a district of Naduvinmandalam, for the daily supply of four *tirutolla* garlands to the god.

487 of 1919.—(Tamil.) On the base of the south verandah round the same 'rock.' Records the gift, free of taxes, of the village of Alattur in Uttaramelurparru, a sub-division of Irumbedu-nadu in Venkunra-kottam by Ilaialvan Kalingarayan of Nettur, for offerings to the god every month on the asterism of *Chitra* in which he was born and for worship, etc., to the image of Tiruvali-alvar consecrated by him.

488 of 1919.—(Tamil.) On the same base. Incomplete. Mentions only the name of the donor, *viz.*, Terpoliyaninran Tamatandan *alias* Soliyadaraiyan of Melaikkodumalur *alias* Uttamapandyanallur in Vadatalai Sembiya-nadu, a sub-division of Pandi-nadu.

489 of 1919.—(Tamil.) On the same base. Records the gift as *sarvamanya* of the village of Tindurai in Amarur-nadu, a sub-division of Pulal-kottam by Madurantaka Pottapicholan Rajagandagopala for offerings and worship, to the god during the service called *Anaikattina Sankaranarayanan-sandi*. Quotes the 8th year (presumably of Rajarajadeva).

490 of 1919.—(Tamil.) On the base of the south verandah round the same 'rock.' Ratification of the order contained in No. 489 above by the residents of Tindurai.

491 of 1919.—(Tamil.) On the same base. Records the gift of 32 cows and 1 bull by Jnanamperran Villavarayan Tiruvekamba-Udaiyan, a *desavellala* of Vaigavur in Urrukkattu-kottam for the supply of ghee for a perpetual lamp and milk to the god.

492 of 1919.—(Tamil.) On the same base. Records gift of cows by a private individual of Narayana-puram for a perpetual lamp to the God.

493 of 1919.—(Tamil.) On the same base. Records the gift, by Ilaiyalvan Kalingarayar of Nettur, of the taxes of the villages of Sirukoli and Perunkoli in Uttaramelurparru for the expenses connected with the offerings to the god Nayanar Emberumanar consecrated by him, repairs to the temple, *bhashyavritti* for expounding the Ramanujabhashya and the feeding of certain *jiyars* in the temple *matha*.

494 of 1919.—(Tamil.) On the same base. Records the gift, by Mahabalivanarayar of the village of Kulottunga-vilagam in the eastern portion of Urrukkattu-kottam, free of taxes, for offerings, daily worship, lamp, garland and other things required for the god Pagaiyar-mudisudumperumal set up by him in the temple.

495 of 1919.—(Tamil.) On the same base. Registers an agreement by the temple trustees and the manager Alagiyamanavalajiyar to provide certain offerings to the god on certain days from the income of Vallattanjeri Perichchambakkam presented by Tiruvengalappar, son of Siruttirumalaiyangar of Talappakkam.

496 of 1919.—(Tamil.) On the same base. Registers an agreement given by the temple authorities to Periyatirumalaiyangar, son of Annamaiyangar and Siruttirumalaiyangar, son of Periyatirumalaiyangar of Talapakkam for providing certain offerings to the god and for conducting certain festivals at specified scales of expenditure.

497 of 1919.—(Grantha.) On the same base. One of the verses records the gift of the village Sardulapakam (Pulippakkam) in Tondai-mandalam by Kodandaraghava for expenses connected with the daily worship of the God. Another is a benedictory verse in praise of the god and the third praises the king's prowess.

498 of 1919.—(Grantha and Tamil.) On the same base. Incomplete. Records the gift made by Srimatu Kumara Danayaka, of *talayarimanya* to the sattina Sri Vaishnavas of the temple, for the merit of Rayasam Ayyapparasayyan and Narasayyan of Salaippakkam.

499 of 1919.—(Tamil.) On the same base. Built in. Gift of money for meeting the expenses on certain festival days. The grant was registered in the name of Porerru Nayinar, son of Uruppattur Tiruvengadaiyan by Periya Tirumalainambi Chakkarayar, agent of Ettur Tirumalai Kumara Tatacharya Ayyan, manager of the temple.

500 of 1919.—(Tamil.) On the west verandah round the same 'rock.' End built in. Records gift of cows by a private individual for a perpetual lamp to the god.

501 of 1919.—(Tamil.) On the same verandah. Records gift of 32 cows and 1 bull by Grakki Perumandidevan, son of Kamarasar, for a perpetual lamp to the god.

502 of 1919.—(Telugu.) On the same verandah. Records gift of the village of [Musuli] by Tamappa-nayadu, son of Chinnakrishna-nayadu of Pachada and grandson of Tamma-nayadu as *Tiruvidaiyattam* for the expenses connected with the worship, offerings to the god and for conducting a festival during the *Rohini* asterism every month.

503 of 1919.—(Tamil.) On the same verandah. Records gift of 32 cows and 1 bull by Ramanakkan, a nayaka of Malai-mandalam for a perpetual lamp to the god.

504 of 1919.—(Tamil.) On the same verandah. Gift of money, accruing as income from a village, for offerings on festival days and for a flower garden. The amount was entrusted with Rangayadevasola Maharaja, son of Chalikyadeva-Chola Maharaya.

505 of 1919.—(Telugu.) On the same verandah. Seems to record a gift of land for offerings to god Varadarajasvamin on the *Rohini* festival day. Mentions Tammi Bhupati, son of Chinna Krishna.

506 of 1919.—(Tamil.) On the north verandah round the same 'rock.' Beginning built in. Mentions Tirumalai-nambi Ramanujaiyangar and Tirumalai Anantachari.

507 of 1919.—(Tamil.) On the same verandah. Gift of money which accrued from the village Pambundi *alias* Krishnapuram which was assigned by Mahamandalesvara Ramaraju Chinna Timmayadeva-Maharäja to Mahamandalesvara Vallabhayadeva-Maharaja who had to conduct the charities.

508 of 1919.—(Tamil.) On the same verandah. Registers the orders of Nilaganga-raiyan Tiruvekambamudaiyan making a gift, free of taxes, of the village of Vallavada-raiyancheri in Urrukkattu-kottam for offerings and worship, to the god and for the service called *Kumaragopalan-sandi* instituted by him.

509 of 1919.—(Tamil.) On the same verandah. Gift of money by Perumal Dasar for offerings to the god at the festival in the *vasantan-toppu* in the month of *Chittirai*.

510 of 1919.—(Kanarese.) On the same verandah. End built in. Seems to record the fact that Krishnaraya (name not mentioned) gilt the *Punyakoti-vimana* with fine gold for the merit of himself, his father Narasananayaka Vodeya and his mother Nagaladevi.

511 of 1919.—(Sanskrit in Grantha.) On the north verandah round the same 'rock.' The same verses are re-engraved above this inscription in Kanarese, Nagari and Telugu characters respectively. Records that king Achyutaraya, son of Narasa, performed the *Mukta-tulabhara* ceremony of himself and his queen Varadambikadevi at Kanchi and that his son China Venkatadri gave munificent gifts to Brahmans.

512 of 1919.—(Tamil.) On the same verandah. Built in at the beginning. Records gift by Ramanujapanditar-ayyan of 50 *panam* of gold which was to be invested on land and the income therefrom utilized for providing certain offerings to the god on certain specified occasions.

513 of 1919.—(Sanskrit in Kanarese.) On the base of the east, south and west verandahs round the same 'rock'. Same as number 478 above.

514 of 1919.—(Tamil.) Left of entrance into the Narasimhasvamin shrine in the same temple. Records gift of one lamp-stand and cows by Kettamaladeviyar, one of the wives of pillayar Gandagopalar for a perpetual lamp to the god.

515 of 1919.—(Tamil.) In the same place. Beginning built in. Seems to record gift of 96 sheep by a *manradi* of Pallapuram in Puliyur-kottam for a perpetual lamp. *Tirunarayanam* is mentioned as a liquid measure.

516 of 1919.—(Tamil.) In the same place. Beginning and end built in. Begins with the historical introduction. Seems to record gift of 197½ *kalanju* of gold of 9⅝ *marru* fineness tested by the temple touchstone (*koyilkal*) for a bathing vessel (*sahasradhara*) for the god Srirangasayi *alias* Vikramasola-[vinnagar-pe]rumal in the temple by Kanjaran Vasishtan Kumarasvami of Tenkanjaru in Tiruvindalur-nadu.

517 of 1919.—(Tamil.) On the right wall, inside the same shrine. Records gift of land in the *meltundam* of Tirukkattukottam, free of taxes, for the expenses of the service called *Kulottungasolan-sandi* and for offerings to the god. Vanduvaravata-virruirundan Palavarayan of Mutturukurram in Pandi-mandalam figures as a signatory.

518 of 1919.—(Tamil.) On the same wall. Incomplete. Fragment.

519 of 1919.—(Tamil.) On the same wall. Begins with the historical introduction. The inscription is highly damaged and is incomplete. Records the gift of an ear-ornament and of sheep for a perpetual lamp to the god Tiruvattiyur-Alvar by Setti-Rajamanikkattar *alias* Nulambamadeviyar, the daughter of Ayyan-settiyar, the headman of Kolavaimang in Arumolideva-valanadu. Her full name is given Jayangonda-sola Viranulambamadeviyar.

520 of 1919.—(Tamil.) On the left wall, inside the same shrine. Begins with the historical introduction. Gift of land and a salt-pan in Taiyur *alias* Rajakesari-nallur in Kumili-nadu in Amur-kottam.

521 of 1919.—(Tamil.) On the left wall, inside the same shrine. Seems to ratify the grant recorded in No. 520 above.

522 of 1919.—(Tamil.) On the left wall of the gopura in front of the same shrine. Damaged. Begins with the historical introduction. Sale of land by the assembly to the temple for offerings and worship.

523 of 1919.—(Tamil.) On the right of entrance into the first prakara. Records the gift of the village of Melaivilagam in Vadakarai Manavil-kottam for supplying a garland to the temple and for a flower-garden by one of the servants of Sayana-Udaiyar.

524 of 1919.—(Tamil.) On the left of entrance into the same prakara. Gift of 300 *kuli* of land in Tenkarai Tiruchcholai for a flower-garden.

525 of 1919.—(Tamil.) On the east wall of the second prakara. Registers the gift of the village Meykavanur in Puliyur-kottam in Tiruttani-sirmai for daily offerings.

526 of 1919.—(Tamil.) On the same wall. Gift of land for a flower-garden to the temple by Saluva Timmaraja, son of Saluva Vijayadeva-Maharaja who was a feudatory of the king.

527 of 1919.—(Telugu.) On the same wall. Gift of the village of Vadakanipakkam for offerings to the god by Gopinayaningaru, the agent of Ramaraju Chinna-Timmayadeva-Maharaya for the merit of the latter.

528 of 1919.—(Tamil.) On the same wall. Records gift of money by Mattili Varadaraja, son of Mattili Somaraju Potturaja for providing daily offerings, to the god

and for special offerings on his natal-star day. Mattili Varadaraju bears a number of *birudas*.

529 of 1919.—(Tamil.) On the same wall. Gift of money for offerings. The money was deposited for interest with Madabusi Ugrani-rayar.

530 of 1919.—(Tamil.) On the same wall. Registers that Vallabhayadeva-Maharaya, son of Somavamsadhisvara Sriman Mahamandalesvara Ramarajuraya Varadaraja of *Atreya-gotra*, made a gift for the merit of his mother Krishnamma, of a garden and left it in the possession of Uttandarayar to be utilized as a flower-garden and for conducting the garden festival and leased out permanently to Narasayya, son of Samkirtana Ramanujayya, the village of Sittananjeri in the Poliyursirmai, the income from which was to be utilized for conducting the *toppu-tirunal* festivals of the god.

531 of 1919.—(Tamil.) On the east wall of the second prakara. Records the gift of the village of Paruttiputtur in Tiruttanisirmai for offerings by Tirumalainambi Chakrarayar, the agent of acharya-Ayyan of Ettur, Tirumalai, Kumbakonam and Tirumalirunjolai. The gift was inscribed in the name of Aramudalvar, grandson of Kidambi Srinivasa Ayyangar and others.

532 of 1919.—(Telugu.) On the same wall. Same as No. 530 above.

533 of 1919.—(Telugu.) On the same wall. Same as No. 474 above.

534 of 1919.—(Tamil.) On the same wall. Records the assignment, on interest, to Rayasam Venkatadri, son of Mosalimadugu Timmaraja, of the income of certain villages for providing offerings to the god.

535 of 1919.—(Tamil.) On the same wall. Records the assignment of the income of certain villages to Ramaraja, son of Mahamandalesvara Chikkaraja of Araviti (?) for conducting the annual festivals of the god and for providing certain offerings and cakes.

536 of 1919.—(Tamil.) On the same wall. Gift of certain lands for providing cakes to the god.

537 of 1919.—(Tamil.) On the south wall of the same prakara. Gift of cows and a lamp-stand by Mayyur Ramannadevan, a member of the Nayakanmar of Malai-mandalam for a perpetual lamp in the temple.

538 of 1919.—(Tamil.) On the same wall. Gift of cows for a perpetual lamp to the temple by Srikumaran, a member of the Nayakanmar of Malai-mandalam.

539 of 1919.—(Tamil.) On the same wall. Gift of 32 cows and a bull by Tiruvattiyurkorri of Tiruvayppadi for a perpetual lamp in the temple.

540 of 1919.—(Telugu.) On the same wall. Records the repair of *prakara* walls in the Varadaraja temple at Kanchi, by the son of Doddayacharya.

541 of 1919.—(Kanarese.) On the same wall. Same as No. 50 of 1900.

542 of 1919.—(Telugu.) On the same wall. Same as No. 541 above.

543 of 1919.—(Tamil.) On the south wall of the second prakara. Assignment of the income of 17 villages to the temple for providing special offerings at the instance of the king when he visited the temple and weighed himself against pearl in company with his wife Varadadevi Amman and Kumara Venkatadri-Udayar and made a gift of 1,000 cows.

544 of 1919.—(Tamil.) On the same wall. Records that in the year *Virodhi* on the day of *Karttikabahula-panchami*, on the occasion of his coronation, king Achyutaraya directed Saluva-Nayaka to assign villages to the temples of Varadaraja and Ekambaranatha equally neither more nor less. But as Saluva-Nayaka gave more to Ekambaranatha, Achyutaraya hearing this equalised the number of villages by redistribution.

545 of 1919.—(Telugu.) On the same wall. Same as No. 544 above.

546 of 1919.—(Kanarese.) On the same wall. Registers gift of villages and lands to the temple of Varadarajasvamin on the occasion of the *tulabhara* ceremony of the king.

547 of 1919.—(Kanarese.) On the same wall. Registers grant of certain villages to Varadarajasvamin and Ekambaranatha equally on the occasion of the coronation of the king.

548 of 1919.—(Nagari.) On the same wall. Same as No. 547 above.

549 of 1919.—(Kanarese in Nagari.) On the same wall. Same as No. 541 above.

550 of 1919.—(Tamil.) On the same wall. Assignment of certain lands granted for providing offerings during the time of Krishnaraya by Vadamalai-annan and Viramaraja. These lands were now made over to Nagaraja, son of Siddaraja of Somavamsa.

551 of 1919.—(Tamil.) On the west wall of the same prakara. Gift of 115 sheep for a lamp by a native of Karum[bu]r.

552 of 1919.—(Tamil.) On the same wall. Gift of 33 cattle for a lamp by a native of Puliyur in Puliyur-kottam.

553 of 1919.—(Tamil.) On the same wall. Records a gift of 4 cows for $\frac{1}{8}$ lamp.

554 of 1919.—(Tamil.) On the same wall. Gift of 32 cows and a bull for a lamp and of 120 *kasu* for conducting worship and offerings at the service called *Dhanmaparipalan-sandi* and for feeding five devotees in the temple by Tiruvarangamudaiyan *alias* Rajadhiraja Malaiyarayan *alias* Danmaparipalan, son of Munaiyadaraiyan *alias* Kulottungasola Malaiyarayan, one of the Malai-Mudalis residing in Tirunedumbirai in Perumurnadu, a sub-division of Manavir-kottam.

555 of 1919.—(Tamil.) On the west wall of the second prakara. Gift of 33 cattle for a lamp by Kondu Nagadevaraja *alias* Gopa[la] . . . . Perumal of Nattapadi-nadu.

556 of 1919.—(Tamil.) On the same wall. Registers an order of Madurantaka Pottappichcholan stating that the assembly of the people of Jayangonda-solamandalam remitted six *kalam* of paddy per *veli* of lands granted as *devadanam*, *tiruvidaiyattam*, *pallichchandam*, *agara-parru*, *madapparru*, *jivita-parru*, *padai-parru*, and *vanniya-parru*.

557 of 1919.—(Tamil.) On the same wall. Gift of 17¾ *veli* of land in *Periyananjeri alias* Virasimha-chaturvedimangalam, a hamlet of Ukkal in Kaliyurkottam, a district of Jayangonda-solamadalam, by Periya-perumal *alias* Perumaldasan to 58 Brahmans for reciting the Vaishnava hymn *tirumoli.*

558 of 1919.—(Tamil.) On the same wall. Gift of 16 buffaloes for ½ lamp by a native of *Urrukkadu alias* Rajaraja-chaturvedimangalam in *Avur-kurram,* a sub-division of Nittavinoda-valanadu.

559 of 1919.—(Tamil.) On the same wall. Gift of 32 cows, a bull and a lamp-stand for burning a perpetual lamp in the temple by a native of Vendattur in Sengattu-nadu, a sub-division of Sengattu-kottam, a district of Jayangonda-solamandalam.

560 of 1919.—(Tamil.) On the same wall. Gift of 99 cattle for 3 perpetual lamps by the individual mentioned in No. 557 above.

561 of 1919.—(Tamil.) On the same wall. Gift of 80 *pon* for offering cakes on the festival days in the months of *Ani, Purattasi, Masi* and *Vaigasi,* out of the 9 *pon* and 6 *panam* accruing as interest every year at 1 *panam* per cent. During one of the festivals the god had to be taken to the temple of Sonnavannamseyda-perumal on two days and cakes offered.

562 of 1919.—(Tamil.) On the same wall. Gift of land by Allalagamundan, Viragamundan, Sriranga-gamundan and Gavundaiyan, the *pradhani-Mudalis* of Idai-nadu in Poysala-rajya, for supplying cardamom to the temple.

563 of 1919.—(Tamil.) On the same wall. Gift of 11 buffaloes for a perpetual lamp by Tondai-mandala Gurukularayan, a native of Velichcheri *alias* Silasikhamani-chaturvedimangalam in Puliyur-kottam.

564 of 1919.—(Tamil.) On the same wall. Unfinished. Records the gift of the village of *Sirupuliyur* in Ukkal-parru by Kattari Saluvan.

565 of 1919.—(Tamil.) On the same wall. Records a gift of land by purchase for providing offerings to the god by a native of Melmandalam.

566 of 1919.—(Tamil.) On the west wall of the second prakara. Records a gift of land in Perunagar in *Perunagar-nadu,* a sub-division of Venkunra-kottam, a district of Jayangonda-solamandalam by Viraperumal Edirilisola Sambuvarayan Alappirandanayan *alias* Rajaraja Sambuvarayan, grandson of Sengeni Viragaran Ammaiappan for offerings and worship at the service called *Alappirandan-sandi* following the service called Ganda-gopalan-sandi. The donor made a gift of land in Panangattuppundi, a hamlet of Ukkal for the supply of flower-garlands to the god.

567 of 1919.—(Tamil.) On the same wall. Gift of certain privileges in the temple to Venkatadri, son of Dharmayya of Krottapalli.

568 of 1919.—(Tamil.) On the same wall. Gift of land in the villages of Perumbudur with its hamlets Melaipattu, Kottuppakkam, Panchalipattu, Payyaniyapattu, Kusapattu and Kachchipattu for conducting the service *Rahuttarayan-sandi* called after

the donor Nalla-siddarasa, who bears various *birudas* and who is stated to have been born of the Pallava family and of *Bharadvaja-gotra*.

569 of 1919.—(Telugu.) On the same wall. Same as No. 498 above.

570 of 1919.—(Tamil.) On the same wall. Built in at the beginning. Records the gift of 32 cows and 1 bull by one of the handmaids of Gandagopaladeva, for a perpetual lamp in the temple.

571 of 1919.—(Tamil.) On the north wall of the same prakara. Gift of land in Eriyagaram, a hamlet of Kuttanur *alias* Rajadhiraja-chaturvedimangalam, by a native of the latter village for maintaining a flower-garden for supplying sacred garlands.

572 of 1919.—(Tamil.) On the same wall. Seems to record that, while the king, seated with his consorts under the canopy called *Ariyannavallan* on the throne of Viravallala in the *Abhisheka-mandapa*, was listening to the songs of Sadagopan, he directed that a house for dwelling together with certain privileges may be given to a certain Karambichettu Narasinga-bhattan who appears to have been an appoved devotee of god.

573 of 1919.—(Tamil.) On the same wall. Records the assignment of all taxes levied on the village of Murukkambakkam belonging to the temple to a servant (name lost) of Saluva Mangu-Maharaja made on an occasion similar to the one mentioned in No. 572 above.

574 of 1919.—(Tamil.) On the same wall. Records that the god invested the title of *Brahmatantra-svatantra jiyan* on *Vaishnavadasa* and directed that a *matha* should be established for him with the lands necessary for its maintenance, that the books procured by him should be left with him and that towards the propagation of Ramanuja-darsana by him and his disciples after him, all disciples of Ramanuja and other devotees of the god should take him in their community. The occasion for the grant is the same as that mentioned in No. 572 above.

575 of 1919.—(Tamil.) On the north wall of the second prakara. Gift of the village of Tirumukkudal in Salaipakkam-sirmai in Kalattur-kottam, a hamlet detached from Madurantakam, for offerings by Salakkaraja Periya Tirumalaiyadeva-Maharaja one of the feudatories of the king.

576 of 1919.—(Tamil.) On the same wall. Records that the king directed that, out of 1200 *pon* assigned by him, in the year *Vikriti*, for offerings to the temple, 150 *pon* should be transferred in the name of Govindayyangar, son of his preceptor Urupputtur Nallan Chakravarti Sirrayyangar, who was to receive ⅛th of the offerings as such.

577 of 1919.—(Tamil.) On the same wall. Gift of 120 *pon* for offerings to the temple of Raghunatha in Vegavati. The money was deposited on interest with Ramabhatta, son of Bhutanatha Chitti-bhatlu.

578 of 1919.—(Tamil.) On the same wall. Stones missing and mutilated. Seems to record a gift similar to that contained in No. 572 above to a certain Vindukan.

579 of 1919.—(Tamil.) On the same wall. Gift of 100 *panam* for celebrating the day of *Srijayanti* festival on which Sri Krishna was born. In making provision for worship and offerings, it was particularly noted that the image of Krishna should be represented as child drinking milk placing the conch at the mouth. The gift was engraved on stone in the name of Vada Tiruvengadajiyar, the koil-kelvi, who was the disciple of Paravastu Nayinar Ayyangar at the instance of Kandadai Ramanuja Ayyangar, one of the managers of the temple.

580 of 1919.—(Tamil.) On the same wall. Gift of land for offerings by Tiruppadiraja for the merit of his father Mahamandalesvara Saluva Chinnayadeva Maharaja of the lunar race and of a garden for the merit of his daughter Akkamma.

581 of 1919.—(Tamil.) On the same wall. Built in at the beginning. Gift of the village of Uttirasolal in Damal-kottam by Tiruvengada Annan, son of Bhattadi[p]iran of Srivillipputtur.

582 of 1919.—(Tamil.) On the same wall. Beginning built in. Gift of the village of Sittananjeri by Ramabhatta, son of Bhutanatha Chittabhatlu for offerings to the god Vegavati Raghunathan.

583 of 1919.—(Tamil.) On the same wall. Records that Narayana-settiyar, son of Periyanagu-settiyar of the *Nedunkumara-gotra*, gave 530 gold coins to the god, the interest from which was ordered to be utilised for sacred offerings on certain festival days. Mentions also a temple and a *matha* dedicated to Tirukkachinambi, the Vaishnava devotee.

584 of 1919.—(Tamil.) On the north wall of the second prakara. Records that the king soon after his coronation in the yaer *Virodhi* directed that the gift of villages make to the temple of Varadarajadeva and Ekambaranatha should be of equal estimated worth and ordered Saluva-Nayaka to attend to it. But the latter gave more to Ekambaranatha than to Varadaraja and that, on hearing this, Achyuta went to Conjeevaram in person and effected the equalization between the two temples by casting lots.

585 of 1919.—(Tamil.) On the same wall. Similar to No. 572 above. The recipient herein is Pottarasan, the minister (*pradhani*) of Saluva Mangu-Maharaja. In addition he was also given the right of levying taxes at 2 *panam* on storeyed houses and 1 *panam* on houses with inside verandahs.

586 of 1909.—(Tamil.) On the same wall. Gift of the village of Chedirayankuppam of Uratti-paru in Nallur-nadu, a sub-division of Venkunrakottam in Padaividu-rajyam for offerings and for conducting festivals by [Ettur] Tirumalai Kumara Tatacharya.

587 of 1919.—(Tamil.) On the same wall. Gift of the villages of Alambakkam, Anambadi in Kurumbarai-nadu, a sub-division of Kalattur-kottam in Padaividu-rajyam for offerings by the donor mentioned in No. 586 above. The gift was engraved in the name of Rangappayyangar, son of Annavayyangar, grandson of Pattangi Nayinar Ayyan.

588 of 1919.—(Tamil.) On the same wall. Gift of the village of Telatteru in Idaivasal-sirmai for conducting certain festivals. The record was engraved in the name of the Acharya of Tirumalai, Kumbakonam and Tiruma[rbar]pirunjolai (Tirumalirunjolai), who had to meet the expenses out of the interest accruing on the money-income of the village.

589 of 1919.—(Grantha and Tamil.) On the base of the south wall of the Anantalvar shrine in the same prakara. Records that Siyaganga of the Ganga dynasty built the Anantalvar shrine with stone. It mentions Cholendrasimha as his father's name and gives him the *birudas* Kuvalalapuraparamesvara, Ganga-kulotbhava and Siraimittaperumal.

590 of 1919.—(Tamil.) Inside the Karumanikkavarada shrine in the same prakara. Records that the king set up in the temple the image of Vikramachola-vinnagar-Alvar and for its daily worship made a gift of land, as *devadana*, in the village of Vilvalam, which was renamed Akalankanallur, in Kaliyurnadu, a sub-division of Kaliyur-kottam.

591 of 1919.—(Tamil.) On the base of the south wall of the same shrine. Gift of the village of Merpakkam near Anjur in Sengalunir-pattu-sirmai which belonged to Dalavay Timmaraja, the agent of Mahamandalesvara Ramaraja-Vithalaraja-Chinna Timmaraja-Pappu Timmayadeva-Maharaja. The village was handed over to Dalavay Timmaraja on lease for providing offerings to Arulala-Perumal.

592 of 1919.—(Tamil.) On the base of the north wall of same shrine. Records the assignment of the village of Iraiyur, the income from which, amounting to 120 *pon*, was ordered to be utilised for sacred offerings, garlands and butter for the god by Dalavay Koppu-nayakar, the agent of Mahamandalesvara Ramaraja Timmaraja Chinnatimmayadeva, for the merit of his master.

593 of 1919.—(Tamil.) On the east wall of the Abhisheka-mandapa in the same temple. Records the gift of 30 cows and a bull for a perpetual lamp in the temple of Sri-Ramachandra-Perumal in Visira-nadu in Vada-mandalam by the managers of the Arulala-Perumal temple at Conjeevaram.

594 of 1919.—(Tamil.) On the same wall. Gift of 33 cattle and a lamp-stand for a perpetual lamp by Nulappiyarrulan Narayananambi Damodaran, one of the *kelvi-mudalis* of Gandagopaladeva.

595 of 1919.—(Tamil.) On the same wall. Records the building of the *mandapa* by Ilambilakattu Nayakar.

596 of 1919.—(Tamil.) On the same wall. Gift of 33 cattle for a perpetual lamp by a native of Muranottamangalam in Valluva-nadu in Malai-mandalam.

597 of 1919.—(Tamil.) On the same wall. Gift of 33 cattle and one lamp-stand for a perpetual lamp by Kandan Eranambi residing in the city of Kulamukku in Malai-mandalam.

598 of 1919.—(Tamil.) On the same wall. Gift of 33 cattle and a lamp-stand for a perpetual lamp by Iyyakkan Ayyanambi, a native of Karayappalli in Malaimandalam.

599 of 1919.—(Tamil.) On the same wall. Incomplete. Gift of 100 *panam* for offering cakes during certain festivals.

600 of 1919.—(Tamil.) On the same wall. Gift of money for offerings by a native of Kadavarayanpattu.

601 of 1919.—(Tamil.) On the same wall. Gift of 3,000 *panam* for offering cakes. The money was deposited with a native of Narasingarayapuram.

602 of 1919.—(Grantha and Tamil.) On the south wall of the same *mandapa*. Built in at the beginning and incomplete. Mentions that king Somesvara was descended from the family of the Yadus and that Devika born of the Chalukya family was his chief queen.

603 of 1919.—(Tamil.) On the same wall. Gift of 33 cattle and a lamp-stand for a perpetual lamp by a native of Rajarajapuram, a sub-division of Venkunrakottam.

604 of 1919.—(Tamil.) On the same wall. *Enumerates the localities to which the (image of the) god may resort to after it was carried in procession on the elephant, horse and garuda vehicles respectively and after the car festival.*

605 of 1919.—(Tamil.) On the same wall. Gift of 33 cattle for a perpetual lamp in the shrine of (*Periyapirattiyar*) the senior consort of Arulala-Perumal by a native of Tirumunaippadi-nadu in Naduvilmandalam.

606 of 1919.—(Tamil.) On the same wall. Gift of 4 cows for one-eighth lamp by a native of Sural in Vell-nadu.

607 of 1919.—(Tamil.) On the same wall. Refers to an order of Madurantaka Pottappichcholan according to which taxes were levied on all oil merchants in Mammudi-cholapperunderuvu in Conjeevaram. Baudhapalli is mentioned as one of the places exempted from this tax. Stones with the insignia of Gandagopala were set up to mark the jurisdiction.

608 of 1919.—(Tamil.) On the same wall. Gift of 97 cows and 1 bull for three perpetual lamps by Kon Kattaiyan, a minister of Ganapatideva.

609 of 1919.—(Tamil.) On the same wall. Refers to the order of Madurantaka Pottappichcholan. Records a grant similar to that contained in No. 607 above. The tax was levied herein on merchants, *Saliya* weavers and other people residing in the streets of Arumolidevapperunderuvu, Rajarajapperunderuvu, Nigarliisolapperunderu *alias* Gandagopalapperunderuvu and Kuraivaniyapperunderuvu.

610 of 1919.—(Tamil.) On the same wall. Gift of cows and sheep for a perpetual lamp by a servant of Gandagopala.

611 of 1919.—(Tamil.) On the same wall. Gift of 33 cattle for a perpetual lamp by Mallaya Dandanayaka, son of Appaya Dandanayaka, brother (?) of the *mahapradhani* Dandinagopa.

612 of 1919.—(Tamil.) On the same wall. Gift of 33 cattle for a perpetual lamp by Kesava Dandanayaka, son of the individual mentioned in No. 611 above.

613 of 1919.—(Tamil.) On the same wall. Incomplete. Mentions a king with Saluva *birudas* whose name is lost.

614 of 1919.—(Tamil.) On the same wall. Gift of 250 *panam* for offering cakes on *Ekadasi* days after the return of the god from procession. The money was deposited on interest with the *manradis* of Tiruvattiyur.

615 of 1919.—(Tamil.) On the same wall. Gift of 33 cattle for perpetual lamp by Goppaya Dandanayaka, younger brother of Mallaya Dandanayaka, son of Appaya Dandanayaka.

616 of 1919.—(Tamil.) On the same wall. Gift of a flower-garden by purchase by Madayya *Dandanayaka* for supplying flowers and garlands.

617 of 1919.—(Tamil.) On the same wall. Gift of 33 cattle for a prepetual lamp by mahapradhani Dandinagopa Madaya Dandanayaka.

618 of 1919.—(Tamil.) On the same wall. Beginning built in. Gift of land and cows by Taluvakkulaindan Vanadaraya of Perungurumbur for garlands, sacred offerings and perpetual lamp to the god. The cows were left with Garudanmel-alagiyar of the *nambi* caste and the possession of the land was given to Uttaravedi-alagiyar for rearing a flower-garden.

619 of 1919.—(Tamil.) On the west wall of the same *mandapa*. Gift of 33 cattle for a perpetual lamp by a native of Nellore.

620 of 1919.—(Tamil.) On the same wall. Gift of 40 cows and 1 bull for a prepetual lamp and for offering milk to the god by . . . Ammaiappan Kannudaipperumal *alias* Vikrama-Chola Sambuvarayan.

621 of 1919.—(Tamil.) On the same wall. Gift of the village of Kukkulam, a sub-division of Vada Payirkottam, a district of Jayangonda-solamandalam for worship and offerings to the god Alagar at Tirumalirunjolai in Pandi-mandalam by Madurantaka Pottappichchozhan Manumasiddarasan Tirukkalattidevan *alias* Gandagopalan, at the service (*sandi*) called after him.

622 of 1919.—(Tamil.) On the same wall. Gift of the village of Valluvappakkam in Urrukkattu-kottam, a district of Jayangonda-solamandalam for the maintenance of Tiruvaliparappinan-kuttam who had to recite *sindu* (ode) in the temple of Arulala-Perumal by the individual mentioned in No. 621 above.

623 of 1919.—(Tamil.) On the same wall. Unfinished. Registers that the cows and sheep belonging to the temple may freely graze on certain lands in a large number of villages in Tondai-mandalam whose names are enumerated and that no tax will be levied on them by the owners.

624 of 1919.—(Tamil prose and verse.) On the same wall. Damaged. Seems to record a gift of lamp and appears to refer to the king as belonging to the Pallava family.

625 of 1919.—(Tamil.) On the same wall. Much damaged. Quotes the order of Madurantaka Pottappichcholan and records the assignment of certain taxes.

626 of 1919.—(Tamil.) On the same wall. Gift of land in the village of Alagiya-solanallur for daily worship by Ammai Appan Pandinadu-kondan *alias* Ira. . . . .

627 of 1919.—(Tamil.) On the north wall of the same *mandapa.* Registers the gift of the two villages Ka[lanjanu]r and Aiyyankulattur in Kaliyur-kottam by Madurantaka Pottappichcholan Manumasiddarasan Tirukkalattideva Gandagopalan in the 19th year of Rajarajadeva.

628 of 1919.—(Tamil.) On the same wall. Records gift of land in the village of Kaliyurkottam for a flower-garden by the individual mentioned in No. 627 above and refers to the 19th year of Rajarajadeva.

629 of 1919.—(Tamil.) On the same wall. Gift of land in Kaliyur for forming an *agaram*, to the *bhattas* of the temple of Gandagopala-Vinnagar Emberuman at Kaliyur in the 24th year of Rajarajadeva. Refers to the order of Madurantaka Pottappichcholan.

630 of 1919.—(Tamil.) On the same wall. Records the order of Madurantaka Pottappichcholan fixing the share of the produce which the occupiers of the arecanut and betel gardens belonging to the temple had to set apart and granting certain special privileges to be enjoyed by the owners on the lands.

631 of 1919.—(Tamil.) On the east wall of the gopura in front of the *Abhisheka mandapa*. Incomplete. Begins with the introduction.

632 of 1919.—(Tamil.) On the right wall of the same gopura. Begins with the historical introduction. Gift of money for offerings at the early morning service by Vangamulaiyur-Udaiyan Araiyan Mummudisolan *alias* Anukkappallavaraivan of Manni-nadu, a sub-division of Virudarajabhayankara-valanadu, a district of Sola-mandalam.

633 of 1919.—(Grantha and Tamil.) On the left wall of the same gopura. Incomplete. The record stops with the date.

634 of 1919.—(Grantha and Tamil.) On the same wall. Records that Vasantaraya, son of Anapota-Nayaka and brother of Singa-Nayaka made a *gift of the four dvarapala images Chanda and Prachanda at the second and third gopuras respectively and the two pinnacles of gold for the car.*

635 of 1919.—(Tamil.) On the same wall. The commencement of each line is very much damaged. Begins with the historical introduction. Registers a sale of land, free of taxes, by the people of Vaidavur in Urrukkadu-nadu, a sub-division of Urrukkadu-kottam, a district of Jayangonda-solamandalam to the *Mahamuni* of Periyakoil who was feeding the Brahmans versed in the sacred lore at Arikesuvan-matha situated on the north bank of the sacred tank (*Tiruppoigai*), of Arulala-Perumal.

636 of 1919.—(Tamil.) On the wall to the right of entrance into the *Thayar* shrine in the same temple. Built in. Records the assignment of certain taxes from the village of Nallalam in Vayalamur-parru. A certain Goppanan figures as the signatory.

637 of 1919.—(Tamil.) On the same wall. Remission of taxes, for supplying sacred garlands to Periyapirrattiyar, on certain lands in Pandi-nadu *alias* Devapperumalnallur in Kaliyur-kottam which was given for flower-garden, by Siddarasa.

638 of 1919.—(Tamil.) On the same wall. Built in at the beginning. Records a gift of money by Narasadeviyar, wife of Kommaraja Periya Timmaraja Udaiyar for daily offerings to the god.

639 of 1919.—(Sanskrit verse in Telugu.) On a stone set up in front of the *Thayar* shrine, to the right of entrance. Records that in compliance with the order of Srinivasa *alias* Attan Tiruvengana Ramanuja Jiyar, his pupil the chieftain Raja Sri Lala Todaramalla brought back the image of Varadaraja and his consorts from Udaiyarpalayam and set them up in the temple at Conjeevaram.

640 of 1919.—(Tamil.) On the wall to the left of entrance into the same shrine. Records a gift of land, by purchase, in Devaperumalnallur a *padapparra* in Urrukkattu-kottam, by Tirukkalatti-Udaiyar, the headman (*kilavan*) of Ambalvaymanallur in Pulal-nadu, a sub-division of Pulal-kottam *alias* Vikramasola-valanadu, a district of Jayangonda-solamandalam, for the purpose of rearing a flower garden tc the god.

641 of 1919.—(Tamil.) On the same wall. Built in. States that while Krishnadeva Maharaya was camping at Kanchi, he granted two villages for the floating festival of god Ekambaranatha and that he constructed two small cars for the Vinayaka in that temple and for Krishna in the Perumal temple and also specifies the routes which the Siva and Vishnu temple cars should take on respective festival days.

642 of 1919.—(Tamil.) On the wall above the steps leading to the same shrine, right of entrance. Registers that Tunai-irundan Nambi Kongarayan assigned certain individuals as *tirumandavilakkukudi* to the temple and exempted them from taxes for burning two perpetual lamps in the shrines of Nachchiyar Perarulalar and Perundeviyar in the lamp-stands presented to the temple by the king.

643 of 1919.—(Tamil.) On the same wall. Seems to record a gift of gold for a perpetual lamp. Attipparru, a sub-division of Padaividu-rajya is mentioned.

644 of 1919.—(Telugu.) On the same wall. Records that Venkamma and Janaki, the wives of the headman of Alampalli, son of Venkatapati Tirumalarao, paid a visit to the temple.

645 of 1919.—(Tamil.) In the *mandapa* in front of the same shrine, left of entrance. Built in. Records gift of 54 *panam* of gold for burning a twilight lamp to the god Varantarum-perumal. The donee's name is obliterated.

646 of 1919.—(Tamil.) On the north wall of the same shrine. Built in at the beginning and incomplete. Registers an agreement by the temple trustees given to

Kandadal Ramanuja Ayyangar, the agent of the charis of the Ramanujakuta-matham in the *Samudhi* Street, that for 2,600 *chakram* gold coins deposited in the temple treasury, certain specified festivals, processions and offerings to Perarulalar and Mahalakshmi will be conducted. A supplemental charity of Narapparasayan, the agent of Rayasam Ayyapparasayan for some other festivals and offerings is also mentioned.

647 of 1919.—(Sanskrit in Grantha.) On the west wall of the same shrine. Same as No. 347 above.

648 of of 1919.—(Tamil.) On the west and south walls of the same shrine. Records that Virupaksha-danayaka, the son of Gangadhara of the *Asrayana-gotra*, and a *Vasal-mahapradhana* of Narasingaraya Maharaya, made a present of money for the reconsecration (?) ceremony of the images of Nachchiyar Perarulalar and Perundeviyar in the temple and that he formed a new town called Virupakshadanayapapuram and that having dug an irrigation canal in the temple lands and planted groves all around, ordered that from the produce of these lands certain offerings were to be made to these images and that a fourth of these offerings should be given to the Ramanujakuta-matham.

649 of 1919.—(Grantha and Tamil verse.) On the south wall of the same shrine. States that Tatacharya repaired and regilt the *Punyakoti-vimana* which was originally erected by Krishnaraya and which had become dilapidated and that he also erected the *Kalyanakoti-vimana* and had it also gilt with gold.

650 of 1919.—(Grantha.) On the same wall. Refers to the same events as in No. 649 above, and gives the details of the date on which these consecrations took place.

651 of 1919.—(Sanskrit verse in Grantha.) On the north, west and south walls of the same shrine. A set of twenty verses in praise of God Hanuman consecrated in the temple on the bank of *Tatasamudram*, a tank dug by and named after Tatacharya. The verses are re-engraved on the east and north walls of the 'rock,' and also on the outermost gopura, right of entrance.

652 of 1919.—(Tamil.) On the western base of the hundred-pillared *mandapa* in the second prakara of the same temple. Damaged. Seems to record a gift of land for certain festivals and offerings.

653 of 1919.—(Tamil.) On the west wall of the third prakara, right of entrance. Registers a gift of land, by purchase, in Agaram Navettekulattur and Agaram Devaraya-maharayapuram *alias* Poigaippakkam by Paradaya Alagiyasingar, son of Mudumbai Appilai Annayyangar of Tirunarayanapuram and of the *Srivatsa-gotra*, for cake offerings to the god on the birth-days of certain *Alvars* and *Acharyapurushas* and on certain other festival days.

654 of 1919.—(Tamil.) On the same wall. Built in at the beginning. Gift of 3,500 *kuli* of land, houses and house-sites, by Allumtirukkalattideva Maharaya-Ganda-gopaladeva for the construction of the . . . temple and its prakara walls and for growing a flower-garden adjoining it.

655 of 1919.—(Tamil.) On the same wall. Registers an agreement between the temple treasurers and the temple agent Ramanujaya Tiruppanipillai on the one hand and the tenants of the temple lands on the other to the effect that as the areca, cocoanut and mango trees growing on these lands had withered on account of drought, fresh trees should be planted, the share in the produce which the tenant should reserve for himself being refixed on an improved basis.

656 of 1919.—(Sanskrit verse in Grantha.) On the same wall left of entrance. Records that Ramaraya ordered the repair of the stone steps of the tank called *Amritasaras* and made some gifts to the Ekambaranatha and Varadaraja temples. Gives the genealogy of the earlier members of the Karnata dynasty. The composer of the verses is one Obhala-dikshita of Krishnapuram.

657 of 1919.—(Tamil.) On the south wall of the third prakara, opposite the Udaiya-var sannidhi. Registers a gift of land in Kuvalaivedu by Rayasam Timmakkan for certain festivals and for singing the *Tiruppallandu*-hymns of Periyalvar, which function was being conducted by Kandadai Annavaiyangar.

658 of 1919.—(Tamil.) On the wall of a dilapidated *mandapa* next to the Manavalar sannidhi. Records that two pieces of land, which belonged to the temple in Padaipparru *alias* Teperumalnallur and which remained uncultivated on account of its non-irrigable high level were purchased as Ulavukkani by the treasury of Tirumelisaialvar, reclaimed and brought under cultivation and that these lands were leased out for 200 *panam* of gold per year by the temple.

659 of 1919.—(Tamil.) On the left wall of the stable-*mandapa*. Records a gift of land, by purchase for 170 *panams* of gold, for offerings to the god on particular festival days by Vengayar Kalastinatha of Paramesvaramangalam, the *tiruppani-vasal kanakku* in the temple.

660 of 1919.—(Tamil.) On the right wall of the same *mandapa*. Records gifts of land by purchase for 50 *panams* of gold by Kamaiyan, son of Uttaramerur-udaiyan Amarapadi-kattar Nallappar, Periya Erappan Chinna Erappan and Angandai for cake-offerings to the god on five particular festival days in different months.

661 of 1919.—(Tamil.) On the wall of the outermost gopura, right of entrance. End much damaged. Records the gift, by Obhaladeva-Maharaja, of 32 cows and a bull for maintaining a perpetual lamp in the temple. A large number of high-sounding *birudas* are mentioned to Pulaiyar Podukkam Aubaladeva-Maharaja who appears to be the father of the donor of the gift.

662 of 1919.—(Tamil.) On the same wall. Records the assignment, free of taxes, of Uttamacholanallur *alias* Kolipakkam, a village in Brahmadesapparru in Virpedu-nadu, in the sub-division of Kaliyur-kottam, by Konappa, son of Muddappar for worship and daily offerings to the god. Arumbagandan and Bashaikkatappuvarayaragandan are mentioned as *birudas* of Muddappar.

663 of 1919.—(Tamil verse.) On the wall of the outermost gopura, left of entrance. Contains two laudatory verses in praise of one Ramanujayya of Tiruppulani, who is stated to have undertaken some extensive repairs to the temple at Conjeevaram and to have attained to great fame and beatitude.

664 of 1919.—(Tamil verse.) On the same wall, right of entrance. Records that king *Krishnaraya covered the Punyakotivimana of the god with gold plate.*

665 of 1919.—(Tamil.) On the same wall, left of entrance. In modern characters.

666 of 1919.—(Tamil.) On the east base of the same gopura, left of entrance. States that Raghavan and Chellaperumal, the agents of Tirumalai-nayaka, made on the occasion of *Sankramapunyakala* arrangements with certain individuals of Dusi and Tenneri of the Vayalaikkavurparru for burning lamps before the god.

667 of 1919.—(Tamil.) On the same base, right of entrance. Registers an agreement by Ayiamman and Isvarappan to burn a lamp before the god for the merit of the king.

668 of 1919.—(Tamil.) On the west base of the same gopura, left of entrance. Records the employment of certain individuals in Padaividu, under the charge of Karpura-jiyar as Tiruvilakkukudi, granted by Egappa-nayaka Tirumalai-nayaka for lamps to the god.

1 of 1921.—(Tamil.) On the north wall of the central shrine in the Punyakotisvara temple. Registers the appointment of Alagiya Tiruchirrambalam-Udaiyar, son of Bhuvaneka-bahudevar as the temple supervisor (*palamudalkankani*) and the gift of a house to him in virtue of that office, by the trustees of the temple of Punyatittamudaiya-Nayanar at Conjeevaram, a city in Urrukkattukottam, a district of Jayangondasola-mandalam.

2 of 1921.—(Tamil.) On the base of the north and west walls of the same shrine. Damaged. Records the agreement given by four private individuals to Villavarayar, the agent of Mudaliyar Semmasettiyar to burn four perpetual lamps in the temple of Punya-tirtamudaiya-Nayanar of Kanchipuram, a city in Kaliyur-kottam, a district of Jayan-gondasola-mandalam, for 72 Nellore Gandagopalan-pudu-madai received by him.

3 of 1921.—(Tamil.) On the base of the north wall of the same shrine. In modern characters. Registers the leasing of certain temple lands in the village of Sattiyappan-tangal by a private individual named Namasivayan, a member of the Tantari-community in Ayyangulattur.

4 of 1921.—(Tamil.) On the base of the south wall of the same shrine. Built in in the middle. Records that the village of Tangi in Urrukkattukottam was renamed Tribhuvanavira-nallur and that 108 *veli* of land was, at the instance of a certain Solakon, granted as a tax-free gift for the expenses of the same temple.

5 of 1921.—(Tamil.) On the south wall of the *mandapa* in front of the same shrine. Built in by a pial. Seems to refer to some gift made by a merchant in Arumolidevap-perunderuvu of Kanchipuram, a city in Eyir-kottam to the god *Kshetrapala-pillaiyar* in the temple of Udaiyar Punyatirtham-Udaiya-nayanar at Kanchipuram, a city in Kaliyur-kottam.

6 of 1921.—(Tamil.) On the north wall of the central shrine, Ashtabhujam-Perumal temple in the same village. Records the tax-free gift of 1,000 *kuli* of land as *devadana* and of 3,600 *kuli* by sale for 47 *kalanju* by the residents of Kanchipuram in Eyir-kottam, a district of Jayangondasola-mandalam for conducting worship in the temple of Tiru-ashtabhujagrihattu-Mahavishnu for providing offerings to the god and for burning a perpetual lamp in the temple.

7 of 1921.—(Tamil.) On the same wall. Much damaged. Records that some temple lands in Amaramangalam in Tepparayanpattu were taken over by the residents of that place and that from the income of some other lands which were given in exchange in Narranallur through Etirajayangar, certain offerings, etc., were provided for the god Tiruashtabhujattemberuman.

8 of 1921.—(Tamil.) On the south wall of the same shrine. Begins with the introduction, etc. Records gift and sale of certain lands by the assembly of Sri Rajasundari-chaturvedimangalam, a *brahmadeya* village in Virpedu-nadu, a sub-division of Kaliyurkottam, a district of Jayangondasola-mandalam, for the kitchen expenses of the temple of Tiruashtabhujagrihattu-ninraruliya-paramasvamin in Kanchipuram, a city of Eyir-kottam.

9 of 1921.—(Tamil.) On the same wall. Written in continuation of the above and belongs to the same king. Records a further tax-free gift of land by the assembly of Rajendrachola-chaturvedimangalam, an independent village in Kaliyur-kottam to the same temple for kitchen purposes and stipulates that after two years from the date of the gift, a tax of not more than half a kasu per *veli* of land was to be collected on these lands.

10 of 1921.—(Tamil.) On the base of the same wall. Records an agreement given to Nallammangar, wife of Appayyangar, son of Periyaperumal of Addangi by the temple officials including Tirappani Singarayyangar, the agent of Ettur Tirumalai Kumaratata-chariyar, to provide certain offerings to the god on certain occasions from the income of some land given by her in Narra-nallur *alias* Sri Ramabhadrapuram, a village in Arruk-kattu-kottam in Chandragri-rajya.

11 of 1921.—(Tamil.) On the base of the north wall of the central shrine in the Tiruttanga-vilakkoliperumal temple in the same village. Registers the gift by the residents of Vilakkottu, in obedience to the order of Madurantaka-pottappichcholan, of certain lands in that village to the temples of Tiruttangavilakkoli-emberuman and Alariyar of Tirru-velirukkai in the proportion of two to one. Mentions the 7th year, Vaikasi month, probably of Rajaraja III. The name Manavijadeva is engraved in the end.

12 of 1921.—(Tamil.) On the base of the south and east walls of the same shrine. Records gift of the village of Ilaippakkam, a village in Vadavur-nadu, a sub-division of Venkunra-kottam for the repairs to the temples of Tiruttangavilakkoli-perumal and Alariyar which were being supervised in the name of the king by Srirangaraya of Ilangudi in Pandi-mandalam and for offerings to the gods in the temples.

13 of 1921.—(Sanskrit in Grantha.) On the wall to the left of entrance into the temple. A verse stating that Alagiyamanavala Jiyar built certain *prakaras* and *mandapas* in the temple of *Dipaprakasa* (*i.e.*, Vilakkoli-perumal.)

14 of 1921.—(Tamil.) On the base of the north wall of the Alagiyasinga-perumal temple in the same village. Records that an amount of 12 *pon* was given every year to Satagopayyangar of Tirunarayanapuram from the proceeds of the village of Nallapillaiperral and that he had to provide for certain offerings in the name of Tatacharya to the god Alari-emberuman of Kachchattirukkai in Kanchipuram.

15 of 1921.—(Tamil.) On the north wall of the *mandapa* in front of the central shrine in the Phanamanisvara temple in the same village. Begins with the introduction of Rajendra-Chola I. Damaged at the end of each line. Records gift of land for offerings and worship to the temples of Tiruppadamadam-Udaiyar and Tirukkaronam.

16 of 1921.—(Tamil.) On the base of the same wall. Damaged. Seems to record gift of gold from the interest from which a lamp was to be burnt in the temple of Tiruppadamadam-Udaiyar in the evening.

17 of 1921.—(Tamil.) On the base of the same wall. Records gift of 50 *kalanju* of gold by the queen Danmaponnar *alias* Trailokyamahadeviyar and that 200 *kadi* of paddy was to be supplied to the temple as interest on this amount at the rate of 4 *kadi* per *kalanju*. The money was deposited with the residents of Tiraiyamangalam.

18 of 1921.—(Tamil.) On the base of the east wall of the same *mandapa*. Damaged. Records gift of 50 *kalanju* of gold by the same queen. The residents of Pannaippuram were required to supply 100 *kadi* of paddy to the temple as interest.

19 of 1921.—(Tamil.) On the same base. Records gift of 30 *kalanju* of gold by the same queen for burning a perpetual lamp in the temple of Tiruppadamadam-Udaiyar by the residents of Pondur.

20 of 1921.—(Tamil.) On the same base. Much damaged.

21 of 1921.—(Tamil.) On the north wall of the central shrine in the Yathoktakarin temple in the same village. Registers the sale of the lands in Kannamangalam, a village in Eyil-nadu, a sub-division of Eyil-kottam to the temple of Anantanarayana Paramasvami of Kachchippedu, who was pleased to lie as an anicut to Tiruvehka (river Vegavati), by certain private individuals of the same village for the sum of 367 *kalanju* of gold.

22 of 1921.—(Tamil.) On the base of the east wall of the same shrine. Records gift of certain houses in the Sannidhi Street to Cheranaivenrasolakumara and Manangattar Amudaduvan who had to provide for certain offerings to the god and for burning a lamp in the temple of Anantanarayanasvamin in Kanchipuram.

23 of 1921.—(Tamil.) On the south wall of the same shrine. Records sale by certain merchants of Kanchipuram of one tuni of land as a tax-free *devadana* for 127 *kalanju* of gold to the temple of Tiruvekka-anaikkidandarulinaparamasvamin at Kanchipuram.

24 of 1921.—(Tamil.) On the same wall. Records gift by Alkonda-chediraya of a village in Karitaduttur *alias* Hastinivarana-chaturvedimangalam in Virpedu-nadu, a sub-division of Kaliyur-kottam, a district of Jayangondasola-mandalam to 32 Brahmans of the village.

25 of 1921.—(Tamil.) On the same wall. Records that the hamlet of Salaimangalam Kuppanjer *alias* Sundaracharyapuram in the sima of Kuttambakkami in Konadi-nadu, a sub-division of Sengattu-kottam, a district of Jayangondasola-mandalam was obtained as gift from the king by Kulasekharan Tirumalainambi in the presence of Ettur Tirumalai Kumaratatacharya and that the lands in it were distributed among certain Sri-Vaishnavas living near the temple of Sonnavannamseyda-perumal.

26 of 1921.—(Tamil.) On the south wall of the second prakara of the same temple. Records that the Mandalam, son of Srirangaraja of Nadatur in Kannantangal, founded a village on the banks of the tank dug by him to the west of the temple of Sonnavannamseyda-perumal, built a *mandapa* of the temple, erected a drinking-watershed and also gave a gift of 25 *panam* of gold for offerings and lamp to the god Hanumantadeva set up by him.

27 of 1921.—(Tamil). On the south wall of the second prakara of the same temple. States that the king while seated in the Janaki-mandapa granted to Sri Parakalanambi the name of Karunakaradasan with certain honours, privileges and dwelling house.

28 of 1921.—(Sanskrit in Grantha.) On the wall of the gopura, left of entrance. A verse in praise of Tatayadesika.

29 of 1921.—(Tamil.) On the same wall. Incomplete. Records the gift by Ettur Tirumalai Kumaratatacharya, the son of Ayyavayyangar of the *Satamarshana-gotra* and the *Apastamba-sutra* and of the family of Periyatirumalainambi, of house-sites to certain Brahmans who formed near the temple a colony named Sundaracharyapuram and of the village of Varanavasi for the mid-day offerings to the god Sonnavannamseyda-perumal.

30 of 1921.—(Tamil.) On the same wall. Incomplete. Records the gift to Ettur Tirumalai Kumaratatacharya, son of Ayyavayyangar, of the village of Puliyur for providing daily offerings and conducting worship and certain festivals to the god Sonnavannamseyda-perumal of the temple at Kanchipuram, a city in Virpedu-nadu, a sub-division of Urrukkadu-kottam in Chandragiri-rajya, in Jayangondasola-mandalam.

31 of 1921.—(Tamil.) On the same wall. Records gift of money by sale of land by the temple trustees headed by Alagiyasingar, agent of Kumaratatacharya to Tirumalirunjolai Ayyangar, son of Tatacharya Ayyavayyangar of Ettur Tirumalai and Kumbakonam, for providing cakes and offerings to the god and for conducting certain festivities on certain days.

32 of 1921.—(Tamil.) On the same wall, right of entrance. Records gift of certain house-sites by the individuals mentioned in No. 31 above to Tatacharya, son of Ayyavayyangar.

33 of 1921.—(Tamil.) In the recess of the gopura, left of entrance. Incomplete. Records gift of land to the temple for the expenses of conducting the summer-festival of the god.

34 of 1921.—(Tamil.) In the same recess, right of entrance. Built in. Records gift of certain lands for conducting the floating festival of the god.

35 of 1921.—(Tamil.) On the base of the west wall of the central shrine in the Sri Karanisvara temple in Sengalunirodai Street at Big Conjeevaram. Records gift, as a tax-free *sarvamanya*, of 400 *kuli* of land in Butampaninelvay to Sri Karanachchiyar, a devotee, for singing hymns daily in the temple and for supplying a garland to the god Sri Karanisvara-Udaiya-nayanar.

36 of 1921.—(Tamil.) On the base of the north wall of the same shrine. Records that the village of Bhutampaninelvay in Nirvelur-nadu, a sub-division of Urrukkattu-kottam, was given to the charge of Nelvayiludaiyan Ethinayan Sundarasola [Mu]venda-velan of Nelvayil, in [Pu]rangarambai-nadu on behalf of the temple of Sri-Karanisvara-mudaiya-Mahadeva in Arumolidevapperunderuvu of Kanchipuram.

37 of 1921.—(Tamil.) On the base of the west wall of the central shrine in the Pandavaperumal temple in the same village. Records gift of 32 cows by Niranindan *alias* Sedirayan of Taiyur in Panangudi, a village of Rajaraja-valanadu, a district of Solamandalam, for a perpetual lamp to the god Tiruppadagattalvar.

38 of 1921.—(Tamil.) On the north wall of the central shrine in the Ulagalanda-perumal temple in the same village. Records gift of 300 *kuli* of land in Alagiyapallava-chaturvedimangalam by three Brahmans residing in Panganur, a hamlet of Kalattur *alias* Vikramasimha-chaturvedimangalam in Damarkottam to the temple of Tiruvuragattu-ninrarulina-paramasvamin in Kanchipuram for the expenses on *sankramana* day.

39 of 1921.—(Tamil.) On the same wall. Records that during his visit to the temple with his two consorts Tribhuvanamudaiyal and Solakulavalli, the king made a gift of land for offerings and worship in the temple. These lands belonged to the temple but were possessed by the weavers. They did not cultivate them and the king resumed the lands and made a gift of them to the temple again.

40 of 1921.—(Tamil.) On the same wall. Records gift of 15 palanguligai-panam by a merchant living in the Rajarajap-perunderuvu in the city of Kanchipuram for burning a twilight lamp in the temple of Tiruvuragattu-ninrarulina-paramasvamin.

41 of 1921.—(Tamil.) On the east wall of the same shrine. Records the remission of certain taxes on the charities made previously to the temple for a perpetual lamp.

42 of 1921.—(Tamil.) On the same wall. Grants permission to a certain unspecified individuals to enact street-plays in Kanchipuram and Tondaimandalam.

43 of 1921.—(Tamil.) On the south wall of the same shrine. Gift of 2½ *madai* of gold by a private individual of Tiruvayumiyur in Puliyur-kottam for burning a twilight lamp in the same temple.

44 of 1921.—(Tamil.) On the same wall. Gift of 2 *madai* of gold by the headman of Mappudam in Siruvanpedu in Payyur-kottam for burning a twilight lamp in the temples

45 of 1921.—(Tamil.) On the same wall. Begins with the introduction. Records that, at the request of his queen Tribhuvanamudaiyal, the king made a tax-free gift of the village of Sirrichchambakkam, a *brahmadeya* of Nirvelur-nadu, a sub-division of Urrukkattu-kottam and after renaming it as Kampadevinallur after the queen, ordered that the proceeds therefrom be utilized for certain festivals and offerings to the god on the asterisms of *Pushya* and *Svati*, of the king and the queen.

46 of 1921.—(Tamil.) On the base of the south wall of the same shrine. Records that a weaver of Ravikulamanikka-perunderuvu in Kanchipuram reclaimed to cultivation certain lands belonging to Tiruvuragattemberuman and dug a small irrigation tank for 200 *kasu* and allowed the produce from the land to be utilized for providing offerings to the god.

47 of 1921.—(Tamil.) On the base of the south wall of the same shrine. Records the agreement by the 48,000 residents of Kanchipuram to supervise the conduct of all the daily services, worship and offerings and also during the special festivals in the temple of Tiruvuragattalvar as established by old custom.

48 of 1921.—(Tamil.) On the wall of the gopura, left of entrance. Records gift of land and house-sites by purchase by Perungarunaialan Tiruvengadamudaiyan Kalingarayan as *varyavritti* to a Brahman for supplying water and maintaining a water-shed near the road-side well in Sevvanmedu *alias* Naharisvara-chaturvedimangalam, a village in Virpedu-nadu, a sub-division of Kaliyur-kottam, a district of Jayangondasola-mandalam.

49 of 1921.—(Grantha and Tamil.) In the same gopura, right of entrance. Records a further gift by purchase by the same individual as in No. 48 above for the same water-shed and for rearing a grove around it.

50 of 1921.—(Tamil.) In the same place. Records sale of certain temple land by Putalai Lingappayyar, the agent of Polepalli Venkana Panditar, the Diwan of the temple of Tiruvuragam Ulagalanda-perumal to Seshadri Ayyangar of Madaipusu, for 340 *panam*.

51 of 1921.—(Tamil.) On the base of the east wall of the Mahakalisvara temple near Kamakshiamman temple in the same village. Registers the agreement given by certain temple Brahmans to measure out ghee for the perpetual lamps instituted by Kannudaip-perumal Sambuvaraya, Vachchamadeviyar, the wife of Chalamattigandan Nallasiddarasan and Tikkammaideviyar, the wife of Pillaiyar Nallasiddarasar in the temple of Tirukalisvaramudaiya-Nayanar in return for certain cows and buffaloes received from them.

52 of 1921.—(Tamil.) On the north wall of the central shrine in the Tiruvirattanesvara temple in the same village. Records the appointment of Alagiya-tiruchchirrambalamudaiyar, son of Bhuvaneka-bahudevar, to superintendent the services and expenses in the temples of Tiruvirattanam-udaiya-Nayanar, Muttikodutta-Nayanar, and Sri-Karanisvaram-udaiya-Nayanar in Kanchipuram.

53 of 1921.—(Tamil.) On the west wall of the same shrine. Records that three individuals made a gift of 120 *panam* from the interest of which, offerings were to be provided to the god Tiruvirattanam-udaiya-Tambiranar during nights for the merit of their mother Purriyar.

54 of 1921.—(Tamil.) On the same wall. Records gift of gold and a lamp-stand by a weaver for burning two twilight lamps in the temple.

55 of 1921.—(Tamil.) On the same wall. Records gift of 32 cows by Chedirayan of Panangudi in Rajaraja-vala-nadu, a district of Sola-mandalam for a perpetual lamp in the temple. The donee belonged to the community known as Sambuvarayar-kanmi.

56 of 1921.—(Tamil.) On the same wall. Built in. Records the gift of a lamp-stand and certain bell-metal utensils by a dancing girl of the temple, called Sivanaimuludum-udaiyal.

57 of 1921.—(Tamil.) On the south wall inside the the same temple. Built in at the beginning. Seems to record gift of 3 *kasu* by a certain Muruganallur-udaiyan of Puliyur-nadu in Sola-mandalam for a twilight lamp in the temple.

58 of 1921.—(Tamil.) On the south wall of the *mandapa* in front of the central shrine in Kachchisvara temple in the same village. Begins with the introduction. Records sale of tax-free land by the residents of Kalikainallur in Urrukkattu-nadu to Arayan Parudimanikkam, the headman of Arubamkkam in Manayil-nadu in a sub-division of Manaiyil-kottam for supplying a potful of water for the sacred bath of the god Aludaiyar Tirukkachchalai-udaiyar of Kanchipuram, a city in Eyil-kottam, a district of Jayangondasola-mandalam.

59 of 1921.—(Tamil.) On the same wall. Records gift of 32 cows by Niranindan *alias* Sedirayan of Urandaiyur, a village of Panangudi in Kulottunga-sola-valanadu, a sub-division of Sola-mandalam, for a perpetual lamp in the temple of Tirukkachchalai-udaiyar.

60 of 1921.—(Tamil.) On the same wall. Records gift of two lamp-stands by a dancing girl of the temple and of 12 *kasu* by her, her sister and her daughter collectively for burning three twilight lamps in them.

61 of 1921.—(Tamil.) On the same wall. Records gift of 4 kaṣu by Malaialvan Aludaiyan of Sirukkalattur in Kalattur-nadu, a sub-division of Puliyur-kottam, for burning a twilight lamp in the temple.

62 of 1921.—(Tamil.) On the east wall of the same *mandapa*. Records gift of 8 *kasu* by Adavallan Tirttan for burning two twilight lamps in the temple.

63 of 1921.—(Tamil.) On the same wall. Records gift of money, cows and buffaloes by Kakkunayakan of Tiruppalural *alias* Gangeyarayan, the headman of Sirumattur in Maganur-nadu, a sub-division of Sengattu-kottam, for a perpetual lamp in the temple.

64 of 1921.—(Tamil.) On the same wall. Records gift of 32 cows and one bull by a woman of Sirudavur in Amur-nadu, a sub-division of Sengattu-kottam, for a perpetual lamp in the temple.

65 of 1921.—(Tamil.) On the same wall. Records gift of 4 *kasu* by Ambalam-koyil-kondan Vallala-gandan, the headman of Alaikkonrai in Tkkadu-nadu, a sub-division of Tkkattu-kottam for a twilight lamp in the temple.

66 of 1921.—(Tamil.) On the same wall. Records gift of gold by a dancing girl of Seyyur *alias* Virarajendrasola-nallur in Palaraiyur-nadu, a sub-division of Sembur-kottam, for a twilight lamp in the temple.

67 of 1921.—(Tamil.) On the same wall. Records gift of 90 sheep by Ammaiyap-pakkon, a member of the community called Sambuvarayakanmis of Varakur *alias* Alagiyasola-chaturvedimangalam, an independent village of Vesalippadi on the northern bank in Rajarajavala-nadu, a sub-division of Naduvil-nadu, for a perpetual lamp in the temple.

68 of 1921.—(Tamil.) On the north wall of the same *mandapa*. Begins with the introduction. States that, in response to a petition made by Pavalakkundina-nadudaiyan of Pundi to the king while he was seated in a hall at Perumbarrapuliyur, the king issued an order to his secretaries to grant the village of Puduppakkam in Pusal, a sub-division of Kaliyur-kottam as a tax-free *devadana* to the temple of Tirukkachchalai-udaiyar.

69 of 1921.—(Tamil.) On the same wall. Begins with the introduction. States that the individual mentioned in No. 68 above, got from the king a gift of five *veli* of land to feed in his name twenty-five Brahmans in addition to the ten Brahmans who were already being fed from a previous endowment of his.

70 of 1921.—(Tamil.) On the same wall. Records that as a moiety of the temple lands in Kalikai-nallur, a *devadana* village, which were mortgaged to Ariyan Kariya-perumal, were now redeemed by Manaiyali-paramesvara-nayakar, a nayaka of Malai-mandalam for 317 *panam*. The temple trustees agreed to utilise the produce from this land, both in paddy and money partly for the morning offerings to the god Tirukkachchalai-udaiya-Nayanar and partly for maintaining a water-shed for the merit of the donee.

71 of 1919.—(Tamil.) On the same wall. Engraved in continuation of the above. States that in addition to the charities to be provided as mentioned in No. 70 above, a service called Paramesvaran-sandi was also instituted by the donee from the income of the same lands.

72 of 1921.—(Telugu.) On a slab in the flooring of the *mandapa* in front of the central shrine. Damaged. Mentions Gopalarajayya, the grandson of Rangaparajayya of the *Atreya-gotra* and of the house of Araviti and also the Gangaikondan-mandapa at Kanchipuram.

73 of 1921.—(Tamil.) On the east wall of the Durga shrine in the same temple. Begins with the introduction. Records gift of gold by Nigarili-Lokamadevi, a servant of the queen Mukkokkilanadigal, and by a temple dancing girl called Perri Ponnambalam for two perpetual lamps to be burnt in the shrine of the goddess Ainjanjandi-Durgaiyar.

74 of 1921.—(Tamil.) On the base of the same wall. Gift of 95 sheep by a private individual of Alisavur in Alisavur-nadu, a sub-division of Kaliyur-kottam, to the temple of Anjanjandi-Durgabhattarakki.

75 of 1921.—(Tamil.) On the base of the same wall. Records a gift of 90 sheep probably in the same reign as No. 74 above, by Sadayan Attiyuran, a soldier under Udaiyar Padaimutta Vikkiramabharanavira, for a perpetual lamp. The residents of Mulli in Pulivalanadu, a sub-division of Kaliyur-kottam, undertook to maintain the charity.

76 of 1921.—(Tamil.) On the base of the east and north walls of the same shrine. Records sale of land by the merchants of Kanchipuram for offerings and worship to the god Ganapatiyar Kanchipura-alagar situated in the northern side of the temple called Anjanjandi-ambalam-Rajendra-solan.

77 of 1921.—(Tamil.) On the base of the north and west walls of the same shrine. Damaged. Begins with the introduction. Records a gift of gold by a private individual of Magaral in Eyir-kottam for offerings and worship to the goddess Durgaiyar during the *Pushya* day in the month of *Aippisi* every year.

78 of 1921.—(Tamil.) On the base of the north and west walls of the same shrine. Begins with the introduction. Records gift of 60 *kalanju* of gold by the residents of Sirunanraiyur, a devadana situated in Ambi-nadu in Eyil-kottam for burning four perpetual lamps in the name of the king in the temple of Anjanjandi-Durgaiyar of Kanchipuram.

79 of 1921.—(Tamil.) On the base of the west wall of the same shrine. Records gift of 900 sheep by the king for 10 perpetual lamps to be burnt in the temple in his name and states that Vidivitankan *alias* Villavamuvandavelan of Uttaram in Arvala-kurram, the adhikarin of the king distributed them among certain individuals who had to supply the required ghee. The 900 sheep were got when Sippuli-nadu and Pagai-nadu were conquered.

80 of 1921.—(Tamil.) On the base of the west wall of the same shrine. Incomplete. Probably a partial copy of No. 79 above.

81 of 1921.—(Sanskrit in Grantha.) On a pillar in the *mandapa* in front of the same shrine. Contains six verses from the *Surya-Sataka* of Mayura in praise of the Sun-god.

82 of 1921.—(Pallava Grantha.) On a pillar in a ruined *mandapa* near the 1000 pillared *mandapa* in the third prakara in the Ekambaranatha temple in the same village. Mentions some of the birudas of Mahendravarman I, such as *Kuchatrana*, *Chitrkarapuli*, *Drudhabhakti*, *Vamkambu*, etc.

83 of 1921.—(English.) On the outer eastern wall of the third prakara of the same temple. States that 30 yards of the prakara wall were repaired by Collector Hodgson.

84 of 1921.—(Tamil.) On the base of the south wall of the Sokanathesvara temple near the eastern gopura of the Kamakshi temple in the same village. Records gift of land by purchase from the merchants of Kanchipuram by Achcham Senachan, belonging

to the community called Muttavalperra-Kaikkolar for offerings to the god Karikalappillaiyar in the temple of Terkirundanakkar in the western block of Kadumbidugu in Kanchipuram and gift of 3 *kasu* for a twilight lamp in that temple.

85 of 1921.—(Tamil.) On the north wall of the central shrine in the Sarvatirtesvara temple in the same village. Begins with the introduction. The inscription has been chiselled away after the introduction. The god is called Sarvatirthamudaiya-Mahadevar.

86 of 1921.—(Tamil.) On the base of the west wall of the central shrine in the Tirumerralli in Pillaipalayam in the same village. Records gift of 2 veli of land inclusive of all taxes in the village of Nundavensudar-vilagam, a *devadana* in Eyil-kottam to the temple of Udaiyar-Tirumerrali-udaiya-Nayanar.

87 of 1921.—(Tamil.) On the east wall of the *mandapa* in front of the same shrine. Records that a private individual made a gift of some paddy and a plate for offerings to the god once daily and for burning a twilight lamp in the temple.

88 of 1921.—(Tamil.) On the same wall. Records that a tax of 5½ *panam* per loom was collected from the weavers of the street and that offerings and worship to the god and lamps in the temple were ordered to be provided therefrom by Kondamarasayya, for the merit of Tirumalayadeva-Maharaya.

89 of 1921.—(Tamil.) On a slab in the flooring at the entrance into the temple. A fragment. Mentions a certain Muttarayan who petitioned for some charities to the temple of Tirumerrali and a certain *matha* attached to it.

90 of 1921.—(Sanskrit in Nagari.) On a slab in the flooring in the same place. Damaged.

91 of 1921.—(Tamil.) On the south wall of the Cholesvara temple in the same village, Fragment and built in. Mentions the name of the god as Karikala-Cholisvaram-udaiya-Nayanar and seems to record remission of certain taxes to the temple.

TIRUPPARUTTIKUNRAM.

This famous place of Jain antiquarian interest is a village a few miles away from Little Conjeevaram, and it contains the ruins of Buddhist and Jain temples. The Jaina temple here is dedicated to Vardhamana and contains a number of Chola and Vijayanagar inscriptions. Amongst the latter, there are two of Irugappa, the son of *Dandanatha* (general) Vaichaya. This Irugappa is the son of Chaicha or Chaichapa, who built the Jaina temple at Vijayanagar.

INSCRIPTIONS.

40 of 1890.—North wall of the store room in the Jaina temple. A record of Rajarajadeva dated in his twentieth year.

41 of 1890.—(Tamil and Grantha.) Base of the same wall. A record of Irugappa, son of Dandanatha Vaichaya, dated Dundubhi year (S. 1305.) Records that Irugappa

made to the temple a grant for the benefit of Bukkaraja II, the son of Harihara II Dr. Hultsch points out that the chief is the same as the Iruga, son of Chaicha, who built the Jain temple at Vijayanagar in S. 1307. See *S. I. I.* II, p. 156. For the present epigraph see *Ep. Ind.* VII, 115-6. According to Dr. Kielhorn the details of the date do not work out correctly. See *Ep. Ind.* VI, 329.

42 of 1890.—(Grantha.) On the roof of the *mandapa* in front of the shrine in the same temple. A record in Prabhava year (1387-8.) Records that the *mandapa* was built by the same General Irugappa at the instance of his preceptor Pushpasena. See *Ep. Ind.* VII, p. 116.

43 of 1890.—On the base of the *verandah* in front of the same shrine. A record of Tribhuvanachakravartin Kulottunga-Choladeva dated in his twenty-first year.

44 of 1890.—West wall of the Santimandapa in the same temple. A record of Rajarajadeva dated in his eighteenth year.

45 of 1890.—Right of the entrance into the same temple. A record of Vijayanagara king Krishnadeva dated in S. 1440 expired, Bahudhanya year.

188 of 1901.—(Tamil.) On the base of the verandah in front of the Jaina temple of Trailokyanatha. A record of the Vijayanagara king Krishnaraya, records in Dhatri gift of a village by the king to the temple.

189 of 1901.—(Tamil verse.) On a stone built into the platform in the same temple.

CHAPTER III.

TIRUKKALUKKUNRAM

OR "THE HILL OF THE KITES."

This sacred place, also known as PAKSHITIRTHAM, nine miles to the south-east of Chingleput, derives its name from two kites that are said to worship the presiding deity here. The Puranic version connected with the kites is that two sages, who had sinned, were cursed by God and transformed into kites!! These kites are said to worship God in this place every day in order to obtain their salvation. They visit the temple (Figs. 18 & 19) on the hill every midday when they are fed. *En route* they are said to make a similar halt on the rock known as Mahadevamalai, about 8 miles to the east of Gudiyattam, North Arcot District.

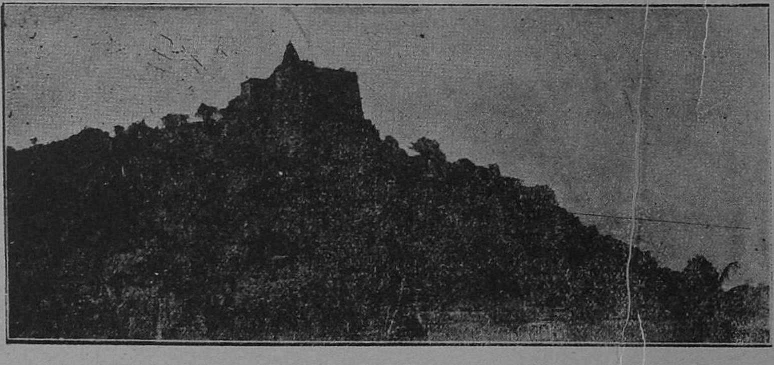


Fig. 18.—Temple on hill, TIRUKKALUKKUNRAM.

The place is also known as VEDAGIRI (*Veda*=Scripture and *giri*=hill); for it is said too that the Vedas[1] worshipped God in this place. Another legend is, that

1. The Vedas are said to have worshipped God at certain other shrines in the Tanjore District, such as Vedaranyam, Tiruvalandur and Tiruppunavasal near Shiyali. God is said to have expounded the truth of the Vedas to the sages at Tiruvottur, near Conjeevaram, and to the goddess at Uttira-kosamangai, near Ramnad. Tradition also says that God himself, disguised as a *brahmacharin* (bachelor), chanted the Vedas in Tiruturutti near Mayavaram.

Indra[1] the guardian of the East, worshipped the deity here, and once in 12 years he is said to visit this holy shrine, passing round it in the form of a thunderbolt.

Great sanctity is attached to the hill which is about 500 feet in height, and a walk round it is considered not only sacred but also tending to cure the ailments of the body.

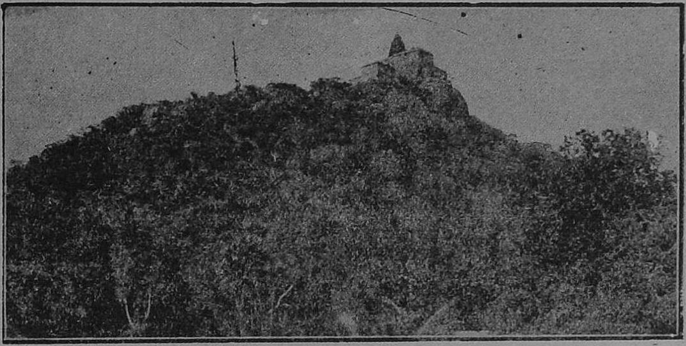


Fig. 19.—Temple on hill, TIRUKKALUKKUNRAM.

The Madras Epigraphical Department in their annual report for the year 1908-09 pages 73, 76 & 77 writes:—

"The central shrine of the Vedagiriswarar temple on the summit of the hill is built of three huge blocks of stone which form its inner walls. On these walls are cut many figures which the temple priests explained to me as follows:—

1. On the west wall. Siva and Parvati in the centre with Balasubramanya seated between them. Brahma is on the south and Vishnu on the north side of the central group. Below, near the feet of Siva, is Markandeya.

2. On the north wall. Yogadakshinamurti and near him the two *Rishis* supposed to have been the accursed birds that are now held to be regular visitors to the hill.

3. On the south wall. Nandikeswara and Chandikeswara with a weapon in hand.

---

1. INDRA, God of the East, the storm and the elements, is one of the eight guardians of the cardinal points: he has the white elephant Airavata for his mount and carries the *Rohitam* or the iris as an invincible bow. The others are:—AGNI, God of Fire, the guardian of the South-East, is armed with a spear and has a goat for his mount. He has three faces as the Sun in the sky, as lightning in the air and as fire on earth. YAMA, God of Death, rides on a buffalo, carries a club and guards the South. To sit facing the South on auspicious occasions is considered very bad among Hindus. NIRITHI, the guardian of the South-West, rides on ademon and is personified as brandishing a sword. VARUNA, God of Rain, who is the guardian of the West, rides on *Makara*, a sea-monster and carries a trident. VAYU, God of Wind and the guardian of the North-West, drives on an antelope. KUBERA, God of Wealth, is in the North and carries a mace and rides on horseback. ESANA of the North-East rides on a bull.

It is not unlikely that this Vedagiriswarar shrine which is apparently very ancient, is identical with the Mulasthana temple referred to in the early Tamil records of the Bhaktavatsaleswara temple and in the *orukal-mandapa* inscription of Narasimmavarman I. It may also be that the neglected in the cell at *orukal-mandapa* represents the original Mulasthana. In any case the Mulasthana temple to which Skandavishya made a grant was the earliest temple in the Tamil country and was situated somewhere at Tirukkalukkunram.

The monolythic cave called *Orukal-mandapa* on the Vedagiriswarar hill at Tirukkalukkunram, lies to the east of the hill, some 50 steps down the descending side of the *pradakshana*, to its right. Being cut into the boulder at a level about 9 feet from its foot the cave is reached by too narrow flights of steps from the northern and southern sides, which meet the cave in the middle at its front. There are two verandahs in the cave, an upper and a lower one, the latter being in level only a few inches below the former. Each of these two verandahs is supported by four massive pillars, of which the two middle ones are free. These latter, where they are rectangular measure roughly 2 feet by 1 foot 11 inches. The middle portions of the pillars are octagonal though the facets are not always of equal breadth. In the lower verandah are two graceful lifesize statues which are decorated with ornaments round the neck, at the wrists and on the shoulders and which wear a girdle and an undergarment. In the upper verandah these exist only one cell in the centre and in it is a huge *Linga* on a pedestal. The cell is at a higher level than the verandah and is approached by two steps. On either side of the entrance into the cell is the image of a *dvarapala*. Standing figures of Brahma and Vishnu flank the central eell and are placed against the back wall of the cave not in a line with the *Linga* inside the cell but some feet in front of it. The following measurement will show that the central cell is cut deeper than the rest of the cave and was perhaps meant to be the sanctuary :—

Breadth of cave :—21 feet 6½ inches.

Depth of the back wall of the cell :—26 feet 2 inches.

„ to the entrance of the cell :—17 feet 4 inches.

„ the figures of Brahma and Vishnu :—18 feet 6 inches.

Height of the cave :—8 feet 5½ inches.

The importance of the central cell is also indicated by its being fashioned into a fine-looking *mandapa* with a basement rising in tiers and supporting short pillars over which the beams and the rounded caves been to rest.

Thus the monolythic cave on the hill at Tirukkalukkunram appears to have been meant as a place of worship for the three gods of the Hindu Trinity—Brahma, Vishnu and Siva. It is, however, now neglected and no ceremonial worship is conducted in it. Nevertheless, pilgrims bow before the uncared-for *Linga* which is believed represent the Siva who according to the *stalapurana* cursed the two *Rishis* dwelling on the hill to become kites. . . . These sacred *Rishi*-birds are still held to visit the hill regularly at about midday and receive the morsels of cooked rice and ghee from the hands of a priest known as *Pakshipandaram*. The pillars and walls of both the verandahs in the cave bear the

signature in Roman characters of a large number of Dutch visitors. The Dutch writer Havart in his "*open ondergang van Coromandel*", published in 1693, says that he and the other Dutchmen visited the hill on the 3rd of January, 1681, and saw two sacred birds feeding at about midday on that day. It might be noted here that an old Tamil inscription found on one of the pillars suggests that the cave must have come into existence in the time of the Pallava king Vatapikonda-Narasingappottaraja (*i.e.*, Narasimhavarman I) about the end of the 7th century A. D.

Mahendravarman's son was Narasimhavarman I or Narasimhavishnu, the famous conqueror of Vatapi *i.e.*, Badami in the Bijapur District of the Bombay Presidency. On a rock at Badami is a mutilated inscription which testifies to his actual capture of the town and gives for him the *Biruda Mahamalla* from which the name Mavallavaram (correctly Mahamallapuram) of the modern Seven Pagodas is derived. This conquest of Vatapi secured for Narasimhavarman I the Tamil title *Vatapikonda*. An inscription on the west wall of the strong room in the Baktavatsaleswara temple at Tirukkalukkunram records the interesting fact of a second renewal by Rajakesarivarman Aditya I of a giant originally made to the temple of Mulasthana by (the Pallava king) Skandasishya and renewed by Vatapikonda Narasingappottaraiyar identical with the Pallava king Narasimhavarman I who captured Vatapis . . . . The fine tall figures of Brahma and Vishnu in the upper verandah and those of the others in the lower with their figures pointing towards the central shrine are features peculiar enough to distinguish the *orukal-mandapa* from the plain monolythic caves of Mahendravarman I at Vallam and Pallavaram. Besides the figures bear such close resemblance to those in the Dharmarajaratha at Mahabalipuram that it looks very likely that the *orukal-mandapa* on the hill at Tirukkalukkunram was excavated in the time of Vitapikonda Narasimhavarman I, in whose time the *rathas* at Mahabalipuram are supposed to have been commenced."

On the northern wall of the central shrine on the summit of the hill there is a figure of Somaskanda;[1] in the South there are the images of Brahma and Vishnu, while at the feet of the God is represented the sage Markandeya. On the North side of the outer wall of the temple, there is the figure of Yoga Dakshinamurti.[2]

The place is also considered holy on account of its having been the ground of penance by Nandi, Siva's bull. On one occasion Nandi is reported to have disobeyed the divine dictate of Siva, and prevented Garuda (the divine eagle of Vishnu) from entering the presence of God, in consequence whereof he obtained a curse, which was wiped out

---

1. This aspect of Siva is prevalent in most temples, processional occasions. Here Siva and Parvati are seated with young Skanda standing between them.

2. Siva in the aspect of a spiritual teacher taught to the world Yoga, Music and other sciences and arts through four sages named Sanaka, Sanandana, Sanatana, and Sanatkumara. He is also called Yoga Dakshinamurthi, Gnana Dakshinamurthi, Vina Dakshinamurthi and Vyakyana Dakshinamurthi and any one of these sculptures is to be found on the southern wall of all Siva temples and they are considered very auspicious.

by Nandi's penance. Here Siva is also said to have appeared before the famous Tamil Saint Manikkavachakar,[1] in the form of Dakshinamurti (Fig. 20).

Fig. 20.—Dakshinamurti.*

Near the temple on the hill is an *orukal-mandapam* or Monolithic hall and the Dutch visitors who appear to have gone to the place in A. D. 1861 and witnessed the feeding of the kites on the 3rd June have engraved their signatures on the rock. There is a beautiful tank at the foot of the hill, which is known as *Sankhatirtha* on account of the chanks found therein. Occasionally the *Valamburi Sankha*[2] *i.e.*, right-turned *chank* or conch (*Turbinella pyrum*) which is considered very sacred, is also found in this tank.

According to the inscriptions the place was named *Ulagalandasolapuram* and the deity was at one time perhaps known as Mulasthanesvara; the conquest of the Chola king Kulottunga, over the Pandyas is also recorded. One Suryadeva of Puvinur Village is said to have erected the steps to ascend the hill and the shrine of Vinayaka in the southern wall of Vedagiriswara temple. The copper-plate *sasanam* in the Madras Museum says that Vijayaranga Chokkanatha Nayaka constructed a *mutt* in this place and also made provision of funds for its upkeep on the 21st November, 1717.

King Kulottunga I drove Vikkalan (Vikramaditya VI) from Nangili, in the Kolar District, by way of Manalur to the river Tungabhadra, and that he conquered the Ganga-Mandalam and Singanam. Having thus secured his frontier as in the North, he turned against the Pandyas and subdued the south-western portion of the peninsula as far as the Gulf of Mannar, the Podyil mountain in the district of Tinnevelly, Cape Comorin, Kottaru, the *Sahya* or the Western Ghats and *Kudamalai-nadu* or the Malabar. There is reference also to an endowment for the maintenance of a *matha* or *mutt* of Naminandi-adigal, one of

1. The four (*Nalvar*) *viz.*, Sundarar, Sambandhar, Manikkavachakar and Appar hold a prominent position among the Saiva Saints. Manikkavachakar is specially worshipped in AVADAYARKOIL.

2. The Goddess at one time doubted the omnipotence of the God who cursed her to be born on earth as the daughter of Daksha. She appeared in the form of a *chank* on a lotus flower in the river Jamna (Kalindi which rises in the mountain Kalinda) near *Prayag* or Gaya. Great sanctity is then attached to the *chank*, and the possession of it is supposed to bring wealth.

* This figure is from the Temple of AVUR near Kumbakonam.

the 63 devotees of Siva. Chola king Rajakesarivarman in the 27th year renewed a grant which had been made by Skandasishya and confirmed by Naramsimhavarman, both of whom are spoken *purva-rajakkal* (former kings). Madiraikonda-Parakesarivarman in his 13th year is said to have covered with gold the hall at Chidambaram called in Sanskrit " Vyaghragrahara " and in Tamil " Puliyur."

PURANIC IMPORTANCE.

It is the belief of the Hindus that the *devas* or celestial beings often take birth as mortals in this mundane world of ours somtimes to undergo punishment for the commissions or omissions of theirs in the celestial regions and at other times to benefit humanity.

On one occasion an immediate attendant on Lord Siva, one of the Hindu Trinity, and of the name Tundeera, was the ruler over a country called the Kingdom of Tundeera, which subsequently came to be known as *Tondanadu*, the country ruled over by the king wearing a garland of a kind of flower called *Athonda* flowers. In that country there happened to arise a famous religious city, which subsequently came to be known by different appellations such as Vedagiri, Pakshithirtham, Tirukkalukkunram and Rudrakoti. It is now an important place of pilgrimage for the Hindus in the Chingleput District, Tirukkalukkunram is named in Sanskrit as PAKSHITHIRTHAM and in the Tamil " *Tevaram* " as KALUKKUNRAM or " the Hill of the Kites."

The origin of the name Vedagiri is very interesting and worthy of notice. The four *Vedas* of the Hindus are compared to a mountain. The Rig Veda is said to be the root; the Yajur Veda the middle; the Sama Veda the beautiful and attractive mountain top and the Atharvana Veda the peak at the top. The four Vedas were at one time intact, but the many divisions were made in it by Brahma, Bharathwaja and others. *Gayathri*, the potent incantation of the Hindus, was got out of it by the sage Bharathwajar. Many other sages got many other potent incantations from the Vedas. The Vedas resented their divisions and desired to remain intact having combined their six *Angams* or parts into one. With this object in view, they approached Lord Siva, one of the Hindu Trinity, living in his abode on Mount Kailas. Having made representations to him that they were sick of remaining unrecognised in this dark mortal world, where nothing but darkness and ignorance prevailed among the people, and that they desired to be intact and placed in a position of recognition, they awaited his pleasure.

After a while, Lord Siva directed the mountains the Vedas to go to the earth and remain at Vedagiri as six hills—one hill representing one *Angam* of the Vedas, promising them that he would himself become a dweller at their tops in the form of a *lingam* or phallic symbol for ever-accepting and enjoying their worship. He also added that the people in earth fail to recognise and worship even Him on account of the influence of *Maya* or ignorance and yet for the sake of the Vedas, he would be shining at their tops as a beaconlight or wisdom to the ignorant. Having said this, he dismissed the Vedas from his presence. As directed by Lord Siva, the five *Angams* or divisions of the Vedas

took up their abode in a city of the King Tundeera, and the city itself came to be known as Vedagiri meaning "the place where the Vedas remain as hills." Siva also came to reside on the tops of these hills. Hence this place became an important religious centre, thronged by many millions of pilgrims and others.

The importance of the place has been brought home to the people by a large number of interesting religious myths.

Siva is described as a beggar collecting alms in a human skull, riding on a bull, and wandering over forests and cremation grounds, though one of the mighty *murthis* (a form of god) of the Hindus. On one occasion Vishnu paid a visit to Him on Mount Kailas having arrived there on his vehicle Garuda—the Brahmani kite—and the king of birds. Nandi, Siva's bull and vehicle was guarding the Mount Kailas. While Siva and Vishnu were conversing inside, an altercation ensued between Nandi and Garuda in which the latter spoke disparagingly of Siva calling him a beggar and so on. Blazing with anger at the slight cast on his noble master Siva, by Vishnu's vehicle Garuda the Brahmani kite, Nandi heaved a breath of anger, of such a force that Garuda was being tossed backward and forward with every inspiration and expiration of Nandi. Unable to bear the pain caused by this swing, Garuda cried to his master Vishnu for help, who thereupon obtained permission from Siva to direct Nandi to leave Garuda in peace.

When Vishnu communicated Siva's pleasure that Garuda should be left in peace, Nandi's calmness of mind had not returned and he was even then blazing with anger. Personal slight, he would not mind much. But a slight hurled at his noble master, he would not tolerate and let go unpunished. "Garuda must forfeit his life" said Nandi in reply to Vishnu's representations. Vishnu once more went back to Siva and preferred his request saying that Nandi would not let Garuda alone. Siva sent for Nandi and commanded him to let Garuda go in peace. Even now, Nandi had not regained his calmness of mind. He was still angry and smarting under the insult offered to his master by Garuda. So he expressed his reluctance to excuse Garuda, Siva's blasphemer; whereupon Siva rebuked him and said that the wise never allow themselves to be carried away by anger. His anger having cooled down Nandi felt the force of Siva's rebuke. He felt sorry not only for his having given way to anger but also for having disobeyed his master's order in the beginning. He desired to wipe off the sin of having disobeyed his lord by undergoing suitable punishment. When Siva heard of his Nandi's resolve to be absolved from the sin of disobedience he said that the earth was the fittest place to undergo punishment for sin committed as well as for learning about virtue and vice. Nandi was now placed between the horns of a dilemma. He knew that an order from his master was very rare and most difficult to get. Fool that he was he lost sight of this fact and unnecessarily became a sinner, having disobeyed his commands. Fain would he go to the earth dwell there to wipe off the sin, but he was too reluctant to leave Siva's presence—a position unattainable even by the greatest of the *Devas*. Tossed between two such conflicting feelings, he at last made up his mind and prayed to Siva to name him a place to remain in and do penance to obtain freedom from sin in as short a time as possible. Siva understood Nandi's conflicting feelings, took pity on him and selected for him a place called

Rudrakoti, a favourite haunt of his for the purpose. Nandi thereupon retired to this place chosen for him by Siva and was performing penance there. One day, while going round, he found a tank filled with cool and crystal water covered over with beautiful golden lilies and blue, white and red lotuses. After having bathed in that tank, he gathered the flowers and worshipped Siva with great devotion and fervour. He then began the performance of a very severe penance remaining with one pointed concentration. Siva wanted to test the mental strength of his devotee. He sent for Indra and directed him to send a celestial nymph to wean his attention away and thus thwart him in his attempts at getting liberation from the bondage of sin. Indra found himself in a dilemma. He was afraid of Siva's anger if he disobeyed his orders. Knowing as he did of what Garuda had suffered by provoking his wrath he had not the courage to make an attempt at spoiling Nandi's penance as suggested by Siva. He did not know what to do. He at last came to the decision that obedience to Siva's commands was the best thing to do under the circumstances. So he directed the celestial nymph Tilothama to carry out the orders of Lord Siva, who in the guise of a beautiful cow, approached Nandi who was in a deep trance of devotion and penance and tried to rouse his passions by licking him and by gently rubbing her body against him. For a long time Nandi remained undisturbed by her caresses. At last, finding his presence disturbed by her actions, he grew angry and cursed her saying "Do thou wander in the forests even as a cow whose form you have assumed to disturb my penance."

Tilothama in great alarm begged Nandi to forgive her saying that she was merely an instrument of Indra whose orders she could not disobey. Nandi thereupon took pity on her and said that she would regain her form when killed in a hunt near Vedagiri by King Devaguru of the solar dynasty who would rule over Mahabalipuram sometime during the Kali age. Tilothama was wandering in the forest in the form of a cow eating grass and drinking water for a very long time and at last regained her original celestial form of a nymph as predicted by Nandi in the beginning of the Kali age.

Nandi thereupon continued his penance undisturbed for a long time. At last Siva was pleased with his penance and appeared before him with all his attendants and asked him to chose a boon. Nandi chose to ask that even the greatest sinner on earth should be washed of all his sins if he but came to that place and worshipped Siva, and his prayer was accordingly granted by him.

The origin of the names PAKSHITHIRTHAM and TIRUKKALUKKUNRAM are also very interesting. The word PAKSHITHIRTHAM means "water made holy by the incident of the birds" and the word TIRUKKALUKKUNRAM means "the hill of the beautiful vulture." The names have originated from a myth which in brief is as follows :—

Once upon a time there were two brothers. The elder was devoted to Siva and the younger to his consort Sakthi. On one occasion the two brothers fell to quarrelling over the question of superiority of their respective deities. The elder said that Siva was superior to Sakthi and the younger persisted that without Sakthi, Siva was a non-entity. Siva interfered and said that Siva and Sakthi were equal and consequently the question of superiority of the one over the other does not arise. Even then the brothers would not

be satisfied, but continued their quarrel. Siva in anger at their persistence in a silly quarrel caused them to become vultures ! ! The brothers were filled with a grief and begged and prayed to Siva to forgive them. Siva rebuked and said that they would regain their form at the end of the Dwapara age. They did regain their original form under the name of Puda and Vritha and performed severe penance invoking the presence of Siva who appeared before them and promised them *Mukthi*—liberation from the wheel of birth and death—after sometime. The brothers wanted *Mukthi* immediately and persisted in their demands. This made Siva angry and he caused them to become vultures once more and live in the world till the end of the Kali age. They were accordingly born as vultures and remained with sage Kasyapa in the beginning of the Kali age. They are named Sambu and Adi and are worshipping Siva daily. Arrangements are made to feed them daily and the birds are supposed to visit other sacred places also such as *Kasi* (Benares)-Chidambaram-Tiruvarur-Tiruvannamalai-Conjeevaram and Madura. They say that the birds will regain their original form and attain *Mukthi* at the end of the Kali age.

The reason for the name RUDRAKOTI is in brief as follows :—

Hindus believe that there are seven oceans in the universe namely the ocean of salt water. We see, another filled with the juice of sugar-cane, the third with honey, the fourth with ghee, the fifth with curd, the sixth with milk and the seventh with pure water.

On one occasion the *Devas* desired to churn the ocean of milk and obtain from it nectar. They wanted a churn and selected the mountain Mandhara for the purpose. When it was removed a deep cavity was left, out of which came hosts and hosts of *Asuras* of the nether world, and fought with the *Devas*.

The *Devas* complained to Lord Siva who thereupon directed his *ganas*-hosts of attendants called Rudrakotis—to fight against and destroy the *Asuras*. They represented that the action would be sinful, since the Asuras, though they were giving trouble to the world now, yet had formerly acquired great merit having performed severe penance, and that it had been ordained that the killing of those endowed with the merit of penance was a sin. Siva said in reply that the sins resulting from actions helping the *Devas* were no sins at all and can be wiped out easily by worshipping him at Vedagiri. The Rudrakotis thereupon fell upon the *Asuras* and destroyed them to the intense joy of the *Devas*. Unable to bear the burden of the sin of having destroyed the Asuras, the Rudrakotis went to Vedagiri and worshipped Siva then and got purified of their sins. From this incident, the places came to be honoured with the name of Rudrakotis meaning " Place worshipped by hosts of Rudras "—Siva's attendants.

On one occasion a great fight ensued between the Devas and the Asuras. The Asuras were sheltered by the wife of a sage named Brighu. Vishnu, one of the Hindu Trinity, representing the cause of the Devas, wanted the lady to deliver up the Asuras for punishment. This she stoutly refused to do and Vishnu in great wrath caused the destruction of the lady and the forest she lived in by fire. Brighu, the husband of the deceased lady, thereupon caused Vishnu that he too would be separated from his wife on a future occasion and suffer the misery of the bereavement. This curse took effect when

Vishnu was born as Rama, prince of Ayodhya and his wife Sitha was carried off by Ravana, king of Lanka while he was living as an exile from his kingdom in the forest of Dandaka.

Vishnu is said to have worshipped Siva at Vedagiri to be absolved from the sin of having destroyed by fire the wife of the sage Brighu.

The celestial king Indra is said to have been absolved from the sin of having offended Siva by worshipping him at Devagiri he took up the cause of a celestial damsel in tears on account of the loss of a golden ball which was forcibly taken away from her by a *Gandharva*, and accused given and Parvathi of the deed without knowing who they were since the ball was found near them. The sin resulting from this act was to be wiped off by Indra by the worship of Vedagiriswarar on the advice of the celestial *guru* (preceptor) Brihaspathi.

There is also another myth which says that the eight *Vasus* of the Hindus were cursed by the divine cow Kamadenu to live a life of one hundred years of misery in the mortal world for the sin of having attempted to milk her to satisfy the wife of one of them, and that they were eventually taken by the sage Narada to the sage Markanda who directed them to worship Siva on the Vedagiri hills to be absolved from their sin.

Thus it is seen that the place is considered to be most sacred by the Hindus and thousands of pilgrims flock to the place every year not only to be wiped off their sins, but also to see the sight of the two vultures boldly approaching and eating from the hands of a man. The remnants of the food offered to the sages in the form of wild vultures are considered very precious and are freely distributed to those that want them.

VISIT OF THE DUTCH.

Several Dutch gentlemen have visited this hill and their signatures are seen over the pillars of the *mandapa* on the hill. The following signatures relating to them are detailed in the report of the Madras Government Epigraphist for the year 1908-09 :—

" L. Hemeinck
De. E. Hr. Ant. Pavilion
Johs. H. (u) yemn
(d) Ha. (r) t
Johs. Paviln
A. (D) Klerck
L. Hemsinck De Jonge
Pieter Kemsinck
H. Helene (H) emsing
Heussen
Amerentia Hemsinck
Joannes Blockhevins
Martinus Pit
Marten P (i) t

Jacomina Baffart
Wilhenuna Dinker
Johanna Duicker
D (e). (E). W. C. Hartsink
De. Wit
J. Corbisier
Wm. Groenege (u) s
Laurens Pit D' (j) onge
Helene Dinker

The signatures in Roman Characters engraved on the pillars of the *Orukal-mandapa* on the Tirukkalukkunram hill bear dates below them, ranging between A. D. 1664 and 1687. Of these De E (Edele) Hr (Heer) Ant. (Anthoni) Pavilioen (*i.e.*, the Honourable Mr. Anthony Pavilioen) whose name is inscribed on the east face of the second pillar in the upper verandah of the cave, was evidently form the title "Edelle" which was given only to the Governors of the Coromandal Coast or to members of their Council, a personage of high position.) Some interesting details about him are given in Valentyn's " *Ond en Nieum Oost Indien*." He was the chief at Masulipatam in A. D. 1658 and the commandeur (chief) at Jaffna in A.D. 1661. He appears to have continued in this latter position till 1st September, 1665, when he was appointed Governor of Coromandal and held that high position at Pulicat for 13 years from 10th October, 1665 to 1676. He was made an extraordinary member of the Batavia Council in A. D. 1668 and an ordinary member in 1676. His Excellency perhaps visited Sadras in 1670 and on his way paid a visit to the hill at Tirukkalukkunram from Tirupolur which was along the inland route from Sadraspatam to Pulicat. Tirupolur, which is stated by Valentyn to contain a " beautiful heathen temple " must be the modern Tirupporur, about 7 miles north-east of Tirukkalukkunram. A memoir drawn up by Anthony Pavilioen on the eve of his departure from Jaffnapatam has been printed at the end of the book entitled "Memoirs and Instructions of Dutch Governors, Commanders,etc.," published by the Ceylon Government. Johs. (*i.e.* Jodannes) Pavilioen (5) is probably to be identified with the son of the Honourable Anthony Pavilioen and he is the second in the factory at Negapatam from 1672 to 1673.

Laurens Pit D'Jonge (Lawrence Pit, Junior) was another of the Governors of the coast from 1687 to 1698. He was born in India and perhaps visited Sadras in the Company of Laurens Pit Senior (Governor of the coast from 1652 to 1663) while he was yet young and took a pleasure trip to the Tirukkalukkunram hill. Before becoming Governor he was the Chief of Masulipatam from 1685 to 1687 and in that capacity went in 1686 on an embassy to Golconda. He took Pondicherry from French and signed the articles of capitulation in 1693.

De E (dele) W. C. Hartsink, whose signature is on the east face of the first pillar in the lower verandah, must be identified with Willem Carel Hartsink who was born in Japan on the 12th July, 1638, and was the chief merchant and President at Pulicat from 1679 to 1681. Hartsink was the second at Draksharamam in the Godavari District from 1660 to

1663 and the Chief of the Golconda factory from 1663 to 1677. In 1668, however, he appears as the second at Masulipatam. He occupied the position of the Chief at Masulipatam from 1677 till 1679 when he was appointed the chief merchant and, pending the appointment of a Governor, President at Pulicat. He returned to Masulipatam in 1681, retired from the service in 1685 and died in Holland on the 22nd May, 1689. A few lines below the signature of this gentleman, a passage in Tamil registers, respect paid (evidently to the god Siva in the cave) by a certain Virakuvan of Palavakkattu, which is, perhaps, a variant of Palaverkkadu, the old name of Pulicat. Virakuvan (*i.e.*, Vira Ragavan) may have been a follower from Pulicat of the Hon'ble W. C. Hartsink.

Martinus Pit has probably to be identified with another son of the elder Pit. In 1674 he signed the articles of capitulation by the French at St. Thome. He was born at Pulicat and served for many years on the coast. Before 1675 he was the chief merchant of Devanampatam and from 1575 to 1677 he appears to have been the chief merchant at Pulicat and second-in-council. Perhaps in this latter capacity he went in 1675 to Batavia with a letter from Anthony Pavilion, Governor of the Coromandal Coast, and on 12th July, 1676, returned in charge of three ships from Batavia. In 1677 he appears to have been called again to Batavia in consequence of a misunderstanding which he had with the then Governor of the Coromandal and was at Batavia on the 11th November, 1677. He was still in Batavia in 1678 and attended there the funeral of the Governor-General on the 7th January, 1678. On the 3rd October in the same year he was appointed Visitateur-General (Accountant-General). His career henceforward appears to have been in Batavia where he stayed as an ordinary member of council from 1683 to 1690.

L. Hemsinck was the under-merchant and chief at Sadraspatam from A. D. 1666 to 1686. His appointment is dated 28th May, 1666. The wife of Lambert Hemsinck was Amarentia Hemsinck nee Blockhovius whose tomb at Sadras is described on page 198 of Mr. Cotton's *Tombs*.

These signatures here signify the visit to this hill of many Dutch people among whom were Governors and Chiefs of Settlements. The summit of the hill commanding from its height a fine view of the plain below, right up to the sea-shore at Mahabalipuram, must have attracted the attention of the Dutch factors who frequently travelled between Pulicat and Sadras by way of Tirupporur. There is an illustration of the hill in "Havart" who himself visited it on the 3rd January, 1681."

INSCRIPTIONS.

The inscriptions here have been copied during the year 1894, 1910 and 1911 by the Madras Epigraphical Department.

"This is the celebrated *Pakshithirtha*, mentioned in the *Devaram* and known in Chola times as Ulagalandasolapuram in Kalattur-nadu in Kalattur-kottam. See *Antiquities* I, 191 and *Ind. Antq.* X. 198.

167 of 1894.—(Tamil.) On the wall of the strong room of the Vedagirisvarar temple. A record of the Chola king Ko-Rajakesarivarman (a predecessor of Parantaka I,)

dated in his twenty-seventh year, renewing a grant made by the Pallava kings Skandasishya and Vatapikonda Narasimhavarman. See *Madras Christian College Magazine* for October 1890, and *Ep. Ind.* III, 277-80. Mr. Venkayya identifies Narasimha with Narasimhavarman I, the contemporary of Gnanasambanda and Siruttonda.

168 of 1894.—(Tamil.) On the same wall. A record of the Chola king Madirakonda Ko-Parakesarivarman (*i.e.*, Parantaka I) in his thirteenth year. Records gift of a lamp by Nedumal Sattan Sennipperayan of Karaikkattur in Amur-kottam and his mother. See *Ep. Ind.* III, 280-1.

169 of 1894.—(Tamil.) On the same wall. A record of the Rashtrakuta king Kannaradeva (Krishna III), dated in his seventeenth year. Published by Mr. Venkayya in the *Madras Christian College Magazine* for April 1892, and *Ep. Ind.* III, pp. 282-6. Records gift of lamp by a native of Karai.

170 of 1894.—(Tamil.) On the same wall. A record of the Rashtrakuta king Kannaradeva, dated in his nineteenth year. Records that a Sattan of Karai built a hall in the shrine and provided for water, fire, etc., besides one *patti* of land which he had purchased from Isana Siva or Nakkadi Bhatta. The money was deposited with the local *Sabha*.

171 of 1894.—(Tamil.) On the same wall. A record of the Chola king Ko-Parakesarivarman *alias* Rajendra-Choladeva 1, (1012-43) in his sixteenth year. Gift of a lamp.

172 of 1894.—(Tamil.) On the same wall. Records in the twenty-sixth year of the Chola King Ko-Rajakesarivarman *alias* Rajadhi-Rajadeva gift of land. (The King was very probably Rajadhiraja I who ruled from 1018 to 1052.)

173 of 1894.—(Tamil.) On the same wall. Records in the fifth year of the Chola King Ko-Parakesarivarman *alias* Rajendradeva (1052-63) gift of land.

174 of 1894.—(Tamil.) On the same wall. Records in the fourteenth year of the Chola King Rajakesarivarman *alias* Kulottunga-Choladeva (1070-1118) gift of 90 ewes for a lamp. See. *S. I. I.* III, No. 69, pp. 143-8.

175 of 1894.—(Tamil.) On the same wall. Records in the seventh year of the Chola King Ko-Rajakesarivarman *alias* Vira-Rajendradeva I ? (1063-70) gift of a lamp.

176 of 1894.—(Tamil.) On the same wall. Records in the third year of the Chola King Vikrama Choladeva (1118-35) gift of a lamp

177 of 1894.—(Tamil.) On the east wall of the second *prakara* of the same temple, right of entrance. A damaged record of the Vira-Devaraya Udaiyar dated Vikriti.

178 of 1894.—(Tamil.) On the same wall. Records in the third year of Raja Narayana Samburaya (*i.e.*, A. D. 1340) gift of a lamp.

179 of 1894.—(Tamil.) On the south wall of the *prakara*. A record of the Chola King Ko-Rajakesarivarman *alias* Kulottunga-Choladeva I, dated in his forty-second year

Records that an inhabitant of Rajarajapuram made over 10 *kasu* to temple authorities who purchased, with this some land for maintaining a *matha* of Naminandi Adaigal and one of the 63 devotees of Siva. *S. I. I.* III, No. 75, pp. 164-8, also *Ins. S. Dts.*, p. 169, No. 6 and *Ind. Antq.* Vol. XXI, p. 281-ff.

180 of 1894.—(Tamil.) On the same wall. Records in the twenty-third year of the Chola King Ko-Rajakesarivarman *alias* Kulottunga-Choladeva a copy of a former copper-plate recording the boundaries of Tirukkalukkunram. This inscription is given in *Ins. S. Dts.* p. 170, No. 8, but the year is given as 33.

181 of 1894.—(Tamil.) On the same wall. Ko-Perunjingadeva records in his twenty-first year, gift of a lamp. See *Ep. Ind.* VII, 165. The date corresponded, according to Kielhorn, to Saturday, the 10th February, A. D. 1274.

182 of 1894.—(Tamil.) On the same wall. A record of Tribhuvanaviradeva (*i.e.* Kulottunga III, (1178-1216) in his thirty-seventh year relating gift of a lamp.

183 of 1894.—(Tamil.) On the west wall of the same *prakara.* An incomplete record of the Chola King Ko-Parakesarivarman *alias* Rajadhirajadeva (II ?), dated in his ninth year. Records gift of a lamp.

184 of 1894.—(Tamil.) On the west wall of the same *prakara.* An incomplete record of the Chola King Ko-Parakesarivarman *alias* Rajadhirajadeva (II?), dated in his ninth year. Records gift of a lamp.

184 of 1894.—(Tamil.) On the same wall. Gift of land by Konerimaikondan in his thirty-fourth year, for repairs of the temple.

185 of 1894.—(Tamil.) On the inside of the east wall of third *prakara* of the same temple, right of entrance. A damaged record of Kampama-Udaiyar (II?), son of Vira (Bukka I?) dated Ananda. This is evidently. Inscription No. 22, in *Ins. S. Dts. p.* 174, No. 22. It says that the property of the deity stolen by a man was restored at the expense of his own, worth 750 *panams.*

186 of 1894.—(Tamil.) On the west wall of the Tripurasundari shrine in the same temple. Records in the ninth year of the Pandya King Ko-Jatavarman *alias* Sundara-Pandyadeva, I (1251-64) gift of a lamp. See *Ep. Ind.* VI, 307, where Kielhorn points out that the exact date is Sunday, 15th June, A.D. 1259. See *Ins. S. Dts.* p 173, No. 19, where the reignal year is misread as I.

187 of 1894.—(Tamil.) On the same wall. Records in the ninth year of the Pandya King Ko-Jatavarman *alias* Sundara-Pandyadeva (1251-64) gift of gold. *Ind. Antq.* XXI, 343. (See the Srirangam and Tiruppukkuli inscriptions, *Ind. Antq.* XXII, p. 221 and *Ep. Ind.* VI, p. 307, where Kielhorn gives the date as Tuesday, 29th April, 1259). See also *Ins. S. Dts.* p. 173, No. 20.

188 of 1894.—(Tamil.) On both sides of the entrance into the second prakara of the same temple. Records in the ninth year of the Pandya King Sundara Pandyadeva

the setting up of a linga by a chief of Adigai and gift of 67½ *panams*. See *Ins. S. Dts.* p. 174, No. 21, where this inscription is given.

189 of 1894.—(Tamil.) On the south wall of the Bhaktavatsala temple on the hill. A much-damaged record of the Pandya King Sundara Pandya.

57 of 1909.—(Tamil.) On the north wall of the kitchen in the Bhaktavatsaleswarar temple, left of entrance. The Vijayanagara King Virapratapa Bukkaraya II records in S. 1328, Vyaya, gift of land for repairs and for the festival called Bukkarayan-sandi (named after the king), to the temple of Tirukkalukkunramudaiya Nayanar. See *Ins. S. Dts.* p. 171 of No. 10.

58 of 1909.—(Tamil.) In the same place. Dated in the reign of the Vijayanagara King Pratapa Bukkaraya II. Records in S. 1328, Vyaya, gift of land to the temple of Tirumalai Aludaiya Nayanar, by the people of Ayinavellipparu. See *Ins. S. Dts.* p. 171, No. 11, where this inscription is given.

59 of 1909.—(Tamil.) In the same place. A damaged record of the Pandya King Jatavarman *alias* Tribhuvanachakravartin Vira Pandyadeva, dated 13th year. Records gift of a village for the festival called Kalingarayan-sandi to the same temple by the inhabitants of Kalattur-parru. Tirukkalukunram was a village in Kalattur-kottam in Jayangondachola-mandalam. Mentions Kappalur *alias* Ulagalandasolanallur in Mutturukkuram in Pandi-mandalam. (The king came to the throne in 1253 and so the year of the inscription was A. D. 1266. I have traced this inscription in the *Mack MSS.*) See *Ins. S. Dts.* p. 172, No. 13.

60 of 1909.—(Tamil.) In the same place. A damaged record of the Vijayanagara King Virapratapa Devaraya, dated in S. 1320, Paridhavi. (This inscription is given in the *Mack MSS.* It is said to record the grant of Vangalappakam to Tirukkalukkunram Nayanar.) See *Ins. S. Dts.* p. 171, No. 12.

61 of 1909.—(Tamil.) On the same wall, right of entrance. Records in the tenth year of Sakalalokachakravartin Rajanarayana Sambuvaraya (*i.e.* A. D. 1347) gift of land, by purchase, to the temple of Tirukkalukkunramudaiya Nayanar. Mentions Pudupattinam *alias* Solamarttandanallur in Mondur-nadu, a sub-division of Amurkottam, a district of Jayangondachola-mandalam. See *Ins. S. Dts.* p. 172, No. 16. It says that the village was worth 350 *panams*.

62 of 1909.—(Tamil.) In the same place. Records in the seventh year of the Pandya King Maravarman *alias* Tribhuvanachakravartin Vikrama-Pandyadeva gift of cows for a lamp to the shrine of Shanmukha-pillaiyar by a native of Vanavanadevi-chaturvedimangalam in Amurkottam. (Is this king identical with that Maravarman Vikrama Pandya who came to the throne in 1282, and who was the victor over Viraganda gopala and Ganapati of the Kakatiya dynasty ?)

63 of 1909.—(Tamil.) In the same place. Records in the reign of the Vijayanagara King Vira-Vijaya Bhupatiraya (Bukka III) in the Vijaya, gift of taxes for a festival by Nagesvaramudaiyan Villavarayan who was the agent of the king. See *Ins. S. Dts.* p. 172, No. 14.

64 of 1909.—(Tamil.) In the same place. Records in the reign of the Vijayanagara King Bhupatiraya, in S. 1330, gift of 32 cows for a lamp by a native of Nerkulam, at the rate of ½ measure of ghee daily for a lamp. See. *Ins. S. Dts.* p. 172, No. 15 also. [Bhupati was son of Bukka II].

65 of 1909.—(Tamil.) At the top of the second pillar from the right in the upper verandah of the *Orukal Mandapa*, on the hill. A damaged record. Mentions Kalatturkottam, Mulatanattu Perumanadigal and Vatapikonda Narasingapottarasa (*i.e.* Narasimhavarman I, the conqueror of Vatapi).

66 to 73 of 1909.—(English.) On the eight pillars of the upper and lower verandah in the same *mandapa*. Records in seventeenth century A D. signatures of Dutch officers.

74 of 1909.—(English.) On the walls of the same *mandapa*. Records in the seventeenth century A. D. signatures of Dutch officers.

75 of 1909.—(English.) At the entrance into one of the temple kitchens of the same hill. Records signatures of Dutch officers of the nineteenth century.

329 (*a*) to (*m*) of 1911.—(Roman characters). On the wall at the entrance into the birds' kitchen, on the hill. The following names (read tentatively) are engraved :—

(*a*) A. D. Kiegr 1-m i-d 1666 ; (*b*) C. J. Keys, Price, ... Gyfford ; (*c*) . . . H. C. Rabel, 89 Alack, L Gray. . . Anne ; (*d*) H. Dubon 1749 ; (*e*) . . . . vkerck ; (*f*) T. Campic. . . . (*g*) D. V. A. S·; (*h*) J. A. Van Braam Nederld Commiss XX Febry MDCCCXIII, C-40 I S. Peelman ; (*i*) N. D. Jong Heere 1749 ; (*j*) 85. T. Poughion, 35 ; (*k*) P. E. Van Hogendrop A. Vandenbroek ; (See Cotton's *Tombs*, p. 187, No. 1006). A. M. E, L. Brachi-1793, M. Dormx, Wed. L Alag. . . . . C. W. Cantervisscher 179. . . . ; (1) W. Van Somesan. . . . ; P. St. Paul C. J. Keveseeg, 1750 C. P. Keller ; (*m*) Lucas, L. Hemsinck. . . . 8-m 13-d 1662. The last was either the chief at Sadraspatam from A. D. 1666 to 1686 or an engineer of that name who died in 1661, See *Ep. Rep.* 1912, 92 for details.)

330 of 1911.—(Roman characters). On the wall of the temple kitchen of the same hill. Perhaps damaged at the right end. Registers the names :—W. Silves H. Stee. . . . 5

331 of 1911.—(Roman characters.) On the west wall of a ruined *mandapa* in the North Main Street of the same village. "Geo : Dawson lived in this Choy Fm. 18th October to 9th December, 1769." Dawson was a Madras Civilian entered the company's service in 1751. Member of Madras Council, 1768, Chief of Cuddalore, 1769. Returned to England, 1776. See *Ep. Rep.* 1912, p. 92.

On the south wall of the gate in the temple of Bhaktavatsalasvami. Records that one Tondamana Rayan purchased the village "Echencaurana" for 250 golden *panams* and granted it to the God in Vibhava. *Ins. Ced. Dts*· p. 151, No. 1.

In the same place. Records that one Narayanadeva and another gave in the reign of Virupanna Udaiyar, the village of Vampattu (1) for 1300 *fanams. Ibid.* No. 2.

On the south wall of the gate of Bhaktavatsala temple. Records that in the same reign in Vibhava, 53 *velis* of land in a village were sold for 1,560 *panams*. *Ibid.* No. 3.

In the same place. Records that Vira Kampana Udaiyar levied on the local weavers a tax of 70 *panams* per annum, to be paid to the deity. *Ibid.* No. 4.

In the same place. Records that in the reign of Vira Bukkana-Udaiyar, in Nala, certain allowances were made to the deity. *Ibid.* No. 5.

On the southern surrounding wall. Records that Tillaimuvayiranambi and his brother Ramabhatta purchased four *patakam* of land for 100 *kasus* and granted it to the God Tirukkalukkunra-Nayanar in the twenty-fifth year of Kulottungachola. *Ibid.* No. 7.

In the same place in the same wall. Records that in the same year of the same king one Kanakaraya granted 90 sheep for ghee at the rate of $\frac{1}{4}$ measure daily. *Ins. Ced. Dts.* p. 158, No. 9.

On the eastern wall of the gate of the kitchen in the Bhaktavatsala shrine. Records in the shrine of Devaraya the sale of $3\frac{3}{4}$ *karai* of land at Kottappakkam for 820 *panams* and its endowment to the deity. *Ioid.* p. 173, No. 17.

On the north prakara wall. Records that Tiruvenkattu Udaiyan granted 550 *kulis* of land to the deity in twenty-first year of Tribhuvanaviradeva (Kulottunga III). *Ibid.* p. 173, No. 18.

On a stone in the tank of Sankha-tirtham. Records that Kulottunga-Choladeva granted in his third year 32 *velis* of land in the village of Kulottunga-Chola-Nellore. *Ibid.* p. 875, No. 23.

In the prakara of the pagoda on the top of the hill. Records that a certain chief erected the *mandapam* in front of the Vedagiriswami temple. *Ibid.* p. 175, No. 24.

On the south wall of the inner temple. Records the presentation of a jewel to the God by a private person. *Ibid.* p. 176, No. 25.

On a gate step of the Vinayaka temple in the southern wall of Vedagirisvarar temple. Records that one Suryadeva of Puvinur village erected the steps to ascend the hill and the pagoda of Vinavaka. *Ibid.* p. 176, No. 26.

On the western wall of the *mandapam* of the Amman shrine. Records the gift of the village of Amaranputtur for the *Avani festival* by the inhabitants of a village to God Adichandresvara. *Ibid.* p. 177, No. 27."

RUDRANKOIL

At a distance of a few furlongs stands the village of Rudrankoil, where Siva is said to have fought with several *Asuras* or demons and gained a victory over them. There is now an ancient Siva temple at the spot.

CHAPTER IV.

MAHABALIPURAM

OR "THE SEVEN PAGODAS."

[1] This place of great architectural importance (Figs. 21 & 22), known also as MALLAPURAM OR MAMALLAPURAM, MAVALIPURAM AND MAHAMALAIPURAM lying in 12°37 north latitude and 80°14 east longitude, is situated at a distance of about 35 miles to the south of Madras and about 20 miles on the south-east of Chingleput. It is also known as the "SEVEN PAGODAS" which name was probably given by the European sailors on

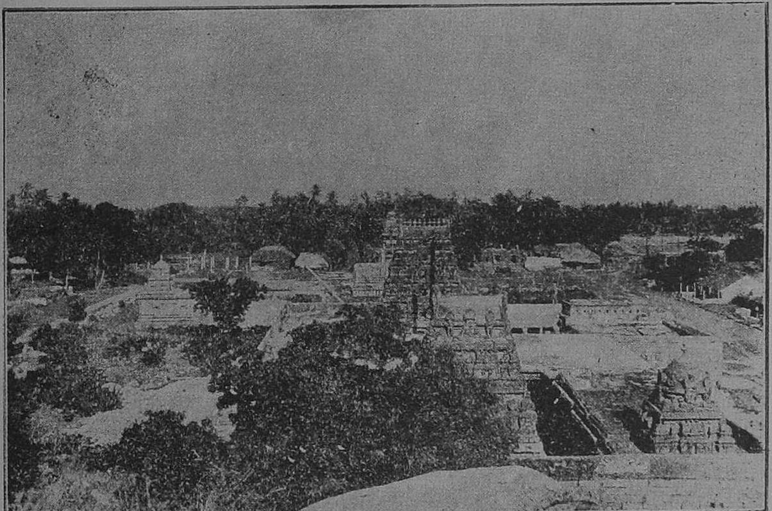


Fig. 21.—General view of MAHABALIPURAM.

account of the seven *stupis* or pinnacles of the Hindu temples. The rock-cut sculptures here are traced to the earliest known examples of the Dravidian style of architecture of

1. According to the Annual Report of the Madras Epigraphical Department for the year 1903-04, para 26, this place was so named after the Pallava King Narasimhavarman I, one of whose titles was *Mahamalla*, the great wrestler and who lived in the 7th century A.D.

Fig. 22.—Rock on which the old light-house stood, MAHABALIPURAM.

Southern India and these consist of *rathas*, caves (Fig. 23), and bas-reliefs. From early Tamil writings it is known that about the 11th century there existed many palatial buildings about this place which are all now probably submerged under the sea. The Stalasayana

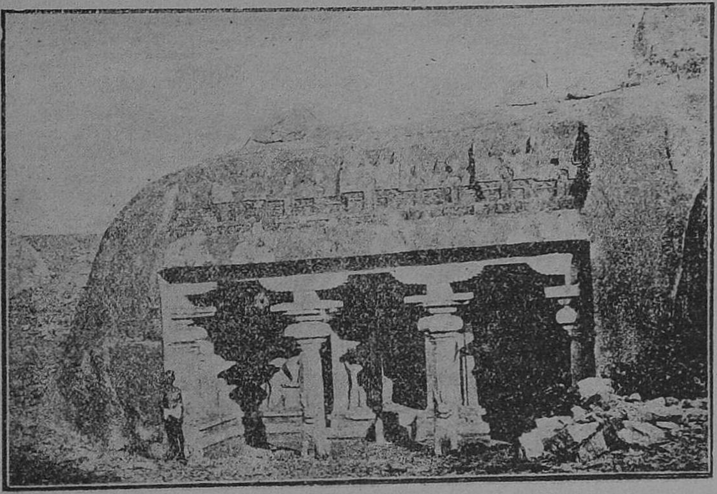


Fig. 23.—Cave on boulder, MAHABALIPURAM.

temple is now washed by the sea and is in consequence called the "Shore Temple." The Vaishnava work "*Nalayiraprabandha*" mentions this temple as the Talasayana (Stalasayana) of Kadal Mallai (Sea Rock), the old name of Mahabalipuram. With the exception of the shore temple all the other existing monolithic buildings are hewn out of the rocks which rise abruptly above the surrounding sandy plain. The Vaishnava saint Tirumangai Alvar mentions that the God Siva was living here with Vishnu and so we find the shrines of both these Gods situated close to each other in this temple.

The *varaha*, or the Boar incarnation of Vishnu, is of special importance in this place, and this deity is seen standing with his right foot resting on Adisesha[1] (God of Snakes) and the Goddess of Earth resting on his right thigh. The scene represents the God rescuing the Goddess of Earth from the *Rakshasas* or demons who stole her and hid her in the sea. Adisesha, on whose expanded hood Mother-Earth is said to rest, is seen gradually emerging out of the sea. Opposite to this representation in the Varaha rock-cut temple we find the various scenes of the Vamana-Trivikrama incarnation.

---

1. Adisesha is the primal serpent forming by its many coils, a bed on which Vishnu rests; and with its many heads erect, and forked tongues projecting, it forms a canopy over Vishnu's head.

In the other caves, natural and artificial, we find beautiful sculptural representations of the various *Puranic* scenes. In one cave (Fig. 24) the Goddess Mahishasuramardini[1] with several attendants is represented as engaged in destroying *Rakshasas*. The sculptures are all beautiful and life-like. In the Samanyalakshmi[2] panel two huge elephants

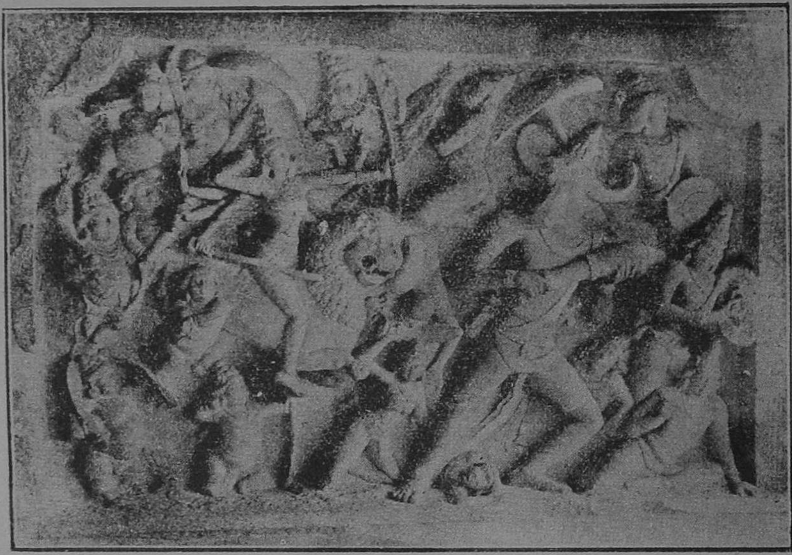


Fig. 24.—Mahishasuramardini panel, MAHABALIPURAM.

are shown as pouring water over the Goddess. Most of these sculptures here attest to the art of sculpturing having been carried to perfection by the ancient Hindus.

The famous Vaishnava Saint Bhudattalvar is said to have been incarnated at this place and on that account also it has an importance of its own.

From inscriptions it is gathered that this place together with Saluvankuppam close-by, formed one large city and that the place was ruled by the kings of the Pallava dynasty. The place also appears to have been a flourishing centre of trade, carrying on

1. The *Asuras* that gave trouble to the men on earth were overcome both by Siva and Vishnu who became incarnate with the express object of destroying these vicious beings. One of the powerful Asuras went to the length of causing great trouble and he appeared in the form of a buffalo (*mahisha*, in Sanskrit, means buffalo). A Goddess with eight hands holding different weapons in each of them strode over the buffalo-headed Asura and put him down. This gave satisfaction to the Devas and hence the Goddess came to be known as *Mahishasuramardini*. This form is generally shewn in one of the niches on the northern outer wall of the sanctum in Saiva shrines.

2. A description and figure of the form of the Goddess appears on pages 187 & 188 of the 'SOUTH INDIAN IMAGES OF GODS AND GODDESSES'.

business with distant foreign countries and while digging among the ruins there have been discovered several varieties of coins which seem to prove the fact that the town was the centre, where people of different countries met together for business.

In the Arjuna's penance (Fig. 25 & 26), which is sculptured on the rock for nearly 100 feet in length and 50 in height, Arjuna[1] (one of the five Pandava brothers of the *Mahabharata*) is seen standing on one leg quite emaciated with uplifted arms and in a penitent

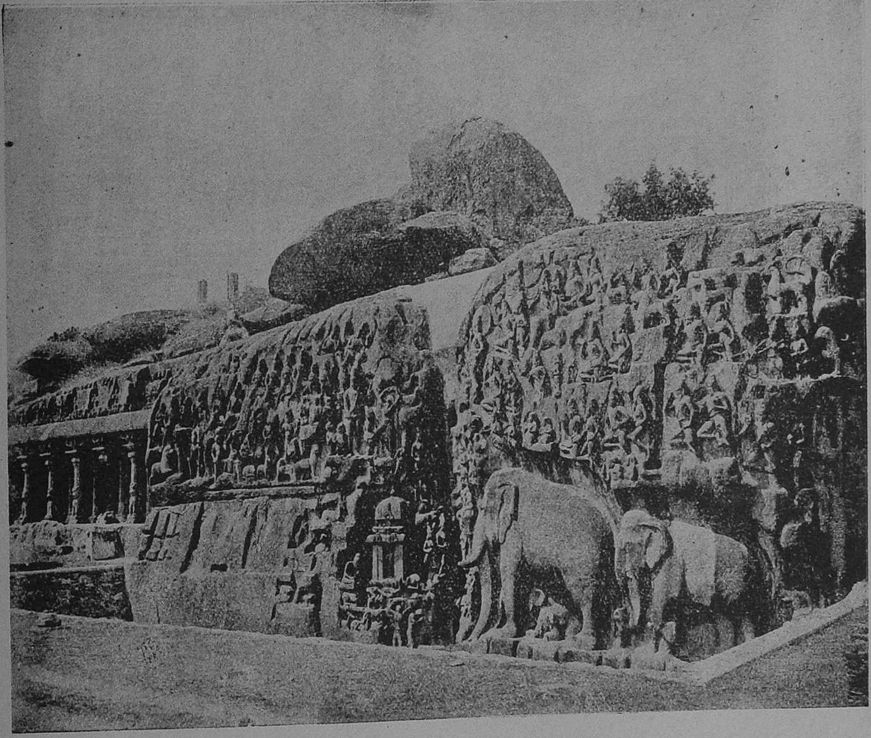


Fig. 25.—Ajuna's penance, MAHABALIPURAM.

attitude. Next to him is the figure of Siva holding the *Pasupatastra*. In another place, on the same rock, is shown the scene of King Bali, holding his darbar attended by warriors, Rajas and several wild animals. This representation is *Patala-Loka*[2] (the

1. The circumstances under which Arjuna obtained the weapon *Pasupatastra* are detailed in the chapter dealing with Bezwada.

2. One of the Seven Worlds of the Hindu Theology. The Seven Worlds are *Atala*, *Vitala*, *Sutala*, *Talatala*, *Rasatala*, *Mahatala* and *Patala*.

nether world) whither he was sent down by the Vamana-Trivikrama avatar (the dwarf incarnation of Vishnu) to rule over the place. In the middle of the same rock is shown Vasuki (Lord of Serpents) in the aspect of a dragon under a canopy. The other figures are his daughter Ulupi seated below, and another a penitent.

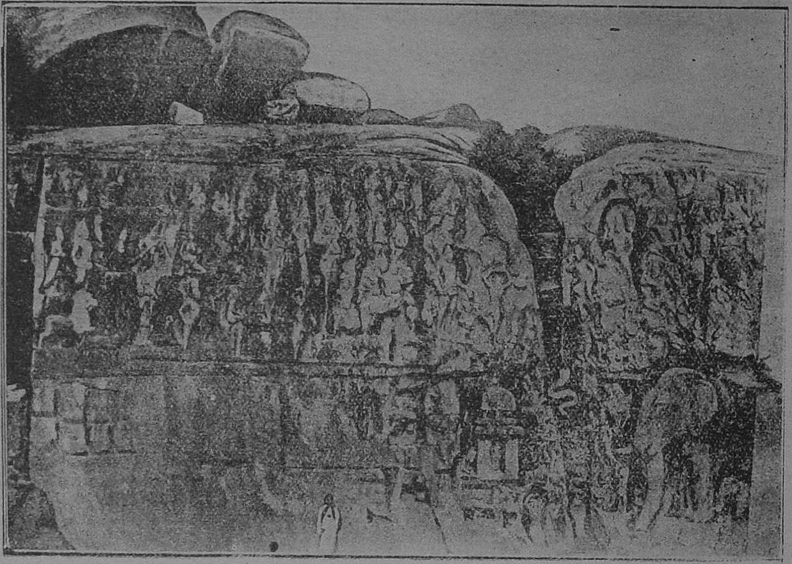


Fig. 26.—Arjuna's penance, MAHABALIPURAM.

In the Krishna *mandapa* there is the sculpture of Sri Krishna supporting the hill with his left hand (Fig. 27) to protect cattle against the fury of the Rain-God. Close to him the cattle are being tended and milked. On the right side there is an affrighted bull, with its head slightly turned and its forefoot extended. This *lila* or sport of Sri Krishna is popularly known as [1] Govardhana Uddhara.

---

1. Govardhan Mountain lies at a distance of about 13 miles to the south of Muttra. Another version of this story is that at one time on the advice of Sri Krishna, the shepherds put a stop to the worship they annually made to Indra, the god of rain. Whereupon Indra directed the clouds to destroy the place with heavy rain; to save them Sri Krishna uplifted this mountain with one of his hands and protected them! ! This was done to put down the pride of Indra. Then Indra submitted to Krishna and also took a lesson from this incident. Afterwards the usual annual worship was resumed. This festival to Indra is known as BHOGI-PANDIGAI and it is observed on the last day of *Margali* (December-January), *i.e.*, the previous day to *Makara-Sankaranti* or the day on which the Sun enters the *Capricornus*.

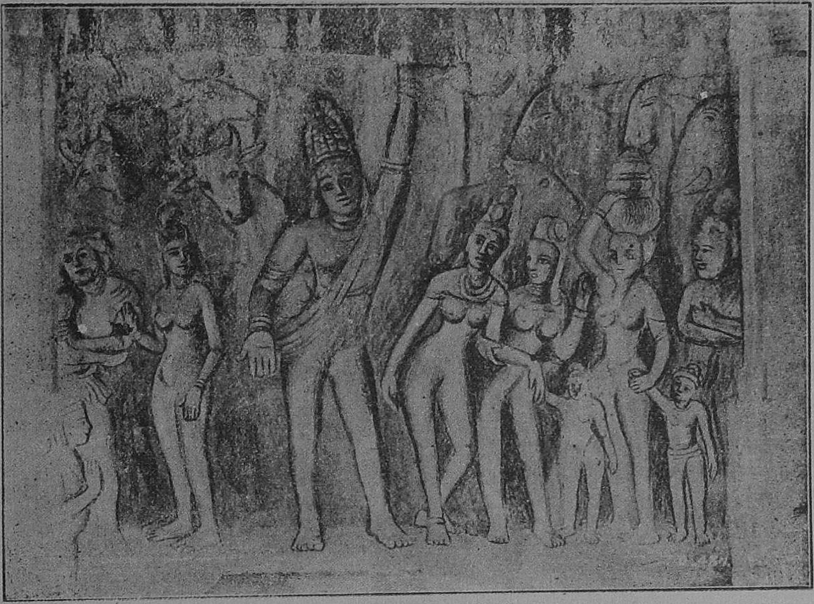


Fig. 27.—Sri Krishna uplifting the Mountain in the midst of Milkmaids, MAHABALIPURAM.

PURANIC IMPORTANCE.

The following translation of the *Stalapurana* appears in the Annual Report of the Madras Archaeological Department, for the year 1901-02 :—

"*Stalapuranam.*—Origin of Gnanappiran or Vishnu in his boar-incarnation, and as *Stalasayana Perumal*, in the temple at Mallavaram, for whose worship the shrine is supposed to have been built.

The account of the origin of these gods, and the erection of the temple in their honour, comprises eight chapters in the *Brahmandapuranam* as related by Brahma, the Creator to the sage Narada.

A sacred and pious Brahman, by the name of Pundarika, considered it his daily duty to worship at the feet of god with lotus flowers, and he used to visit all the temples in the world (probably meant for India) one after another, and worship the gods there with offerings of these flowers. While doing so, he happened to visit the temples on the east coast of the Carnatic. On one of these occasions he went to a place called Tiruvidaventhi. There he worshipped the god in his boar-incarnation seated with his wife Lakshmi on his left lap. From there he passed through some extensive forests on the south and saw omens which indicated or augured good luck.

He inferred from these that he might become subject to the mercy of the Creator and obtain beatitude; and so he continued his travels piously meditating upon god. He came to a verdant garden, with a number of pools and water tanks, around which had grown flowering plants, fruit and sandalwood trees and others emitting an aromatic and fragrant odour.

In this garden, he saw a sacred Brahman, named Vishnusarma, with twelve *namams* marked, seated devotedly meditating on god. Pundarika Rishi prostrated himself before him and received his blessing and hospitality. Thence he proceeded a short distance towards the south, where he saw a pool covered with beautiful lotus flowers, the dust or pollen of which was collected in the air, in the form of clouds, and shining as the rays of the rising sun. He approached the pool and found the flowers, large and full, of 1,000 petals each. Being pleased with the beauty and fragrance of the flowers, he leapt with joy at having been so fortunate as behold such a scene, and he determined upon gathering them all and worshipping god therewith. God was pleased at his devotedness and true love to him, and desiring to spare him any more wanderings on his pilgrimage, thought to present himself in his incarnation before the *Rishi*. So he caused a voice to be heard from the Heavens, stating that the *Rishi* should worship Him in his lying posture in the sea of milk (while he thought of how he was to overcome the difficulty of coming across the seas, and finding it impossible for the *Rishi* to do so, he would go himself to the place where the *Rishi* was).

When Pundarika Rishi heard the voice from Heaven, he was pleased that he had found the lotus flowers, which were commended even by the deities in the sky, and collected all of them without omitting even one. While he was so engaged, he saw a large crocodile close by, floating senseless in the water, though its tongue having been cut. The *Rishi* cast at it a look full of mercy and kindness, at which the crocodile recovered from its swoon, and musing on its past life thus addressed the *Rishi*: "O *Rishi*! my Guru—priest or master—the effect of a curse placed upon me is now nullified at the sight of your merciful look." Surprised at these words, the *Rishi* asked the crocodile to mention the cause of its curse, to which the latter replied: "O Brahma Rishi! I was, before this transformation, a Maharaja in Mallavaram ruling all my subjects with great mercy and kindness, and I was charitably disposed and generous towards all of them, making them large gifts. My son is even now there engaged in worshipping our god Vishnu in his boar-incarnation in that town." Pundarika Rishi interrupted the crocodile, and asked as to the locality of Mallavaram, the time when Vishnu first incarnated himself in *avatar* and to which of his devoted votaries did god thus present himself.

The crocodile answered that Mallavaram is situated at the distance of a *kros* south of the pool where they were conversing. The town is populated with virtuous men, full of riches, and is not inferior to the heaven of Indra in its comforts, and that it is two *yojanas* in length by half a *yojana* in breadth. The population consists of Srivaishnava Brahmans versed in the *sastras*, by *Rishis* performing austere penances, by heroic warriors fully equipped with *chaturangabala* and righteous men and members of the royal family who are all devoted followers of Vishnu. It is a seaport where precious articles

are imported for sale from other sea-coast towns. " I, Haripriyan, was a ruler in Mallavaram. Now, Sadananda is its king, known in public as the righteous Malleswara. He is my son and protects the people with due regard to the principles of morality. He devotedly worships Vishnu in his boar-incarnation Bhuvaraha Perumal three times a day according to *sastraic* rules. I will now answer your last question as to the origin of Bhuvaraha Perumal as handed down to me by tradition by my ancestors."

" O Pundarika Rishi ! listen : in the days of yore, in the line of my ancestors, a king named Harisekharachakravarti, reputed to be righteous, honest, strong of arm and a devoted votary of Vishnu, ruled the kingdom. He and his mother would daily in the noon visit Tiruvidaventhi, a place of Varaha kshetram (boar-incarnation) at a distance of a *yojana* towards the north from here, worship the perpetually prosperous god there, and walk that distance back again to his place, there pay all due homage to about 4,000 Brahmans and feed them sumptuously. After they had been fed, he would take his own food. Vishnu—Bhuvaraha Perumal—ever the closest observer of the actions of his votaries, being pleased with his faith in him, his righteousness, generosity and acts of charity in daily feeding such a large number of Brahmans, thought of going himself on a day to Mallavaram, to be fed by the king, instead of causing him the trouble of going and returning such a long distance in the noon-day sun. So he transformed himself into a very old and infirm Srivaishnava Brahman, his consort into a girl whom he held by his right hand, and supporting himself with a staff in his left hand walked down with tottering feet to the place of Harisekhara Maharaja. The king and his mother being pleased to see such a reverential old sage entering their palace, bestowed on him due hospitality. The king then prepared himself to attend to his daily routine. At this stage the venerable old man addressed the king and said that being very old and having walked a long distance in the noon day he was fatigued and hungry, and so also was his young companion, who at times fainted for want of nourishment, and entreated him to give them food, that they might not succumb to their privations. The king offered his consolation and begged permission to first go on his daily journey for the worship of Bhuvarahasvami; on his return their wants would be supplied. The pious Brahman replied, the girl being young and having gone a long journey was unable longer to endure the cravings of hunger, and he likewise being infirm with age, it was likely they might die if their wants were not then supplied. The king was greatly moved at the request, and having witnessed their sufferings fixed his meditations upon god—Bhuvarahasvami—and thought the sage before him might represent his god, and the young girl his consort, took them to the storey of his palace and made them sit on a golden throne set with precious gems. He then caused them to be served with a sumptuous repast with various kinds of preparations in golden vessels. When this was done, the king closed his eyes in deep meditation of mind towards his god; and begging his aged guest to accept of the food, prostrated himself before him, and on rising therefrom, he beheld to his amazement and joy, his god and consort in the place where lately he had seen his guests. His face gleamed with joy, as a full-blossomed flower, and he ejaculated " what grace is this that god has conferred on me, his humble servant." To behold him is impossible even for the great *Yogis* and *Rishis* who are all his devoted votaries. It is certainly god's mercy and love towards his devoted adherents

that has prompted him to enter this humble place without even his vehicle—garuda—and his followers, and receive the humble hospitality which has been shown to him. Overjoyed, at the god's presence, he prostrated himself again and again offering praises and worship to the deity.

When god and his consort, in the disguise of an old man and a girl, were offered food as above narrated, thousands of Brahmans who were waiting outside to be fed, felt themselves satisfied as if they had been already sumptuously feasted, although they had eaten nothing. They were surprised at this occurrence, and expressed to each other how every one of them felt. Then all of them repaired to the upper apartments of the palace to inform the king of what had happened. When they reached the place, they saw in a magnificent *mandapa* richly decorated and ornamented, a stately throne studded with precious stones, on which god, in his boar incarnation, was seated, and his goddess beside him. Being pleased with his presence, they praised him and repeated verses from the *Vedas.* They then prayed god to be ever present there in that guise, to enable all others frequenting the place to witness him in that glorious state. God granted their request. He said, a car will arrive for him and his goddess at Hastagiri, distant about five *yojanas* from this place, during the horse-sacrifice to be offered by Brahma; and so he said he would sit facing west. This is the origin of Bhuvarahasvami in Mallavaram.

The crocodile proceeded in his story—"Harisekhara Maharaja worshipped the incarnate god for a long period of time, and his son and descendants did likewise. O Rishi! my father Harinandana Maharaja continued ruling the kingdom for 25,000 years and then conferred on me the sovereignty, when I was 300 years old. He then performed a severe penance, and attained salvation as Raja Rishi. Thereafter, I ruled the kingdom very righteously, making large gifts, and performing many sacrifices with due regard to all the principles of morality. On a certain day, during my reign, it so happened that a Brahman worshipper of Vishnu begged me to give him a daily quantity of rice. Being myself vain of the large gifts and charities I was then making, I was careless in complying with, and slighted his request. At this, the Brahman cursed me to become transformed into a crocodile. The *Srivaishnavas* in my kingdom and myself prayed him for deliverance from the curse. He replied, as a crocodile I shall have an opportunity of receiving a merciful look from a devoted worshipper of Vishnu and shall hold conversation with him when I shall be released from the curse. It is then that I was transformed into a crocodile, and got into this pond of lotus plants. In this accursed state I spent 32,000 years of my life, and swallowed as such many living creatures. Even now, I approached you and mistook a lotus creeper for your feet and bit it, and in so doing cut my tongue which brought me into a swoon, and consequently I floated on the water. Being now blessed with your merciful look, I crave permission that I may leave off this guise and attain salvation." Whereon the *Rishi* granted him his request. Accordingly Haripriya Maharaja regained his human form, and attained salvation.

The *Rishi* collected all the lotus flowers in the pond, tied a garland with some of them, and then placed the whole on his head, and in obedience to the voice from

heaven, decided upon going to the sea of milk. He proceeded a little towards the east, and being disheartened at the sight of the great sea confronting him, went on soliloquising "what shall I do? How shall I reach the sea of milk? Unless the sea water is wholly dried up or evaporated, it is impossible for me to go." With these thoughts he ran up and down by the side of the waves not knowing what to do. He thought of crossing the sea by jumping over it, and finding it also impracticable, arrived at the conclusion that he would remove the water with his hands. So he raised an embankment by the sea side, to prevent the water running back into the sea, stood on the borders of the sea, facing himself west, and commenced removing the water in his hands which he continued to do for the space of a year. Fearing that the lotus flowers, which he had kept on the shore, would fade, he went to look at them, and glancing behind him at the inexhaustible sea, meditated on his inability to perform his task. He thought on the flowers so long kept without being used for the worship for which he had intended them. He thus became disheartened, and stood still pondering, without finding means to attain his object. He meditated with deep concentration of mind that god alone could be so merciful as to find him the means for accomplishing his object. He thought also that he must put his sole trust upon god, and that it was he that should fulfil his desires. With this idea, he offered prayers to god, solely entrusting himself to the mercy of the omnipotent, omnicient, all-pervading and protector of all beings. Then the great god, to show that his presence can always be acquired or attained by his trusting votaries, transformed himself into an aged man, and himself came from the sea of milk to the place where Pundarika Rishi stood. The *Rishi* turned, and saw the old Brahman with a smiling countenance, and thought within himself that the old man was laughing at him in ridicule of his efforts. The old man nevertheless approached, supporting himself with a stick and enquired after his welfare in kind terms. The object of god in coming to the *Rishi* in this guise was to console and help him in his undertaking. The god addressed him, and asked the reason of his being so greatly grieved, and why the sea appeared as if some water had been taken therefrom. He also observed the garland of lotus flowers on the shore, and enquired why it was brought there. When the *Rishi* was questioned in this wise, he addressed the old man in reply, and pointed out the uselessness of his questioning him any further, old and infirm as he was, supporting himself with a stick. Neither could he help him, nor allay the anguish under which he was labouring. He asked him to return from whence he came. The old man insisted on his being informed as to who the *Rishi* was, for what was the lotus garland intended, and why the sea water was thus being taken out, it being salt and thus useless even for cultivation. Moreover, it ought not to be touched except on *parva* days. He continued to address the *Rishi*, and said "you seem to be an old Brahman, and how has it occurred to you to be thus employed. You are engaged at a fruitless undertaking. What is your motive in doing this?" The old *Rishi* lifted up his head from the bent position in which he had hitherto stood, offering prayers to god, and seeing the imposing presence of the old man who had been addressing him, replied in these terms—"O old and wise Brahman, pray listen to me patiently! You think that I am vainly pouring out the water of the sea. I did not attempt this without cause. There is in this the best of all the benefits a man can aspire to. You seem to have passed 80 years of age, and being so old,

what can it profit you to learn what I am about to tell you? Nevertheless, since you so kindly question me, I will answer you. I bear the name of Pundarika, my sole duty in life is to worship Vishnu. I came to this place, I saw a pool full of lotus flowers shining as if they were formed of gold, and being highly pleased at their beautiful appearance and fragrance, I went to pluck them all for the worship of god. While I was so doing, I heard a voice from the celestials in heaven, saying I should carry them all to the abode of Vishnu, and worship god lying there on the sea of milk. Accordingly I proceeded to fulfil the heavenly orders, but found the sea in my way a great obstacle, seeing no means by which to pass it. I poured out of it these waters to empty the sea and thus make my way to the sea of milk. The waters in the sea do not diminish, but continue ever to increase. The water poured out of it seems another sea in front of me, and though I have worked at this for a year, I have only been able to see seas on both sides of me. I am only sorry that the flowers will fade away without being used for worship." The old man desired to test his fidelity yet further, and thus appeared to discourage him by saying that he could never achieve his purpose, that it was impossible to empty the sea, and it was useless on his part to attempt it. Instead of losing his life in this vain effort he might easily worship god in any other place. The *Rishi* was sorry at this remonstrance, and said that he could not live without using the flowers in worship of the god in the sea of milk, even though he might lose his life in the attempt. He continued that his life would last as long as the flowers did not fade, that he would not swerve from his purpose, and did not wish the old man to say anything further except in the way of assisting him in his attempt. The god being pleased with his firm faith, wished not to trouble him more, and proposed giving him an opportunity to accomplish his aim. So the sage told the *Rishi* that he was very old, had walked a long distance, and felt much fatigued and hungry. He asked that he might therefore bring him some water and food, and that meanwhile, he himself would undertake his duty. So saying he tied a cloth around his waist, got down into the sea and in a few attempts, and with a short appliance of his hands, he soon removed a great volume of water and the sea itself also voluntarily receded to the distance of a *kros*. Pundarika Rishi was surprised at the result and begged permission to go and bring food and drink. His request was granted. The *Rishi* repaired immediately to the adjacent town of Mallavaram, about which he had heard from the crocodile, entered there a sacred Brahman's house, begged some rice and other food from him, and carrying it all on his head, he returned gazing in wonder at the receding sea, and instead of the old man whom he left there, he saw Vishnu engaged in emptying the waters from the sea.

Vishnu who usually lies on his bed of a coiled and hooded snake now laid himself down on the raised mound of earth near the shore, so that thereby salvation might be gained by his votary. He took the lotus flowers intended and preserved by the *Rishi* for his worship, which remained unfaded under his influence, and being pleased with their beauty and fragrance, thought them fit for his consort, though he would have been pleased to wear them himself. So the *Rishi* picked up the garland at once, and put it around the neck of the god, who expressed much pleasure thereat. The god now reclined on his right arm, and as if indicating that he would give salvation to those who sought shelter under his feet, stretched his left hand towards them. His eyes were full of mercy, bent on protecting the people who sought his refuge. In order that the *Rishi* might worship

his feet with the lotus flowers, he stretched them out and lay facing the east. Pundarika Rishi saw god lying in the manner described, and his eyes were full of tears of joy at the sight. The god who was used to lie on the sea of milk, he saw now lying before him. It pleased the *Rishi* all the more for god's mercy in having allowed him the privilege of witnessing and worshipping him. Joyed at the manner of his attaining salvation, which god affords those who are really his devoted votaries, he prostrated himself before him repeatedly, meditating that he had received that by god, which it was difficult for even great *Rishis* to obtain. He then picked up the loose lotus flowers and worshipped god's feet therewith and adorned his head. God ordered the *Rishi* to make any request which he chose and which he said he would grant. The *Rishi* requested him to be ever present in that locality in the manner he was pleased now to appear to him, and give salvation to all those whoever sought his refuge, and worshipped him in the manner he did. God was pleased with the request made by the *Rishi,* and granting it said, that he found the place a pleasing one, and that he would remain there, and ordered his consorts and all attendants to be with him. The celestials were so elated with the generosity of the god, that the *Gandharvas* sang, *Apsaras* danced, and *Kinnaras* played music. The other deities such as Brahma, Indra and others arrived there, and prostrated themselves before god. The deities said that the place in which he has chosen to remain, is superior to all others, even heaven itself, inasmuch as it is remarkable as the spot where he gave salvation to one of his true worshippers, and for whose individual sake he had the goodness of incarnating himself. The deities also expressed their desire to remain there with him. The god however ordered Brahma to return to his sphere, there to attend to his work of creation. Indra requested permission to visit and worship him here once a year, which boon was granted. Meanwhile, Sadananda, king of Mallavaram, and his townspeople having heard of god's presence in their locality, hastened to the spot, and worshipped him, some repeating verses from the *Vedas* and others singing songs in praise of him shed tears of joy in gratitude for the boon conferred upon them by their god. God desired that he should be known thereafter as Stalasayana Perumal in honour of his having taken earth as his bed for the sake of giving salvation to Pundarika Rishi, his devoted votary. Then Pundarika Rishi and all the multitude assembled there, praised god and repeated verses in his new name. The people said they would honour his disciples as those of their house-hold gods and pay them due respect. Any one violating this being doomed to hell. They said they believed that worshippers of the deity were everything, and that it had happened for the sake of Pundarika Rishi he was so merciful as to take an *avatar*. They asked that they might be enabled to have implicit faith in his devotees. They then addressed Pundarika Rishi and said his faith in god was marvellous inasmuch as it was superior to all those entertained by Sanaka Rishi, Sananda Rishi, Sanatkumara Rishi and others. They prostrated themselves before him, and requested him to inform them how god happened to be present at their locality. Pundarika Rishi repeated the whole account, and said how the crocodile Haripriyan in the pool had obtained salvation. On hearing this, his son Sadananda—king of Mallavaram—bowed himself before the *Rishi*, and held his feet in gratitude of his having been the means of his father's salvation. The *Rishi* advised him to bathe in the Pundarika *tirtha*, the pool in which he collected so many lotus flowers and saw the crocodile and which has now become very important and

sacred owing to the presence of Stalasayana Perumal close by, and perform rites, and to give many presents in alms. Such gifts he said, at that spot will have beneficial effects in many ways. In honour of god's presence there, and his having given him salvation, he requested that he might make large gifts of fertile lands to several Srivaishnava Brahmans, and that his kingdom may ever after be known as *Harisaulabbhyaprakasakam*. He asked that all those worshipping Stalasayana Perumal here may obtain beatitude—Sadananda obeyed all the commands of Pundarika Rishi. The god being pleased with the king for his readily obeying the commands of his faithful devotee, blessed him and allowed him to crave any boon he chose; in response to which, the king requested him to be ever present in his kingdom in the glory he has exhibited to him and his subjects. God consented to do so. Pundarika Rishi ordered the king to erect a temple with gopuram, etc., for the sake of god, and make the necessary arrangements for the conduct of worship, all of which he obeyed. The celestials present there worshipped god and became released of their sins. Once a year a grand *utsavam* is conducted here on the day of *Visaka*, in the month of *Chittirai*. In proof of the several virtues which will be conferred on anybody visiting Mallavaram, an instance is quoted, in which a sacred Brahman who had failed in the performance of his *karmas*, committed several crimes, eaten flesh, drunk intoxicating liquors, and other sins against the tenets of his faith. In the course of his journeys he visited Mallavaram. In consequence of his visit to this holy place, he was delivered of the effects of all his sins, and was interceded for and relieved by god's angels from the torments to which he was being subjected by *Yama's* servants. The sinner was carried to heaven in a car.

Several virtues are also attributed to the Pundarika *tirtham* near Mallavaram, and a superiority ascribed to it over the Ganges and other sacred rivers, in support of which several instances are quoted.

Having heard of the virtues of this locality, the sage Agastya came here, bathed in the pool and went to the temple. While so doing, he first prostrated himself at the entrance to the *Gopuram*, then before the *Dvarapalakas* and then entered the temple. He again bowed successively before the *Balipitam*, *Dvajastambham* and the tower of the innermost shrine. He then walked around the *prakaram* of the *Garbhagriham* and at last went into the shrine, and prostrated himself before the god. Agastya's worship was so pleasing to the deity that he was ordered to remain in the *Asvathasramam* to the north of the Pundarika *tirtham* and daily perform his worship. It is said that at first, Pundarika Rishi worshipped Stalasayana Perumal for a period of 1,000 years, then Sadananda, the Maharaja of Mallavaram's son Gopta, for another period of 1,000 years. Both of whom obtained salvation. Then Garuda worshipped there for many years, and was amply rewarded, as was also another Karkathar who did so. God would seem to have said that as he came there solely for the purpose of giving salvation to his devotee Pundarika Rishi, and to whom he promised that he would always remain there, he would further grant salvation to all such as came and worshipped him there.

Several virtues are also ascribed to the readers and hearers of this account."

During the days of King Namuchi, one of Bali's[1] successors, two celestial nymphs from heaven are said to have visited this city, when they became enamoured of this king. They took him for a visit to their celestial region, and on his return he is said to have beautified the city on lines similar to that which he saw in heaven. Indra got displeased at a mortal king imitating him, and is therefore said to have caused the clouds to encroach upon the city in the form of rain and bring about its destruction.

The Panchapandava *Rathas* (Fig. 28) or the five chariots lie on the south of the village. The northernmost, named Draupadi *Ratha*, covers a square plinth of 11 feet, and

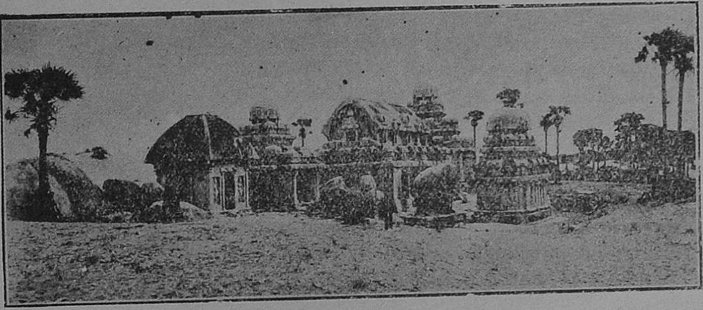


Fig. 28.—Panchapandava *Rathas*, MAHABALIPURAM.

is nearly 18 feet in height above ground. The image of Draupadi inside is like that of the Goddess Lakshmi. The monolithic elephant and lion on the west and the Nandi on the east are objects of admiration to the visitors. A pillared gallery runs all round the *Vimana* or tower of Bhima *Ratha*.

" The son of Bali was Banasura, who is represented as a giant with a thousand hands. Aniruddha[2], the son of Krishna, came to his court in disguise, and seduced his daughter; which produced a war, in the course of which Aniruddha was taken prisoner, and brought to Mahabalipura[3]; upon which Krishna came in person from his capital Dwaraka, and laid seige to the place. Siva guarded the gates, and fought for Banasura, who worshipped him with his thousand hands; but Krishna found means to overthrow Siva, and having taken the city, cut off all Banasura's hands, except two, with which he obliged him to do him homage. He continued in subjection to Krishna till his death; after which a long period ensued, in which no mention is anywhere made of this place, till a prince arose, whose name was Malecheron[4], who restored the kingdom to great splendour, and enlarged

1. Bana's [son of Mahavali or Mahabali (Bali the Great)] descendants went by the name *Banas* and these had own connection with Mahabalipura or the Seven Pagodas. Their flag displayed a black buck, and their crest was the bull. Many of their inscriptions are found at Tiruvallam, North Arcot District, known also as Vanapuram (Banapuram), situated in Perum-Banappadi, the great Bana country where they settled later on.

2. Aniruddha was the grandson, not the son, of Krishna.

3. Sonitapura, according to the *Vishnu Purana*, Cp. Wilson's trans. BookV, Chap. 33.

4. The same as Mallesudu. Cp. Taylor.

and beautified the capital. But in his time the calamity is said to have happened by which the city was entirely destroyed.

Malecheron, (say they), in an excursion which he made one day alone, and in disguise, came to a garden in the environs of the city, where was a fountain so inviting, that two celestial nymphs had come down to bathe there. The Raja became enamoured of one of them, who condescended to allow of his attachment to her; and she and her sister-nymph used thence forward to have frequent interviews with him in that garden. On one of those occasions, they brought with them a male inhabitant of the heavenly regions to whom they introduced the Raja; and between him and Malecheron a strict friendship ensued; in consequence of which he agreed, at the Raja's earnest request, to carry him in disguise to see the court of the divine Indra, a favour never before granted to any mortal. The Raja returned from thence with new ideas of splendour and magnificence, which he immediately adopted in regulating his court, and his retinue, and in beautifying his seat of government. By this means Mahabalipura became soon celebrated beyond all the cities of the earth; and an account of its magnificence having been brought to the Gods assembled at the court of Indra, their jealousy was so much excited at it, that they sent orders to the god of the Sea to let loose his billows, and overflow a place which impiously pretended to vie in splendour with their celestial mansions. This command he obeyed, and the city was at once overflowed by that furious element, nor has it ever since been able to rear its head."

LITERARY EVIDENCE.

In the odes composed in praise of the god at the Chola Capital, Uraiyur, it has been mentioned that the god here has been worshipped by three of the kings at Mallai, and this has, at one time, been the seat of some of the Chola kings. Further the Chola king Suraguru is said to have ruled with Mallai for his capital, which had numbers of storeyed buildings. He was a strong-minded king who had repaired the temple at Tirukkalukkunram and was also otherwise known as Sutharerajan.

Mention is made in an ancient Tamil literature that in Amur, close by, the Pallavas were overcome by the Porvaikopperunarkilli, son of the Chola king at Urayur Thithan. As the Pallavas ruled over Tondamandalam, they were also called Tondamans. The Pallava king Karunakaran who was commander-in-chief to the Chola king Iyyatharan, proceeded against the Kalinga king, as the tribute of the Chola king had not been paid. He fought against and subjucated the kingdom to the Cholas. In exchange he got Tondamandalam for himself, and had therein the three chief places of Kancheepuram, Mylapur, and Mallai. He was also called Karunakarathondaman.

The principal deity of the place is mentioned in old Tamil works as being in the village of "Kadalmallai" which necessarily means an important seaport. Mention is also made that this Vishnu deity is in conjunction with Siva and consequently we may assume that the temple concerned is the shore temple. From other works it is evident that during 1070-1117 A. D., *i.e.*, the time of Sekkilar, there were many palacial buildings in this village, and as such, the submersion of all existing traces of them must have occurred after this period.

Certain poets of Methilapatti in the Ramnad District profix their names with the Mallai, and this leads to the inference that the people, consequent on the havoc made by inroads of the sea during the eleventh century, may have gone and settled there.

SCULPTURES.

The most interesting of the sculptures is the Arjuna's penance, which has been described in detail in various works dealing with the place. The following description, which appears in Carr's "*Seven Pagodas*," gives full account of the importance relating to this piece of sculpture that first attracts the notice of all the visitors to the station :—

" In this group of sculptures, the principal figure, that of Arjuna, is not the largest. He is seen on the left of the fissure in the posture of penance; his arms are raised above his head, his right leg is lifted up. He is supposed to stand on the great toe of his left foot. His arms and right leg appear withered, but his left leg is of the natural size. His chest and ribs are prominent, but the stomach and abdomen sunken; the whole figure representing emaciation from long fasting. Besides this figure there is a multitude of others both of men and animals; and among the latter two well-proportioned elephants as large as life. The largest of them measures 17 feet from the proboscis to the tail, and 14 feet in height. The smaller is in height 10 feet, and in length 11. Under the belly of the larger elephant there is a small one, with the heads and trunks of two others, while the head of a fourth is seen between his proboscis and forefeet. These figures of elephants are cut on the right hand rock on a level with the ground. On the rock to the left, near the fissure, and below the figure of Arjuna, is a neat little temple[1], with a niche and a figure[2] in it. Just within the fissure itself is a figure like that of the Mermaid, but in the native languages it has a name purporting half-woman and half-snake[3]. Scattered over the face of both rocks there are many representations of men, ascetics, monkeys, lions (or what are meant for lions), tigers, antelopes, birds, satyrs and monstrous animals which it would puzzle a naturalist of the present age to nomenclate[4]. The whole are executed with considerable spirit, and occupy a space of about 2,400 square feet.

The story of the penance of Arjuna may be told as follows :—

The five sons of Panduraja lost their dominions in play with their cousin Duryodhana; who, however, played unfairly, and won through " guile and wicked stratagem[5]. The conse-

1. At the south-east corner of this little fane, in a sitting and stooping posture, and entirely detached from the rock, is an admirable figure of an ascetic, miserably emaciated, which, though somewhat worn by exposure to the weather, bears evidence to the talent, skill, and anatomical knowledge of the artist. Said to be Drona, (See note p. 31 *supra*) the figures, now headless, of whose pupils are in front, and somewhat below that of their preceptor.

2. Said to be Krishna.

3. Naga, the name of demi-gods inhabiting the lower regions, the upper part of whose bodies is human, and the lower part that of a serpent. There is the figure of a male Naga as well as that of a female, but the upper part of the body has fallen off and is lying in front of the rock.

4. On the north side of the crevice, at the foot of the rock, is the figure of a cat standing on its hind legs, with its fore-paws raised above its head in seeming imitation of Arjuna, performing penance—after eating part of Krishna's butter-ball—in order that the sea may dry up and she be thus able to devour all the fish near the cat are rats enjoying apparently temporary immunity from persecution.

5. See Wheeler's *History of India*, Vol. I, Chap. 7.

quence was that they and their followers were banished for twelve years and upwards, and were doomed to wander in jungles, wilds and solitudes. During this period the elder brother took counsel with the others, how they might repossess themselves of their patrimony after the term of banishment had expired; and in order to attain this it appeared desirable to gain the mantra *Pasupatastra*[1]. This *mantra*, or incantation, was of such wonderful efficacy, that if it was uttered while in the act of shooting an arrow, the arrow became inevitably destructive, and moreover possessed of the power of producing or generating other weapons, which not only scattered death on all sides, but were able to cause the destruction of the whole world.[2] This *mantra* could be obtained only from the god Iswara (a name of Siva) and Arjuna, as he was distinguished among his brethern for his prudence, fortitude and valour, was employed to procure it[3].

The hero of this story had tc travel far to the north of the Himalaya mountains, there to perform austere and rigid penance in order to propitiate the god and obtain His favour, and as a preparatory measure he was instructed in all requisite *mantras* and mystic ceremonies. On reaching the appointed place he found a delightful retreat; a grove or forest abounding with streams and fruits and flowers with whatever could regale the senses or charm the eye. Not only was the earth most bountiful, but the air was filled with the strains of celestial melody. In this place Arjuna commenced and carried on his austerities by meditation, by prayer ar d by ceremonial purification.

During the first month he ate but once in four days, during the second month but once in seven days, during the third month only once in fourteen days, and during the fourth month he did not eat at all, but completed his penance by standing on the tip of his great toe, the other leg being lifted frcm the ground, and his hands raised above his head[4]. This is the period of the penance which the sculptor has selected for illustration in the curious work now under notice. The figure of Arjuna is exhibited in a posture agreeing exactly with the story, the relation of which, however, it seems necessary to continue a little further, in order to explain the accessories, the figures of men and animals, with which the whole face of the rock is covered.

The nearest *Rishis* (hermits or ascetics, who by austerities and meditation may attain, as their object is, riches, power, supernatural arms, or beatitude), seeing the intense devotion of Arjuna, went and reported it to the god Isvara, who was highly gratified: but in order to try the constancy and courage of the hero, the deity assumed the form of a wild hunter.[5] One of his accompanying attendants was transformed into a wild boar[6] and Arjuna preparing to shoot it was interrupted by the unknown

1. The *Pasupata* weapon, not mantra.
2. Cp. Muir's Sanskrit texts, part IV, p. 196.
3. He went first to Indra by the advice of his grandfather Vyasa, and afterwards, at the suggestion of Indra, to the Himalaya, to obtain a sight of Mahadeva—Cp. Monier William's *Indian Epic Poetry* pp. 103-104, and Muir's *Sanskrit Texts* part IV, p. 194-ff.
4. See the passage from the *Mahabharata* given in the Appendix.
5. Kirata.
6. A *Danava* (demon) in the form of a boar was about to attack Arjuna.

deity, who forbade him to strike his game. Arjuna notwithstanding let fly a shaft and so did the disguised hunter, and the boar fell lifeless. This occasioned an altercation, which brought on a personal combat; and when Arjuna had expended all his arrows on his antogonist without effect, he tore up rocks and mountains to hurl at him, but they too fell harmless at his feet. This so enraged our hero, that he attacked his foe hand to hand. Such was the daring audacity of this act, and the bold and determined courage of Arjuna, that all heaven was filled with surprise, and the beasts of the forest, and the inhabitants of the etherial regions alike flocked to witness the contest, which was terminated by the God's revealing himself and bestowing on his votary the boon, he wished for, *viz.*, the *Pasupatastra*[1].

This congregating of the inhabitants of the skies and of the forest, this mixture of men and brutes makes probable the supposition that it is the second point or period of the story that has been selected by the artist for exemplification, as instanced by the particular postures and variety of the figures seen in this curious carving."

GOVARDHANA UDDHARA.

Wilson in his " *Vishnu Purana* ", one of the great eighteen *puranas* of India, narrating the circumstances under which this sport was performed by Lord Sri Krishna, writes :—

" Krishna, repairing to Vraja, found all the cow-herds busily engaged in preparing for a sacrifice to be offered to Indra, and going to the elders, he asked them, as if he out of curiosity, what festival of Indra it was in which they took so much pleasure. Nanda replied to this question, and said, "Indra is the sovereign of the clouds and of the waters; sent by him, the former bestows moisture upon the earth, whence springs the grain, by which we and all embodied beings subsist; with which also, and with water, we please the gods; hence too these cows bear calves, and yield milk, and are happy and well-nourished. So when the clouds are seen distented with rain, the earth is neither barren of corn, nor bare of verdure, nor is man distressed by hunger. Indra, the giver of water, having drank the milk of earth by the solar ray, sheds it again upon the earth for the sustenance of all the world. On this account all sovereign princes offer with pleasure sacrifices to Indra at the end of the rains, and so also do we, and so other people."

" When Krishna heard this speech from Nanda in regard to the worship of Indra, he determined to put the king of the celestials into a passion, and replied: " We, father, are neither cultivators of the soil, nor dealers in merchandise, we are sojourners in forests and cows are our divinities. There are four branches of knowledge logical, scriptural, practical and political. Here me describe what practical science is. Agriculture, commerce, and tending of cattle; the knowledge of these three professions constitutes practical science. Agriculture is the subsistence of farmers; buying and selling, of traders. Kine are our support. Thus the knowledge of means of support is threefold. The object that is cultivated by any one should be to him as his chief

1. The story is related in the Vanaparva of the *Mahabarata*, Cp. Muir's *Sanskrit texts*, part IV, pp. 194-196. The combat between Arjuna and Siva, disguised as a Kirata, is the subject of the poem *Kiratarjuniya*, by Bharavi.

divinity; that should be venerated and worshipped, as it is his benefactor. He who worships the deity of another, and divests from him the reward that is his due, obtains not a prosperous station either in this world or in the next. Where the land ceases to be cultivated there are bounds assigned, beyond which commences the forest; the forests are bounded by the hills, and so far do our limits extend. We are not shut in with doors, nor confined within walls; we have neither fields nor houses; we wander about happily wherever we list, travelling in our waggons. The spirits of these mountains, it is said, walk the woods in whatever forms they will, or in their proper persons sport upon their own precipices. If they should be displeased with those who inhabit the forests, then, transformed to lions and beasts of prey they will kill the offenders. We then are bound to worship the mountains, to offer sacrifices to cattle. What have we to do with Indra? Cattle and Mountains are our gods. Brahmans offer worship with prayers; cultivators of the earth adore their land marks; but we who tend our herds in the forests and mountains should worship them and our kine. Let prayer and offerings then be addressed to the mountain Govardhana, and kill a victim in due form. Let the whole station collect their milk without delay, and feed with it the Brahmans and all who may desire to partake of it. When the oblations have been presented, and the Brahmans have been fed, let the *Gopas* circumambulate the cow, decorated with garlands of autumnal flowers. If the cowherds will attend to these suggestions, they will secure the favour of the mountain, of the cattle, and also mine."

"When Nanda and other *Gopas* heard these words of Krishna, their faces expanded with delight, and they said that he had spoken well. "You have judged rightly, child," exclaimed they; "we will do exactly as you have proposed, and offer adoration to the mountain." Accordingly the inhabitants of Vraja worshipped the mountain, presenting to it curds and milk and flesh; and they fed hundreds and thousands of Brahmans and many other guests, who came to the ceremony, even as Krishna had enjoined; and when they had made their offerings, they circumambulated the cows and the bulls that bellowed as loud as roaring clouds. Upon the summit of Govardhana, Krishna presented himself, saying, "I am the mountain," and partook of much food presented by the *Gopis*, whilst in his own form as Krishna he ascended the hill along with the cowherds, and worshipped his other self. Having promised them many blessings, the mountain-person of Krishna, vanished; and the ceremony being completed, the cowherds returned to their station.

Indra, being thus disappointed of his offerings, was exceedingly angry, and thus addressed a cohort of his attendant clouds, called Samvarttaka: "Ho, clouds," he said, "hear my words, and without delay execute what I command. The insensate cowherd Nanda, assisted by his fellows, has withheld the usual offerings to us, relying upon the protection of Krishna. Now, therefore, afflict the cattle, that are their sustenance, and whence their occupation is derived, with rain and wind. Mounted upon my elephant, as vast as a mountain peak, I will give you aid in strengthening the tempest." When Indra ceased, the clouds, obedient to his commands, came down in a fearful storm of rain and wind to destroy the cattle. In an instant the earth, the points of the horizon, and the sky, were all blended into one by the heavy and incessant shower. The clouds

roared aloud, as if in terror of the lightning's scourage, and poured down uninterrupted torrents. The whole earth was enveloped in impenetrable darkness by the thick and volumed clouds; and above, below, and on every side, the world was water. The cattle, pelted by the storm, shrunk covering into the smallest size, or gave up their breath. Some covered their calves with their flanks, and some beheld their young ones carried away by the flood. The calves, trembling in the wind, looked piteously at their mothers, or implored in low moans, as it were, the succour of Krishna. Hari, beholding all Gokula agitated with alarm, cowherds, cowherdesses, and cattle all in a state of consternation, thus reflected, "This is the work of the Mahendra, in resentment of the prevention of his sacrifice, and it is incumbent on we to defend this station of herdsmen. *I will lift up this spacious mountain from its stony base, and hold it up, as a large umbrella, over the cow-pens.*" Having thus determined, *Krishna immediately plucked up the mountain Govardhana, and held it aloft with one hand in sport,* saying to the herdsmen, "Lo the mountain is so high; enter beneath it quickly, and it will shelter you from the storm: here you will be secure and at your ease in places, defended from the wind: enter without delay and fear not that the mountain will fall." Upon this all the people, with their herds, and their waggons and goods, and the *Gopis,* distressed by the rain, repaired to the shelter of the mountain, which Krishna held steadily over their heads; and Krishna as he supported the mountain, was contemplated by the dwellers of Vraja with joy and wonder; and, as their eyes opened wide with astonishment and pleasure, the *Gopas* and *Gopis,* sang his praise. For seven days and nights did the vast clouds sent by Indra rain upon the Gokula of Nanda to destroy its inhabitants, but they were protected by the elevation of the mountain; and the slayer of Bala, Indra, being foiled in his purpose, commanded the clouds to cease. The threats of Indra having been fruitless, and the heavens clear, all Gokula came forth from its shelter, and returned to its own people. Then Krishna, in the sight of the surprised inhabitants of the forests, restored the great mountain Govardhana to its original site."

INSCRIPTIONS.*

The inscriptions over the shore temple state that King Rajarajadeva built a jewel-like hall at Kandalur and conquered several countries. Kandalur is identified with Chidambaram where this king erected all kinds of towers, walls, mandapas, flights of steps. The temple also went by the name Jalasayana or Kshatriyasimha-Pallava-Iswara-deva. The latter name suggests the building of this temple by the Pallava king Kshatriyasimha. Those at Dharmaraja *Ratha* mention the *birudas* of the Pallava king Narasimha while those of the Ganesa temple and Darmaraja *mandapa* record that these two temples were built by King Atyantakama and were called after him as Atyantakama-Pallavesvara-griha.

The Madras Government Epigraphist in his Annual Report for the year 1886–87 says :—

"Atyantakama (about 550 A.D.) was the founder of the so-called Ganesa temple, Dharmaraja *mandapa* and Ramanuja *mandapa* at Mamallapuram; another inscription of his is found in the third storey of the Dharmaraja Ratha . . . . . The inscriptions

* I. M. P. Vol. I, pp. 327 to 329.

of the Dharmaraja Ratha at Mamallapuram, which as stated above, belong to a Pallava king Narasimha, have been assigned by Dr. Burnell to about the 5th century A.D. for palaeographical reasons. It only remains for me to remark that, according to one of the three Tamil inscriptions at the so-called shore temple at Mamallapuram, this temple seems to have been founded by a Pallava king Kshatriya-simha, about whose age nothing is known."

For an excellent account of the local architectural works and a valuable bibliography on the same see *Antiquities* 1, 189-91. The place is well-known in Vaishnavite history as the birthplace of one of the three first *Alvars* and referred to both in the *Devaram* and *Nalayirprabhandham.*

"1 of 1887.—Inside shore temple. Records that in the ninth year of Vira Rajendra-chola (1 or II ?) the *Mahasabha* of Siridavur or Narasimhamangalam gave 2,000 *kulis* of land to the Lord of Tirukkadalmalli. See *S. I. Inscrns.* Vol. I, No. 42, pp. 68-9.

2 of 1887.—On the south base of the shore temple. A record of the twenty-fifth year of Ko-Rajakesarivarman Rajaraja I, giving very interesting details of a contract amongst the villagers for the division of land among them and the dues of the land-cess. *S. I. Inscrns.* No. 40, pp. 63-6.

3 of 1887.—On the north base of the shore temple. A record of the twenty-sixth year of Rajaraja I. Mentions the three shrines of Rajasimha Pallavesvara-deva, Kshatriya-simha Pallavesvara-deva and Pallikondar. (Tirumangai Alvar refers to the existence side by side of Siva and Vishnu.)

4 of 1887.—Inside Gangaikonda *mandapam.* No details.

5 of 1887.—Front wall of the Varahasvami temple. No details.

54 of 1890.—On a rock-cut niche into the left of the Varahasvamin temple. A record of the Chola king Ko-Parakesarivarman *alias* Udaiyar Rajendradeva (1050-62), dated in his ninth year.

55 of 1890.—On a stone near the tank at Pavalakkaran sattram (or *chavadi*). A record of the Vijayanagara king Achyutadeva, dated in S. 1457 expired, Manmatha. (Sir Walter Elliot has misread this inscription as that of Vikramadeva, dated S. 1157.)

310 of 1901.—(Tamil). On the east wall of the Gangaikonda *mandapa.* A record of the fourteenth year of Tribhuvanachakravartin Kulottungacholadeva. Mentions Amur-nadu in Amurkottam in Jayankondacholamandalam.

512 to 528 of 1907.—(Archaic script.) Inscriptions on the Dharamaraja *Ratha.* See *South Ind. Inscrns.* Vol. I, Nos. 1 to 17. They consist of a string of titles of the Pallava king Narasimhavarman II. See *Ep. Rep.* 1913, p. 89.

529 of 1907.—On the third storey of the same *Ratha*, west. The *Ratha* is called Atyantakama-Pallaveswara-griham (owing to his identification of Atyantakama with Paramesvaravarman I and Rajasimha with his predecessor, Hultzch believes that the son appropriated to himself the Dharmaraja *Ratha* which his father had excavated, but the excavator was probably Parameswara's son Narasimhavarman II and he was himself Atyantakama.

530 of 1907.—On a pillar of the rock-cut *mandapa* south-west of the "Gopis' churn" in the same village. Consists of the *biruda Vamanikusa.*

531 of 1907.—In the Ganesa temple in the same village. The alphabet of this and the next is attributed by Burnell on palæographical grounds to about A. D, 700. It differs from the alphabet of 58-74 in being extremely florid. See *South Ind. Ins.* Vol. I, No. 18.

532 of 1907.—In the Dharmaraja *mandapa* in the same village. The inscription says that the Ganesa shrine and this *mandapa* were made Atyantakama (*i. e.* Narasimhavarman II.) See *South Ind. Ins.*, Vol. I, No. 19.

533 of 1907.—In the Ramanuja *mandapa* in the same village. This inscription consists of the last verse of the above two inscriptions and seems to have been a third inscription of Atyantakama. See *South Ind. Ins.* Vol. I, No. 20.

566 of 1912.—(Pallava-grantha.) On the plinths of two *balipithas* recently excavated in the courtyard of the shore temple. A damaged record of the Pallava king Narasimhavarman II who had the titles of Rajasimha and Atyantakama. Registers four Sanskrit verses in praise of the king.

On a stone in the temple of Varahasvami. Records gift of land by the people of Chennapuram in the ninth year of . . . Varma. *Ins. S. Dts.* p. 187, No. 13.

On a stone in the temple of Stalasayana-Perumal temple. Records grant of 1,000 *kulis* to the God in the twentieth year of the reign of Ko-Parakesarivarman. *Ins. S. Dts.* p. 187, No. 14.

On the north wall of the same temple. Records that Dalavay Tirumalanayaka granted the village of Kunnattur to Stalasayana-Perumal in Bahudhanya, in the reign of Sri-Rangaraya. *Ibid.* No. 15.

Below the above. Records grant of land in Chedirayanellore to the God and Sri Vaishnava Brahmins in the reign of.........Varma Rangaraja. *Ibid.* p. 188, No. 16.

On the south side of the temple. Records gift of 12 *madas* to the priests for a lamp by Adinarayana in the reign of Tribhuvanachakravartin. *Ibid.* p. 180, No. 17.

Below the above. Records that in the reign of "Soomukaharayan in Svabhanu, the people of Mahabalipuram and twelve other villages declared, the lands of Sthalasayana-Perumal to be rent-free. *Ibid.* No. 18."

SADRAS.

Sadras (Tamil CHATURANGAPATTANAM), one of the early Settlements of the Dutch, lies at a distance of about 10 miles on the south of Mahabalipuram. The fort here is square in plan, was built of brick, flanked with bastions; most of which were destroyed in 1781 A. D. Only the ruins now remain. There is a cemetery* with carved tomb stones.

* This is illustrated in Mr. Rea's "*Monumental Remains of the Dutch East India Company*" published by the Government of Madras.

CHAPTER V.

GINGEE.

This ancient fortified city, closely connected in popular tradition with Desing Raja, its renowned chief, possesses palatial buildings of great architectural value, and is situate 20 miles away to the west of Tindivanam in the South Arcot District. The Tamil name of the place is *Senji*. The fort of Gingee is one of the few ancient places of historic interest which has been preserved in all its ancient glory. It appears to have been the seat of Government of a former Vijayanagar kingdom. The Muhammadans conquered the place in A.D. 1564 and drove away the Hindu kings. A terrible famine in 1661 compelled evacuation of the place by the Muhammadans. Its later history, and its occupation by the French and the English, in constant succession, may be found in any work on the history of South India.

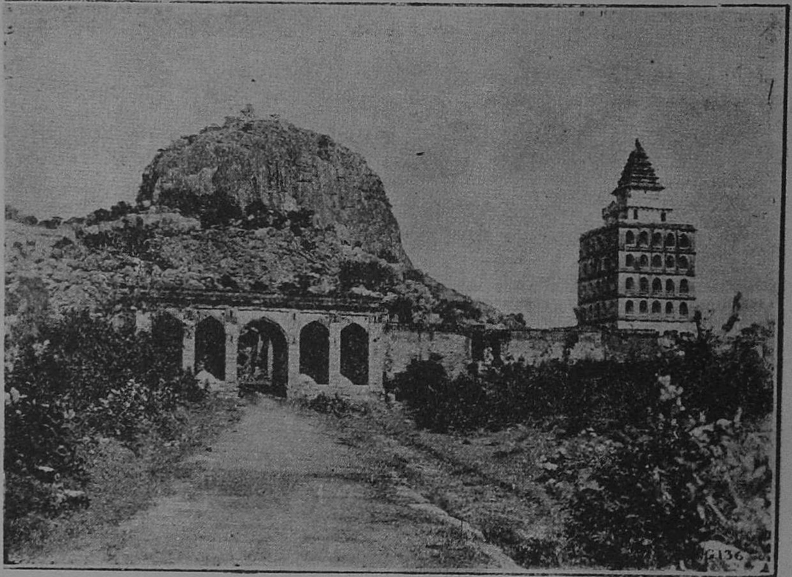


Fig. 29.—Kalyana *Mahal* & Rajagiri Hill, GINGEE.

FORTRESSES.

The fortress consists of three strongly fortified hills in close proximity to each other, *Rajagiri* in the middle is the most important, and the two others *Krishnagiri* and the northernmost *Chandrayandrug*, where the execution of criminals is said to have been done, are of less importance. Besides these three, there are four others of minor importance,

and all the seven lay within the fort walls extending over a circumference of 10 miles. The main citadel is on the Rajagiri and at the foot of it is the inner fort in which is the famous *Kalyana Mahal* (Fig. 29). The style of the building is after the Vijayanagar model. It consists of a square court surrounded by rooms for ladies. In the middle of one side is a square tower eight storeys, or 80 feet high, and ending in the form of a pyramid. An eartherñware water-pipe to the 6th storey has been laid out from a tank 60 yards away from the fort on the top of the hill closeby. The pipe is carried under the walls of the fort to the back of the harem and thence to the roof of the *mahal*. The Rajah's bathing stone measures 15 feet square and 5 inches in thickness and prisoner's cell 20 feet deep, is cut out of a single boulder.

The fort of Rajagiri contains the temple of Ranganadha, the audience hall, the treasury, etc. The structures here are said to be similar to those at Krishnagiri, (Fig. 30). The

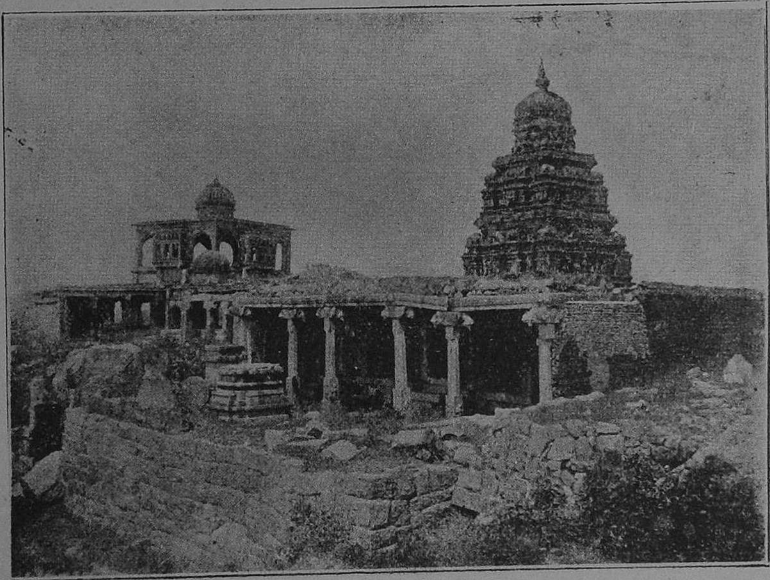


Fig. 30.—Buildings below Krishnagiri Hill, GINGEE.

Rajah is said to have lived during the *Sukla Paksha* (the moon-light days) in Rajagiri, and during the *Krishna Paksha* (dark days) in Krishnagiri. Hence these hills are so called.

In the temple of Venugopalasvami[1] (Fig. 31) within the inner fort the various aspects of Sri Krishna are depicted very skilfully. The depiction of the prison-house on the upper

1. This is one of the forms of Sri Krishna in which he is playing on the flute. The various other forms are :—The Baby Krishna; Crawling Krishna; *Navaneetha* Krishna (Krishna eating butter) *Kalingamardhana* (Krishna standing on the serpent Kalinga); Parthasarathi (Krishna acting as charioteer to Partha or Arjuna) and Krishna with his consort Rukmini.

door of the Pondicherry gate and the work at the bastion form fine specimens of the ancient art. Over the walls of the Venkataramana temple (Fig. 32) are found splendid

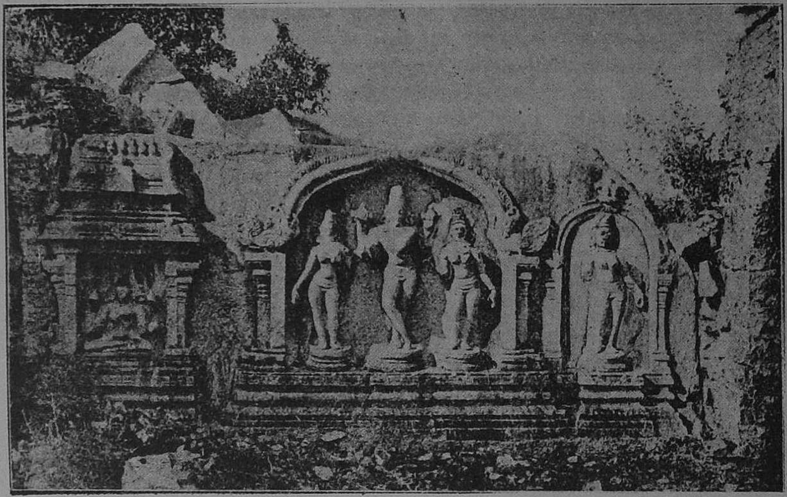


Fig. 31.—Venugopalaswami Sculpture, GINGEE.

carvings of the incidents of the *Ramayana* and the ten incarnations of Vishnu. The high carved pillars planted round the statue of Dupleix at Pondicherry are said to have been removed from this temple. The temple of Pattabhiramasvami has also many fine carvings.

PURANIC VERSION.

The original founder of this fort and the shrine of Visvanadha in it, according to the puranic account, was Surasarma, king of Benares. After the abdication of his throne in favour of his brother he visited the holy places in the south. When he came to this part of the country he dreamt of having been asked to settle down here. He then built a temple here after which a son was born to him whom he called Visvanadhan. The latter, after ruling the country for 43 years, left the kingdom in the hands of his son Thandan who improved and enlarged it. Raja Desing is said to be the 22nd in descent.

When the city was formed, cannot be precisely ascertained, but tradition says that it was built by Tupakkal Krishnappa Naick. He was a native of Conjeevaram and kept a flower garden dedicated to Varadaraja-Perumal, the celebrated god of that place. In order to test Krishnappa Naick's piety, God Varadaraja assumed the shape of a boar and began the destruction of the flower garden. All attempts by the gardeners to secure the animal proved futile, and Krishnappa himself went in chase of the animal. But Krishnappa also

failed in his attempt to kill it after several days' pursuit. And Varadaraja having been confirmed in his devotee's piety, resolved to show himself *in propria persona* to the Naick.

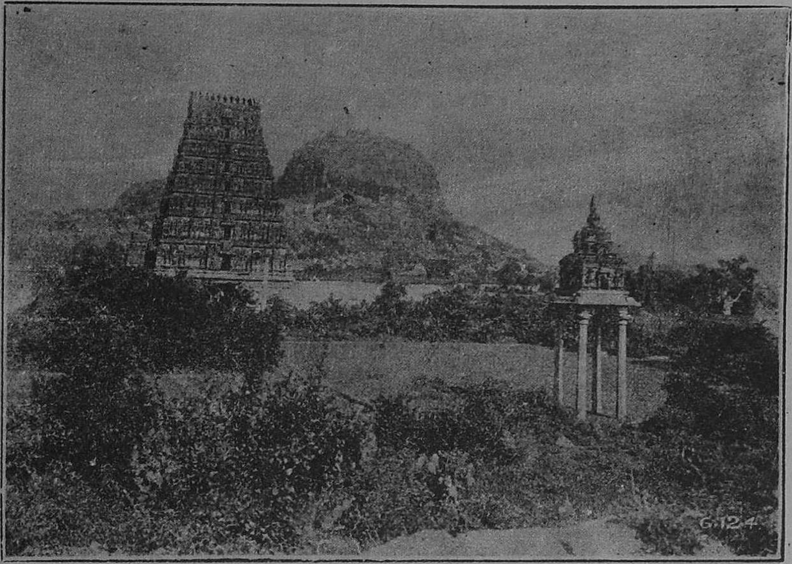


Fig. 32.—Venkataramana Temple, GINGEE.

The miraculous boar approached a rock near Singavaram, 3 miles to the south-west of Gingee fort, bored himself a cave in the rock and appeared unto Krishnappa Naick, in his natural form. Krishnappa Naick, who was bewildered at this strange phenomenon, invoked the blessing of the deity. The God then directed the Naick to build a temple at Singavaram (Fig. 33) and to obtain funds for the construction of the temple from an ascetic. The ascetic instead of helping the Naick tried to kill him by throwing him in a boiling caldron. Krishnappa Naick suspected the foul intention of the ascetic, and threw the man into the caldron instead. The dead body of the ascetic was converted into gold, with which the temple was built!! This was the origin of the lofty structures that are seen to-day at Gingee and Singavaram. It is also said that the golden carcass was hidden in a secret place and that it exists to-day, though the place cannot be identified by any one. The Indian Sun-flower plant in the sacred park, is said to have been brought by the mystic boar and planted there.

STORY OF DESING RAJA.

The romance connected with Gingee and Desing, one of its most illustrious chiefs, is most interesting. The Gingee chiefs were vassals to the Emperor of Delhi, and their tribute fell in arrears. The Emperor sent one of his generals, Tyrop Singh, to collect the

arrears, who after defeating the chief, became the Raja. The Emperor had a steed called *Bara Hazari* or "the Twelve Thousander" and as it was a very restive animal, no one

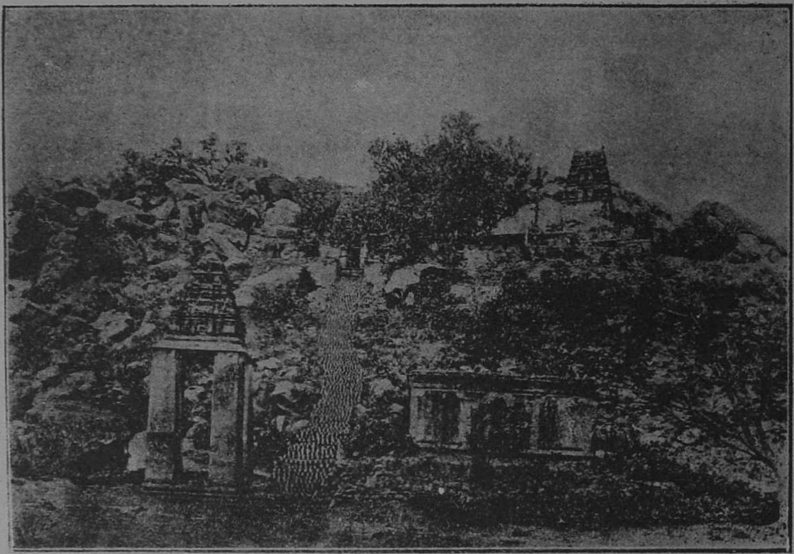


Fig. 33.—Ranganadha Temple in hill at Singavaram near GINGEE.

could dare to break or ride the animal. All the chiefs, including Tyrop Singh failed in their attempts to ride the animal and in the end they were all imprisoned. Tyrop Singh's son, the hero of the romance, who displayed great valour and courage undertook to ride the animal, in spite of his mother's dissuasion to the contrary. Young Desing heeded not his mother, appeared before the Emperor and rode the animal. No sooner had he unted the animal than it began to carry him aloft in the air, which caused much noyance to the young rider, who then prayed to his patron deity Ranganadha. Ranganadha appeared unto Desing and caused the horse, which was his creation, to obey him. Desing then appeared before the Emperor and demanded the release of his father Tyrop Singh. Desing, who had honours heaped on him by the Emperor, returned to Gingee with his father, and the magic horse. Desing was also made the supreme Raja of Gingee, and the Emperor waived all claims for tribute from the chiefs from that date. The Nawab of Arcot who heard of the honour bestowed upon Desing, grew jealous of him, and put forward a claim for the annual tribute. This, Desing repudiated and informed him that Gingee had been made an independant principality by the Emperor of Delhi. The Nawab disbelieved this, and commanded Desing to produce the *Sannad* (title), which he unfortunately had failed to get from the Emperor. The Nawab put forward the claim for a second time. This put out Desing and he sent a message to the Nawab saying that if he insisted on the payment of the tribute, he must receive it at the point of the sword.

The Nawab became enraged and invaded Gingee. Even when the opposing armies reached the gate of Gingee, Desing was performing his *puja* (worship) and he never thought of the pressing emergency. When his uncle suggested to him to make peace with the Nawab, Desing became indignant, and made preparations for fighting the enemy. He embarked on this expedition much against the wish of all. The first battle was fought near Pudupet, 4 miles away from Gingee and just as the point when victory was being declared in favour of Desing, some unknown man shot him dead. The dead body was then taken to the palace, where Desing's wife received it with all honours, and she also in the end committed *sati*,[1] much against the will of the Nawab who deeply regretted his error. Desing's steed also was killed, and his friend Muhammad Khan. The tombs of the famous Desing Raja and his wife, who committed *sati* with her husband who was killed in battle, are to the west of *Chettikulam*, near the Kalyana Mandapam in the Fort. The Nawab of Arcot admiring the conjugal fidelity of the *Rani* (Queen) and in memory thereof founded the town of Ranipet near Arcot in the North Arcot District.

The family deity of Desing was the idol Ranganadha at Singavaram through whose blessings he obtained the favour of the Emperor of Delhi and founded an independant principality of Gingee. The exploits of Desing are sung in an Indian ballad.

Manual of the North Arcot District, 1894, page 433 says:—

" Ranipet is 2 miles to the west of Walajapet, and upon the left bank of the Palar, just opposite to the town of Arcot. . . . The town was built, about the year 1771, by Sadat-ulla Khan in honour of the youthful widow of Desing Raja of Gingee, who committed *sati* upon her husband's death. There is a favourite Telugu ballad which describes how Desing Raja refused to pay tribute to the Nawab, and, girt with a magic sword, sallied out to meet him in battle near Gingee. He at first defeated the Muhammadan troops, but the powers of his weapon were only to last for a short time, and when the Nawab resumed the contest, Desing, in spite of the utmost gallantry, was overcome and slain. Out of respect for his valour and his wife's devotion, the Nawab founded a new village opposite to Arcot, and named it Ranipet.

About a mile east of Ranipet is a remarkable tope extending along the Palar for a distance of about 3 miles. It is known as the Naulakh Bagh, since it is supposed to contain nine lakhs of trees, chiefly mangoe, orange, cocoanut and other fruit trees. On the site of the Naulakh Bagh there formerly stood two of the six forest

---

1. Sati was a custom among the Hindus in which a widow immolated herself on the funeral pile of her husband to show her conjugal fidelity. This custom was put down by the British Government.

Sir Monier Williams says, 'Indeed, Hindu wives are generally perfect patterns of conjugal fidelity; nor can it be doubted that in these delightful portraits of the *pativrata* or devoted wife, we have true representations of the purity and simplicity of Hindu domestic manners in early times.'

Count Bjornstjerna in his "*Theogony of the Hindus*" writes: "Among other remarkable particulars in this poem is the pure light in which it sets the noble character and high-minded devotion of the women of India."

temples of the *Rishis*, erected by a Chola Raja in days when all the country was under forest (whence the name *aru-kadu*, six forests). These two shrines were in honour of Gautama Rishi and Visvamitra Rishi. The Muhammadans utterly destroyed the former, and left but little of the latter, when the tope was laid out. The other four temples are at Punkadu (the flower forest) near the Palar anicut, Veppur (the village of neem trees), Visharam and Vannivedu. The seventh temple, in honour of Atreya Maharishi, was subsequently constructed at Kudimallur or Gudumallur on the river."

Manual of the South Arcot District, 1878, page 420 says :—

" We close our accounts of Gingee with the story of the *genius loci* Desing Raja. His real name was Tej Singh, and he was the son of Sarup Singh, a Rajput Governor of Gingee, who affected independence. He was killed in a fight near Gingee with Sadat-ullah Khan, the Mogul Nawab of Arcot, in 1721. The story of his fate forms the subject of a ballad which is still sung, it is said, in the neighbourhood of Gingee and runs as follows :—

While the Gingee country was held as a fief of Bijapur, one of the Naick Chiefs of of Gingee refused to pay the customary tribute. On the capture of Bijapur by the Emperor Aurangzeb he sent Sarup Singh to collect the Gingee tribute and reduce the Naick to obedience. This he did, and was made Raja of Gingee. At this time the Emperor possessed a wonderful horse which none of his chieftains could ride or master. All who tried failed and were imprisoned, and among others Sarup Singh. Meanwhile, his son Desing Raja had developed into a youth of extraordinary valour, and was summoned to court to ride the Emperor's horse. He did so, and the horse soared into the air with him. In mid-air the Singavaramswami appeared to him, and, encouraging him, ordered the horse, which was of his own creation to be ever obedient to Desing Raja. On the horse alighting once more on *terra firma*, the Emperor gave it to Desing Raja, released his father and absolved him from the obligation of paying tribute. On the death of his father, Desing Raja became ruler of Gingee, but the Nawab of Arcot, jealous of his independence, preferred a claim to tribute which was indignantly rejected ; whereupon the Nawab at once invaded his territory. Desing Raja made no preparations to resist him, but when the Nawab's army was quite close to Gingee he sallied out to fight in spite of the remonstrances to his friends. His parting from his wife is pathetically told in the ballad. A curtain separated them at the interview and a braceletted arm stretched from beneath it gave him the parting *pan supari* and a girlish voice of his bride bade him do his devoir gallantly. He then asked a blessing on his sword for two hours from his tutelary deity, the Singavaramswami, and set out to fight the Nawab, assisted by a Mussalman friend named Mahabat Khan. The battle was fought about four miles from Gingee, the Nawab army was routed, and Desing set out to return to the fort. By this time the virtue of the blessing on the sword had passed away, and word being brought that the Nawab, whom he imagined was killed, was alive, he returned and again attacked him. The Nawab rode on an elephant, and Desing's horse, while rearing up, had its forelegs cut off by a swordsman. Desing continued the fight on foot, but was at length overpowered and killed. His wife committed *suttee*, and the Nawab out of respect for her memory, on his return to Arcot, built a town which he called Ranipet after her.

Desing Raja's body was burnt, it is said, in a small *mandapam* (still standing, though in ruins) in the *Chettikulam* tank. A stone with an inscription recording the fate is also said to have long excited, but it is not now to be found."

INSCRIPTIONS[1].

The inscriptions in Gingee and Singavaram have been copied by the Madras Epigraphical Department during the years 1904 and 1905.

* A genealogy of the family of *Chenji* (*i.e.*, Gingee) chiefs is furnished in an inscription dated *Saka* 1593 (A.D. 1670-71) belonging to Varadappa-Nayaka of this family. The list of kings begin with the 25th generation prior to this chief. A certain Sirigiri-Nayaka (*i.e.*, Srigiri-Nayaka) who belonged to the (12th generation prior to Varadappa Nayaka of the inscription) is stated to have migrated from *Maninagapura* (Manikpur) in the *Aryavarta* (Northern India) to Vijayanagara, evidently the capital of the Vijayanagara empire. The migration of this family in the time of Pedda-Krishnappa-Nayaka from Vijayanagara to *Chenji* five generations before Varadappa-Nayaka must have happened about the middle of the 16th century.

"This fine hill-fortress was the seat of an important province in the Vijayanagara period as is plain from a grant of Harihara II dated in A. D. 1383. It remained in the hands of the Rayas and the Nayaks till about A.D. 1645 when it fell into the hands of Bijapur. Thirty years later it fell into the hands of Sivaji but was captured by the Mughals in 1698 after a celebrated siege of seven years. Its place as capital of the province was taken by Arcot; but thanks to its situation and its strength; it figured largely in the Carnatic wars, being taken by the French in 1750 and by the English in 1761. The whole history is ably and succinctly summarised in the *South Arcot Gazeteer*, Garstin's *Manual* etc. The descriptions of the three fortified hills of the place and of the antiquities therein are ample and show the historic significance of the place. A fine account of Gingee under the Vijayanagar and later rulers is contained in one of the *Mack* MSS., the *Karnataka Rajas' Savistara Charitra*, a summary of which is given in Taylor's *Rais. Catal.*, Vol. III. I have given ample reference to the Nayak rulers of the place and their activities in my History of the Nayak Kingdom (*Ind. Antq.* 1915). As for the history of the place under the Mahrattas, Mughals and the Nawabs we have got ample materials of which the interesting ballad of Desing Raja deserves mention. See Duff's *History of the Mahrattas*, Orme's *Monumental History Madras Journal* XVI, 348 f, etc. It is curious that the inscriptions of such an important place are so small in number. The department has discovered thus far two and these are :—

57 of 1905.—(Persian.) On a slab built into the threshold of the main gate of the fort Gingee. Records in *Hijra* 1125 that the fort was captured by Sadat-ullah Khan, A. D. 1712-3. See *S. A. Gazr.*, p. 362.

240 of 1904.—(Tamil.) On the south wall of the central shrine in the Venkataramsvamin temple Gingee. A record of the Vijayanagara king Virapratapa-Vira-Sadasivadeva-

1 I. M. P. Vol. I, pp. 171, 172, 174 and 175.

* Report of the Madras Epigraphical Department for the year 1917-18, page 173.

Maharaya in S. 1472, *Sadharana*. Records gift of land by the king. The inscription also records a gift by Surappa-Nayakar for the merit of Sadasivadeva, and another gift by Adappattu Mallappa Nayakar for festival.

No. 70 of Mr. Sewell's List.—(Tamil.) Records a document drawn up by Vala (*Bala*) Venkatapati Nayakan, son (or descendant) of Vala Krishnappa Nayakan, Raja of Senji, (Jinji, Ginji), in S. 1386 (A. D. 1464,) *Kaliyuga* 4565, *Parthiva*, adjudicating on a religious dispute. The name of "Rama Deva Maha Raya" is mentioned as paramount sovereign.

224 of 1904.—(Tamil.) On the east wall of the central shrine in the Ranganatha temple, Sivagavaram. A damaged record.

225 of 1904.—(Tamil.) On the east base of the *mandapa* in front of the same shrine. A record in the thirtieth year of the Chola king Rajakesarivarman *alias* Tribhuvanachakravartin Kulottunga-Choladeva (unidentified). Records gift of thirty-two cows for a lamp.

226 of 1904.—(Tamil.) On the same base. A record of the Pandya king Maravarman. Tribhuvanachakravartin Vira-Pandyadeva, the date of which is lost. Beginning built in. [Was he the same as the successor of Vikrama Pandya ?]

227 of 1904.—(Tamil.) On the east base of the *mandapa* in front of the central shrine in the same temple. A record in the seventh year of the Chola king Parakesarivarman *alias* Udaiyar Rajendradeva (1050-63 ?). Records gift of a lamp by a chief to atone for having stabbed a military officer. See *S.A. Gazr.*, pp. 393, 570, 580, 594, etc.

228 of 1904.—(Tamil.) On the left of the flight of steps leading up to the same shrine. A record in the fourth year of the Pallava king Sakalabhuvanachakravartin Avanialappirandan Kopperunjingadeva. Records gift of thirty cows for a lamp. See Conjeevaram Inscriptions *Ep. Ind.*, Vol. VII, p. 165.

229 of 1904.—(Tamil.) On the east wall of the central shrine in the ruined Adivaraha-Perumal temple in the same village. A record of the Vijayanagara king Pratapa-Devaraya-Maharaya (whom Venkayya considers to be the younger brother of Devaraya II) in Paridhavin. Records that a certain private individual and his family were made over to the temple of *Panri-Alvar* to look after the lamps. See 665 of 1904 at Tirumullaivayil in Chingleput District for the same chief.

230 of 1904.—(Tamil.) On the same wall. A record of the Vijayanagara king Pratapa-Devaraya-Maharaya in Krodhin. Records a gift similar to that in No. 229. See *S.A. Gazr.*, p. 380.

231 of 1904.—(Tamil.) On the south base of the same shrine. A record in the thirtieth year of the Pandya king Maravarman Tribhuvanachakravartin Kulasekharadeva I (1268-1308). Records gift of land. See *Ep. Ind.*, Vol. VIII, p. 277, where it is pointed out that the date corresponded to Wednesday, 31st July, 1297.

232 of 1904.—(Tamil.) On the same base. A record of the Vijayanagara king Mallikarjuna-Maharaya, son of Devaraya-Maharaya II "who had witnessed the elephant hunt," in S. 1378, Dhatri. Records a gift similar to that of No. 380.

233 of 1904.—(Tamil.) On the west base of the same shrine. A record in Kilaka. Records a gift similar to that of No. 380 above.

234 of 1904.—(Tamil.) On the north base of the same shrine. A record of the Vijayanagara king Kumara-Viruppanna-Udaiyar (*i.e.*, Virupaksha I, son of Harihara II) in Kshaya (S. 1309). Records a gift similar to that of No. 229. [The name Kumara has been added to distinguish him from his namesake, the son of Bukka I, who seems to have had nothing to do with the Tamil country.] Virupaksha, according to the Alampundi grant (*Ep. Ind.*, Vol. III, p. 224 ff.) and the Sanskrit drama *Narayanavilasa* conquered the Tondira, Chola and Pandya countries. See *S. A. Gazr.*, p. 336.

235 of 1904.—(Tamil.) On the same base. A damaged record of the Vijayanagara king Sadasivadeva-Maharaya in S. 1483, Durmati. The king bears Saluva *birudas*.

236 of 1904.—(Telugu.) On the Ellukkuttaipparai in the same village. A private record in Kalayukta.

237 of 1904.—(Tamil.) On two boulders at the foot of the hill in the same village. Records the foundation of a village called Srikaranapperunjeri at the request of an agent of Nilagangaraiyan Annavanattadigal for providing offerings and for burning lamps in the temple of the Alvar at *Panrikunru.*

238 of 1904.—(Tamil.) On a rock in the Tirunatharkunru near the same village. Records the *nisidika* of Ilaiyappadarar who fasted for 30 days. The reference is to the Jain habit of religious suicide.

239 of 1904.—(Archaic Vatteluttu.) On the same rock. Records the *nisidika* of Chandranandi-acharya who fasted for 57 days."

CHAPTER VI.

TIRUVANNAMALAI.

This town, which is a station on the Villupuram-Katpadi line of the South Indian Railway, is famous for its worship of the fire *Linga*, installed there. It lies in north latitude 12°15' and east longitude 70°07' at a height of about 3000 feet. The hill by the side of the temple is said to represent Siva, and it draws a large number of worshippers annually. The temple at the foot of the hill (Figs. 34 to 36) is one of the largest in South India and is famous for the fact that the Goddess Parvati performed penance to obtain the *Vamabhaga*[1] or the left half of Siva's body. Near the temple is a tank called the *Mulaippal Tirtham* or tank containing mother's milk.

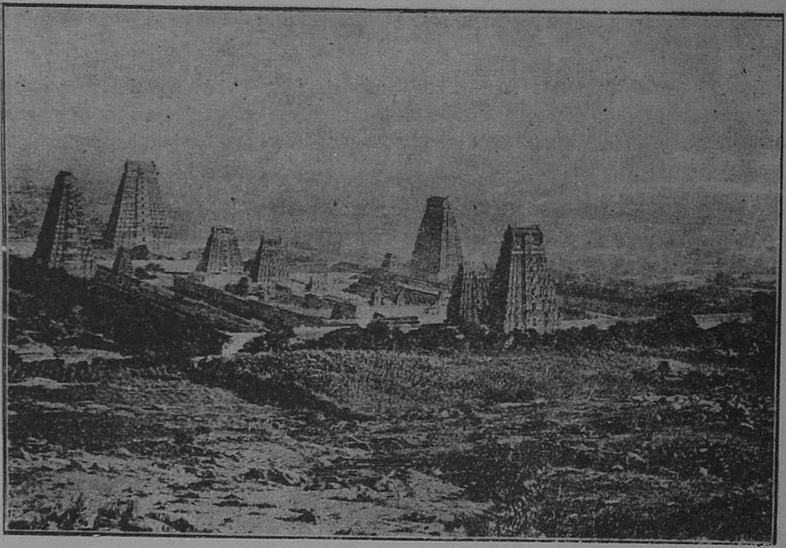


Fig. 34.—Temple at TIRUVANNAMALAI.

PURANIC VERSION.

In days of yore there arose a contest between Vishnu and Brahma as to their relative superiority. In the course of the heated controversy there ascended a huge flame, which is said to have been no other than Siva appearing to convince them that there was yet one

1. There is a sculpture of the goddess in union with the *Linga* in the temple of PATTISVARAM near Kumbakonam.

superior to them. At that time Brahma took the form of a swan and flew up above to discover the top of the flame, and Vishnu became a *Varaha* or boar and tore the earth with his powerful tusk and tried to discover the base of the flame. This scene, called the LINGOTHBHAVA[1] in the science of Hindu Iconology, is generally represented on the outer western wall of all the sanctums in Saiva Shrines.

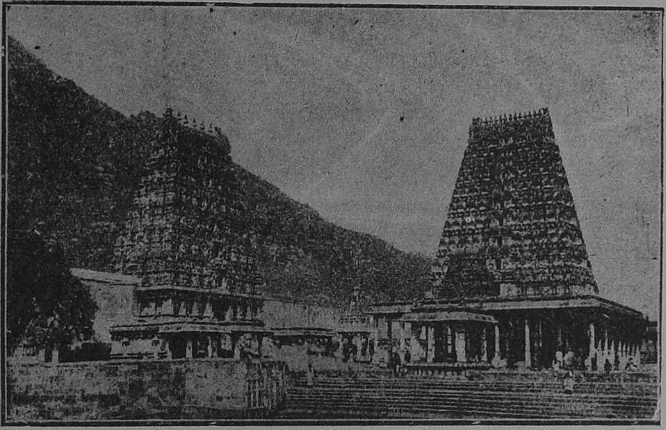


Fig. 35.—*Gopuras* of the Temple, TIRUVANNAMALAI.

SAINT ARUNAGIRINATHAR.

The famous saint Arunagirinathar, the author of the renowned songs called "TIRUPUGAL," is said to have lived here. There is a representation of his as well as of his patron-deity Subrahmanya beautifully sculptured on the east of the hill.

BUILDINGS MENTIONED IN INSCRIPTIONS.

The famous *gopura* or gate tower consists of 11 storeys. From the inscriptions at this place and the Sanskrit work "*Sahitya Ratnakara*" it is seen that the hill here was called as *Sonasaila*, *Sonachala*, 'the red mountain' and that the construction of the tower was started by King Krishna Deva Raya of Vijayanagar about the year 1516 A. D. It appears to have been completed by King Sevappa Nayak of Tanjore. Besides this *gopura*, King Krishna Deva also constructed a thousand-pillared *mandapa* and dug a tank near it.

1. This incident is said to have taken place on the night of the fourteenth day of the dark fortnight of the month of *Magha* (January-February) and as such, that day, which is known as SIVARATRI is considered specially important for the worship of Siva. Then when Brahma and Vishnu desired to worship Siva, He is said to have appeared in the form of a bright light on the day of KARTTIKAI; generally the full-moon day of the month of *Kartika* (November-December) when the asterism *Kritika* will prevail. This accounts for the importance of the *Karttikai* festival in Tiruvannamalai.

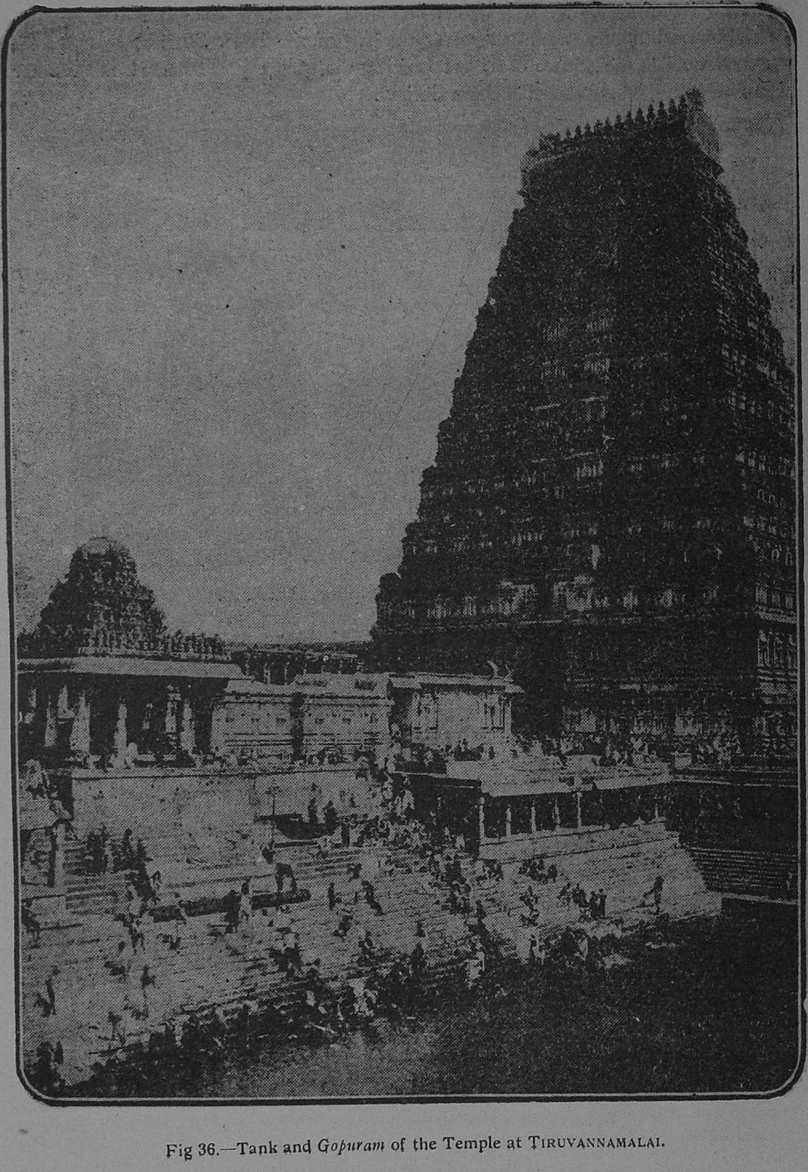


Fig 36.—Tank and *Gopuram* of the Temple at TIRUVANNAMALAI.

These inscriptions relating to him also mention the *Tulabharadhana*,[1] or weighing against gold that the king performed at the temple of Amaravathi in the district of Guntur to commemorate his victory in the east. Another inscription mentions the rules regarding the sale of house sites in the temple streets of Tiruvannamalai. It is also said that King Rajanarayana Sambuvarayar constructed a *gopura* in the Arunachaleswara temple at Tiruvannamalai; sitting in this *gopura*, Vamadeva, whose temporary and patron was this Sambhuvaraya, wrote the original and commentary of the "*Jirnoddhara Dasaka*," a work relating to repairs to temples. The initial date of this Rajanarayana is said to have been A..D. 1336-1337.

HISTORICAL REFERENCE.

Between 1753 and 1991 the place was beseiged several times. The French occupied it in 1757 and came into the occupation of the British in 1760.

INSCRIPTIONS.*

The inscriptions here have been copied during the year 1902 by the Madras Epigraphical Department.

" 469 of 1902.—(Tamil.) On the south wall of the central shrine in the Arunachalesvara temple. A record of the Chola king Parakesarivarman, who took the head of the Vira-Pandya, the date of which is doubtful. Records gift of 96 sheep for a lamp, (the king referred to is probably Parantaka II Uttama Chola " the destroyer of Vira-Pandya.")

470 of 1902.—(Tamil.) On the same wall. A record in the third year of the Chola king Parakesarivarman. Records gift of gold for a lamp by the Chera queen Kilanadigal.

471 of 1902.—(Tamil.) On the same wall. A record in the third year of the Chola king Parakesarivarman, who took the head of Vira-Pandya. Records gift of 90 sheep for a lamp.

472 of 1902.—(Tamil.) On the same wall. A record of the Chola king Parakesarivarman, the date of which is doubtful. Records gift of 90 sheep for a lamp.

473 of 1902. –(Tamil.) On the same wall. A record in the fourth year of the Chola king Parakesarivarman. Records gift of 90 sheep for a lamp.

474 of 1902.—(Tamil.) On the same wall. A damaged record of the Chola king Parakesarivarman, the date of which is lost.

475 of 1902.—(Tamil.) On the same wall. A record of the Rashtrakuta king Kannaradeva (Krishna III), the date of which is doubtful. Records gift of 20 cows.

476 of 1902.—(Tamil.) On the west wall of the same shrine. A record in the fifteenth year of the Chola king Madiraikonda Parakesarivarman (Parantaka I). Records gift of 90 sheep for a lamp.

1. A sculptural representation of *Tulabharadhana* is seen over the ceiling of a *mandapam* on the north of the *Mahamakam* Tank in KUMBAKONAM.

* I. M. P. Vol. I, pp. 84 to 96.

477 of 1902.—(Tamil.) On the south wall of the first prakara of the same temple. A record in the nineteenth year of the Chola king Parakesarivarman *alias* Udaiyar Rajendra Choladeva I (1012–43). Records gift of land for offerings by a servant of the king.

478 of 1902.—(Tamil.) On the same wall. A record in the eighteenth year of the Chola king Parakesarivarman *alias* Udaiyar Rajendra Choladeva I (1012-43). The inscription opens with the usual historical introduction of Rajendra Choladeva I. Records sale of land.

479 of 1902.—(Tamil.) On the same wall. A record in the twenty-seventh year of the Chola king Parakesarivarman *alias* Udaiyar Rajendra Choladeva I (1012-43). Records gift of land.

480 of 1902.—(Tamil verse.) On the west wall of the same prakara. A record of the Pallava king Nassankamala Sakalabhuvanachakravartin Kopperunjingadeva, the protector of *Mallai* (Mavalivaram.) Records gift of ornaments by the king and the erection of buildings by his son. (The latter claims to have driven the "*Telungar*" to the north to perish. Mr. Venkayya thinks it might refer to his fighting against the Kakatiyas who, during the time of Ganapati, took possession of Conjeevaram. (*Ind. Antq.* Vol. XXI, p. 197.) Mr. Venkayya believed that the victor was one of the princes who took advantage of the subsequent weakness of the Kakatiyas, and was able to go far as Draksharamam itself. In his view, the Kopperunjingas of Conjeevaram, Draksharamam and Tirupurantakam were identical.)

481 of 1902.—(Tamil.) On the west wall of the same prakara. A record in the seventh year of the Pandya king Maravarman *alias* Tribhuvanachakravartin Kulasekharadeva. Records gift of 54 cows.

482 of 1902.—(Tamil.) On the west wall of the same prakara. A record in the sixteenth year of the Pandya king Konerimaikondan Tribhuvanachakravartin Kulasekharadeva. Records gift of 32 cows and 1 bull by Sriranganathar *alias* Malavachakravartin of Varanavasi. (Sriranganatha was probably a member of the Yadavaraya line.)

483 of 1902.—(Tamil.) On the west wall of the same prakara. A record of the Vijayanagara king Vira-Virupanna-Udaiyar II (*i.e.*, Virupaksha I), son of Hariyappa-Udaiyar (Harihara II) in S. 1311, Sukla. Records gift of land.

484 of 1902.—(Tamil and Grantha.) On the west wall of the same prakara. A record in the twentieth year of the Pandya king Maravarman *alias* Tribhuvanachakravartin Kulasekharadeva (I?). Records gift of 73 cows and 25 calves by Parakrama-Pandyadeva.

485 of 1902.—(Tamil.) On the north wall of the same prakara. A record in the sixteenth year of the Chola king Tribhuvanachakravartin Rajarajadeva III (1216-48), corresponding to Saturday, 22nd May, 1232. Records gift of land to an image set up by Meykandadevan of Tiruvennai-nallur. *Ep. Ind.* Vol. VIII, p. 268. (The inscription gives a clue to the date of Meykanda, the disciple of Paranjoti Muni and the author of *Sivagnanabodham*, the chief Bible of Saiva Siddhanta philosophy. It is thus very important in the history of Tamil literature.)

486 of 1902.—(Tamil.) On the same wall. A record in the twenty-sixth year of the Chola king Tribhuvanachakravartin Kulottunga Choladeva. Records rules regarding the sale of house sites in the temple street.

487 of 1902.—(Tamil.) On the north wall of the first prakara of the Arunachalesvara temple. A record in the thirty-sixth year of the *Pallava king* Sakalabhuvanachakravartin Kopperunjingadeva (contemporary of Rajaraja III). Records gift of 32 cows and one bull by Kakku-Nayakadeva, son of Madhusudanadeva, who was younger brother of Vijaya-Gandagopaladeva.

488 (*a*) of 1902.—(Tamil.) On the same wall. A record in the thirty-first year of the *Chola king Tribhuvanachakravartin* Rajarajadeva (*III ?*) (*1216-48.*) Records gift of vessels and ornaments by the queen of Sadum-perumal.

488 (*b*) of 1902.—(Tamil.) On the same wall. A record in the ninth year of the Pallava king Sakalabhuvanachakravartin Kopperunjingadeva. Records gift of silver vessels by the same queen.

489 of 1902.—(Tamil.) On the same wall. A record in the thirty-first year of the *Pallava king* Alagia Siyan Sakalabhuvanachakravartin Kopperunjingadeva. Records gift of land. From the fact that Maharaja Simha of Tripurantakam (Kurnool District) had the same *birudas* as Perunjinga, and both had the title of *Siya*, Venkayya infers that both are identical. See 197, 198 and 202 of 1905 at Tripurantakam.

490 of 1902.—(Tamil.) On the same wall. A record in the twenty-seventh year of the Chola king Tribhuvanachakravartin Rajarajadeva (III ?). Records gift of land by Rajarajadevan Vanakovaraiyan for the merit of Ponparippina Perumal.

491 of 1902.—(Tamil.) On the same wall. A record in the thirty-second year of the Chola king Tribhuvanachakravartin Rajarajadeva III, corresponding to Friday, February 7th, A. D. 1248. Records gift of 32 cows and 1 bull for a lamp. See *Ep. Ind.* Vol. VIII, p. 6.

492 of 1902.—(Tamil.) On the same wall. A record in the thirty-second year of the Chola king Rajakesarivarman *alias* Udaiyar Rajadhirajadeva. Records gift of gold. (Evidently Rajadhiraja I (1018-52) is intended, as he alone ruled for more than 32 years).

493 of 1902.—(Tamil.) On the same wall. A record in the twentieth year of the Chola king Tribhuvanachakravartin Rajarajadeva (III ?). Records that a number of people joined together to reclaim certain land which had been neglected.

494 of 1902.—(Tamil.) On the same wall. A record in the eighteenth year of the Chola king Tribhuvanachakravartin Rajarajadeva III, corresponding to Sunday, 13th November, 1233. Records gift of 120 sheep by the daughter of an officer of Yadavarayar. *Ep. Ind.* Vol. VIII, p. 269.

495 of 1902.—(Tamil.) On the same wall. A record in the thirtieth year of the *Chola king Tribhuvanachakravartin* Rajarajadeva (*III ?*). Records gift of land, 32 cows and 1 bull by Tirukkalattidevan.

496 of 1902.—(*Tamil.*) *On the same wall.* A record in the fifth year of the Chola king Tribhuvanachakravartin Rajarajadeva (III ?). Records that two persons pledged themselves not to leave the service of prince Pirudi Gangar.

497 of 1902.—(Tamil and Grantha.) On the same wall. A record in the twenty-fourth year of the Chola king Tribhuvanachakravartin Rajarajadeva (III ?). Records gift of land by Rajagambhira Chediyarayan of Kiliyur.

498 of 1902.—(Tamil and Grantha.) On the same wall. A record in the fifth year (*i.e.* 1250-51) of the Chola king Tribhuvanachakravartin Rajendra Choladeva III. Records gift of land by Simhana-dandanatha for the merit of his uncle Kampayya.

499 of 1902.—(Tamil.) On the same wall. A record of the Hoysala king Pratapa-chakravartin Vira Vallaladeva III in S. 1262, Vikrama. Records gift of land by Vallappadannayakar.

500 of 1902.—(Tamil.) On the same wall. A record in the fifth year of the Pallava king Sakalabhuvanachakravartin Kopperunjingadeva. Records gift of land by the king.

501 of 1902.—(Tamil.) On the same wall. A record of the Chola king Tribhuvana-chakravartin Rajarajadeva (III ?) the date of which is doubtful. Records gift of 32 cows and 1 bull for a lamp.

502 of 1902.—(*Tamil.*) *On the same wall.* A record in the twenty-fifth year of the Chola king Tribhuvanachakravartin Rajarajadeva III. Records gift of 32 cows and 1 bull for a lamp.

503 of 1902.—(Tamil.) On the same wall. A record in the thirty-second year of the Chola king Tribhuvanachakravartin Rajarajadeva III, corresponding to Wednesday, April 22, A.D. 1248. Records gift of land by Umai-Alvar, queen of Ilakkumadevar. *Ep. Ind.* Vol. VIII, p. 6.

504 of 1902.—(Tamil.) On the same wall. A record in the thirtieth year of the Chola king Tribhuvanachakravartin Rajarajadeva III. Records gift of 50 cows by Venavudaiyan, the younger brother of Solakon, an officer of Kopperunjingan. Compare *Ep. Ind.* Vol. III, p. 272, where it is pointed out that the date corresponded to Sunday, December 17, A.D. 1245.

505 of 1902.—(Tamil.) *On the same wall. A record in the second year of the* Pallava king Sakalabhuvanachakravartin Kopperunjingadeva. Records gift of 96 cows and 3 bulls for three lamps by Nila-Gangaraiyan.

506 of 1902.—(Tamil.) On the same wall. A record in the twenty-sixth year of the Chola king Tribhuvanachakravartin Rajarajadeva (III?). Records gift of land by Tikkanai-Perumal.

507 of 1902.—(*Tamil verse.*) *On the same wall.* Praises Vanadivakaran Ponparap-pinan *alias* Magadai-Perumal.

508 of 1912.—(Tamil.) On the same wall. A record in the fifteenth year of the Pallava king Sakalabhuvanachakravartin Kopperunjingadeva. Records gift of a golden spoon and cup by the queen of Sadum-Perumal.

509 of 1902.—(Grantha and Tamil.) On the same wall. A record of the Hoysala king Pratapachakravartin Vira-Vallaladeva III in S. 1262. Records gift of a lamp by Vallappadannayakkar.

510 of 1902.—(Tamil.) On the same wall. An incomplete record in the thirtieth year of the Chola king Tribhuvanachakravartin Rajarajadeva III. Records gift of a lamp by Umai-Alwar, the queen of Ilakumadevar.

511 of 1902.—(Tamil.) On the same wall. A record in the thirty-first year of the Chola king Tribhuvanachakravartin Rajarajadeva. Records gift of 32 cows and 1 bull for a lamp by the queen of Katti-Arasar.

512 of 1902.—(Tamil.) On the same wall. A record in the ninth year of the Pallava king Alagiya Siyan Sakalabhuvanachakravartin Kopperunjingadeva. Records an order of Kopperunjingadevan.

513 of 1902.—(Tamil.) On the same wall. A record in the fourth year of the Pallava king Sakalabhuvanachakravartin Kopperunjingadeva. Records gift of a necklace by Kopperunjingadeva.

514 of 1902.—(Tamil.) On the same wall. A record of the Pallava king Kopperunjingadeva, the date of which is doubtful. Records gift of 48 cows and 2 bulls for one-and-a-half lamp by Kuttaduvan *alias* Chediyarayan. See Nos. 434 and 444.

515 of 1902.—(Tamil.) On the same wall. A record in the eighteenth year of the Chola king Tribhuvanachakravartin Rajarajadeva (III?). Records gift of money.

516 of 1902.—(Tamil.) On the same wall. A record in the twenty-seventh year of the Chola king Tribhuvanachakravartin Kulottunga-Choladeva III, who took Madura, Ceylon, Karuvur and the crowned head of the Pandya. Records that several chiefs promised allegiance to the king and to Chedirayadeva, apparently the Prime Minister, and not to act against their interests or orders.

517 of 1902.—(Tamil.) On the south wall of the Subrahmanya shrine in the same temple. An incomplete record in the twenty-seventh year of the Pallava king Sakalabhuvanachakravartin Kopperunjingadeva. Records gift of land. Mentions Nila Gangaraiyar.

518 of 1902.—(Tamil.) On the same wall. A record in the twenty-seventh year of the Pallava king Alagiya Siyan Sakalabhuvanachakravartin Kopperunjingadeva. Records that Nangai-Alvar, queen of Nila-Gangaraiyar, granted land to an image which she had set up in the temple.

519 of 1902.—(Tamil.) On the south wall of the Ekambaranathar shrine in the same temple. A record in the thirteenth year of the Pallava king Sakalabhuvanachakravartin Kopperunjingadeva. Records gift of cows for lamps.

520 of 1902.—(Tamil.) On the same wall. A record in the fourth year of the Chola king Tribhuvanachakravartin Vijayarajendra Choladeva. Records gift of land by Rajadhiraja-Karkatamarayan.

521 of 1902.—(Tamil.) On the same wall. A record in the twelfth year of the Pallava king Sakalabhuvanachakravartin Kopperunjingadeva. Records gift of 32 cows and 1 bull for a lamp by a merchant.

522 of 1902.—(Tamil.) On the west wall of the same shrine. A record in the eleventh year, *Chitrabhanu*, of the Chola king Tribhuvanavira-Choladeva. Records gift of land by a queen. (Dr. Kielhorn points out that the king referred to here is not Kulottunga Chola III as the date does not agree; that the only date between 1000 and 1500 A. D. which is equal to the date of the epigraph is Friday, 23rd August, 1342, and that we have therefore to infer that there was a king named Tribhuvanavirachola who began to rule sometime between August 31, 1331 and August 23, 1332.) See *Ep. Ind.* Vol. VIII, p. 7-8.

523 of 1902.—(Tamil.) On the south and west walls of the same shrine. A record of the Vijayanagara king Vira-Sadasivadeva Maharaya in S. 1470, Kilaka. Records gift of land. Mentions Rajanarayanapuram *alias* *Arkadu*, (the modern Arcot).

524 of 1902.—(Tamil.) On the south wall of the same shrine. A record in the twenty-sixth year of the Chola king Tribhuvanachakravartin Kulottunga-Choladeva. Records gift of 16 cows for half-a-lamp.

525 of 1902.—(Tamil.) On the south wall of the Chidambaresvara shrine in the Arunachalesvara temple. A record in the fourth year of the Chola king Tribhuvana-chakravartin Rajadhirajadeva (I?). Records that 52 cows and 1 bull were given for one-and-a-half lamp by a private person (Nagan Kailayan) in order to atone for having accidentally killed another Solan-devan when aiming an arrow at antelope. (The expiation of grievous hurt was always made in Chola times in this manner. See N. A. 700 below.)

526 of 1902.—(Tamil.) On the same wall. A damaged record in the second year of the Chola king Tribhuvanachakravartin Kulottunga-Choladeva. Records gift of gold and land.

527 of 1902.—(Tamil.) On the same wall. A record in the fourth year of the Chola king Tribhuvanachakravartin Rajadhirajadeva. Records gift of 32 cows and 1 bull for a lamp.

528 of 1902.—(Tamil.) On the west wall of the same shrine. A damaged record of the Chola king Tribhuvanachakravartin Virarajendra Choladeva, the date of which is lost. Records gift of a lamp. (Virarajendra was the title of the king who ruled from 1063 to 1070 and Kulottnnga III. Very probably it is the latter that is referred to here.)

529 of 1902.—(Tamil.) On the same wall. A record in the seventh year of the Chola king Tribhuvanachakravartin Rajadhirajadeva. Records gift of 32 cows and 1 bull for lamp.

530 of 1902.—(Tamil.) On the *Kili gopura* in the same temple, right of entrance. A record in the twenty-first year of the Pallava king Kopperunjingadeva. Records gift of 32 cows and 1 bull for a lamp.

531 of 1902.—(Tamil.) In the same place. A record in the thirteenth year of the Chola king Tribhuvanachakravartin Kulottunga-Choladeva. Records gift of an ornament by Virasekhara Kadavarayan.

532 of 1902.—(Tamil.) In the same place. A record in the twenty-first year of the Chola king Kulottunga-Choladeva III. Records gift of 96 cows and 3 bulls for 3 lamps by Rajarajadevan Ponparappinan *alias* Vanakovaraiyan of Arakalur.

533 of 1902.—(Tamil prose and verse.) In the same place. A record in the twenty-first year of the Chola king Kulottunga-Choladeva. Records gift of land by the same person.

534 of 1902.—(Tamil.) In the same place. A record in the twenty-fifth year of the Chola king Tribhuvanachakravartin Kulottunga-Choladeva III. Records gift of land for a lamp by an officer of Rajagambhira-Chediyarayar.

535 of 1902.—(Tamil.) In the same place. A record in the fourteenth year of the Chola king Tribhuvanachakravartin Kulottunga-Choladeva. Records gift of ornaments by Kulottunga-Chola-Malayakularayan. (The last mentioned chief was evidently Chediyaraya).

536 of 1902.—(Tamil.) In the same place. A record in the tenth year of the Chola king Tribhuvanachakravartin Kulottunga-Choladeva. Records gift of Malaiyanur in Tagada-nadu by Rajarajadevan *alias* Adiyaman of *Tagadur* (Dharmapuri) in Ganga-nadu. Mr. Venkayya identifies the Chola king with Kulottunga III as "we know from other inscriptions that the son of that Rajaraja was a vassal of the same Chola king."

537 of 1902.—(Tamil.) In the same place. A record in the eighteenth year of the Chola king Tribhuvanachakravartin Kulottunga-Choladeva. Records gift of land.

538 of 1902.—(Tamil.) In the same place. A record in the twenty-seventh year of the Chola king Tribhuvanachakravartin Kulottunga-Choladeva III (1178-1216), who took Madura, Ceylon and the crowned head of the Pandya. Records gift of land by Malaiyan Narasimhavarman *alias* Karikala-Chola-Adaiyurnadalvan.

539 (*a*) of 1902.—(Tamil.) In the same place. A record in the twenty-eighth year of the Chola king Kulottunga-Choladeva (III ?) Records gift of land by Malaiyan Venai-venran *alias* Karikala-Chola-Adaiyurnadalvan.

539 (*b*) of 1902.—(Tamil.) In the same place. A record in the twenty-seventh year of the Chola king Kulottunga-Choladeva (III ?). Records gift of two villages by Nila Gangan Kariya Perumal.

540 of 1902.—(Tamil.) In the same place. A record in the fourteenth year of the Chola king Tribhuvanachakravartin Kulottunga-Choladeva. Records gift of 64 cows and 2 bulls for two lamps.

541 of 1902.—(Tamil.) In the same place. A record in the eighteenth year of the Chola king Tribhuvanachakravartin Kulottunga-Choladeva. Records gift of 32 cows and 1 bull for a lamp by a chief of Tagadur.

542 of 1902.—(Grantha.) In the same place. Records the building of the *gopura* by the minister Bhaskara. We have no evidence to say whether this person was Bhaskara Raya, the author of the *Vaidika nigantu*, and *Bhavanopanishad prayogavidhi* or Bhaskara, the author of the *Siddantakaumudivilasa*. His name also reminds us of Bhaskara Irugappa Dandanatha who complied the *Nanartharatnamala* and of the author of the *Samarajagana prayoga*. See Dr. Hultsch's *Rep. Sans. MSS.*, Vol. III.

543 of 1902.—(Tamil verse.) On the *Kili* gopura in the Arunachaleswara temple, right of entrance. Mentions Magadan Vanarpiran.

544 of 1902.—(Grantha.) In the same place. Alludes to the gilding of the temple by Bana chief.

545 of 1902.—(Tamil.) In the same place. Records gift of taxes.

546 of 1902.—(Tamil.) On the same *gopura*, left of entrance. A record in the thirteenth year of the Chola king Tribhuvana-chakravartin Kulottunga-Choladeva (III ?). Records gift of land by a chief of Pangala-nadu named Piridivi-Gangan Vanniya-Madevan.

547 of 1902.—(Tamil.) In the same place. A record in the twentieth year of the Chola king Tribhuvanachakravartin Kulottunga-Choladeva. Records gift of money by a guild of merchants.

548 of 1902.—(Tamil.) In the same place. A record in the twenty-ninth year of Chola king Tribhuvanachakravartin Kulottunga-Choladeva. Records gift of land by Sediran Vanarayan.

549 of 1902.—(Tamil.) In the same place. A record in the thirtieth year of the Chola king Tribhuvanachakravartin Kulottunga-Choladeva. Records gift of 2 cows for a lamp.

550 of 1902.—(Tamil.) In the same place. A record in the fifth year of the Chola king Tribhuvanachakravartin Kulottunga-Choladeva. Records that certain merchants vowed to supply a flag at each of the three annual festivals.

551 of 1902.—(Tamil.) In the same place. A record in the nineteenth year of the Chola king Tribhuvanachakravartin Rajarajadeva. Records gift of 32 cows and 1 bull for a lamp by Edirili-Chola Sambuvarayan. See No. 509.

552 of 1902.—(Tamil.) In the same place. A record in the second year of the Chola king Virarajendra Choladeva (I or II ?) Records repairs to a tank.

553 of 1902.—(Tamil.) In the same place. A record in the thirteenth year of the Chola king Tribhuvanachakravartin Kulottunga-Choladeva. Records gift of 32 cows and 1 bull for a lamp by Vikrama Chola Sambuvarayan. See No. 507.

554 of 1902.—(Tamil verse.) In the same place. Praises Ponparappinan *alias* Magadai-Perumal. See Nos. 462, 487 and 513.

555 of 1902.—(Tamil.) In the same place. A record in the twenty-seventh year of the Chola king Tribhuvanachakravartin Kulottunga-Choladeva. Records gift of 32 cows and 1 bull for a lamp.

556 of 1902.—(Tamil.) In the same place. A record in the thirty-second year of the Chola king Tribhuvanachakravartin Kulottunga-Choladeva. Records gift of land.

557 of 1902.—(Tamil.) In the same place. A record in the thirty-fifth year of the Chola king Tribhuvanaviradeva (Kulottunga III). Records the *guilding of the central shrine* and the gift of three villages by Rajarajadevan Ponparappinan *alias* Vanakovaraiyan of Arkalur. The date correspond to Sunday, 2nd June, A. D. 1213. See No. 487 above and *Ep. Ind.* Vol. VIII, p. 4.

558 of 1902.—(Tamil.) In the same place. A record in the twenty-seventh year of the Chola king Tribhuvanachakravartin Kulottunga-Choladeva III, who took Madura, Ceylon and the crowned head of the Pandya. Records gift of land by Cholendrasimha Prithivi-Gangan.

559 of 1902.—(Tamil.) In the same place. A record in the twenty-seventh year of the Chola king Tribhuvanachakravartin Kulottunga-Choladeva. States the purposes for which the proceeds of certain taxes had to be utilised.

560 of 1902.—(Tamil.) In the same place. A record in the twenty-fourth year of the Chola king Tribhuvanachakravartin Kulottunga-Choladeva. Records that the temple authorities assigned certain land to two persons in recognition of benefits conferred on the temple.

561 of 1902.—(Tamil.) In the same place. A record in the twenty-ninth year of the Chola king Tribhuvanachakravartin Rajarajadeva. Records gift of ·24 sheep for a quarter lamp.

562 of 1902.—(Tamil.) On the *Vallala gopura* in the Arunachalesvara temple, right of entrance. A record of the Vijayanagara king Ariyanna Udaiyar (*i.e.*, Harihara II) in S. 1299, Pingala. Records gift of paddy and money for the maintenance of the watchman at the *Vira-Vallala-gate*. See Mr. Sewell's local list No. 2 (*Antiquities* Vol. I, p. 207.)

563 of 1902.—(Tamil.) In the same place. A damaged record of the Vijayanagara king Krishnadeva Maharaya in S. 1433, Pramoduta. Records gift of land. (This is apparently Mr. Sewell's local list No. 12 where it is said to record an exchange of land between some private parties.)

564 of 1902.—(Tamil.) In the same place. A record of the Vijayanagara king Vira-Vijayabhupatiraya Udaiyar, son of Vira-Devaraya I, in S. 1340, Vilambin. Orders that the *Idangai* and the *Valangai* castes of Tiruvannamalai should enjoy the same privileges. See Sewell's local list No. 8 in his *Antiquities* Vol. I, p. 207.

565 of 1902.—(Tamil.) In the same place. A record of the Vijayanagara king Vira-Viruppanna Udayar II (*i.e.*, Virupaksha I), son of Ariyappa-Udaiyar (Harihara II). in S. 1310, Vibhava. Records remission of taxes to the temple.

566 of 1902.—(Tamil.) In the same place. A damaged record of the Vijayanagara king Virapratapa-Devaraya-Maharaya, the date of which is lost. See Mr. Sewell's local list No. 7.

567 of 1902.—(Tamil.) In the same place. A record of the Vijayanagara king Sadasivadeva Maharaya in S. 1489, Prabhava. Records remission of certain taxes in the villages belonging to the temple by order of Achyutappa Nayaka. (This is evidently No. 9 of Mr. Sewell's local list, which is however doubtful.)

568 of 1902.—(Tamil and Grantha.) In the same place. A record of the Vijayanagara king Vira-Vijayabhupatiraya-Udaiyar, son of Vira Devaraya Maharaya I in S. 1335, Vijaya. Records gift of 32 cows and 1 bull for a lamp by Annadata Udaiyar, son of the minister Savundappa Udaiyar.

569 of 1902.—(Tamil and Kanarese.) On the same *gopura*, left of entrance. A record of the Vijayanagara king Devaraya-Maharaya II in S. 1359, Pingala. Records gift of land.

570 of 1902.—(Tamil.) In the same place. A record of the Vijayanagara king Vira-Mallikarjunaraya, son of Devaraya II, in S. 1375, Srimukha. Records gift of land.

571 of 1902.—(Tamil.) In the same place. A record in the twenty-second year of the Pandya king Tribhuvanachakravartin Sri Vallabhadeva. Records remission of taxes.

572 of 1902.—(Tamil.) On the west wall of the second prakara of the same temple, right of entrance. A record of the Vijayanagara king Viruppanna Udaiyar II (*i.e.*, Virupaksha I,) son of Hariyanna Udaiyar (Harihara II) in S. 1310, Vibhava. Records that the king's cousin Jammana Udaiyar (son of Kampana II and grandson of Bukka II) granted land to provide for the five persons who had to recite the *Veda* for the merit of his deceased father Kampana Udaiyar II. (In. *S. Ind. Incrns.* Vol. I, No. 72. Jammana is misread as Ommana. In *Mack. MSS.* (*Ins. S. Dts.* p. 123, No. 2) the *Saka* date is given as 1312).

573 of 1902.—(Tamil.) On the *gopura* in the west wall of the third prakara of the same temple, right of entrance. A record of the Vijayanagara king Jammana Udaiyar, son of Kampana Udaiyar II, son of Vira Bokkana Udaiyar I, in S. 1296 Ananda. Refers to the same grant. See note to the previous inscription.

574 of 1902.—(Tamil.) On a slab set up in front of 1000-pillared *mandapa* in the same temple. A record of the Vijayanagara king Krishnadeva-Maharaya in S. 1436, Dhatu. Refers to the King's conquests of Udayagiri, Rauttaraya, Mahapatra, Addanki, Vinukonda, Bellamkonda, Kondavidu, etc. the capture and pardon of Virabhadrayya, the son of Prataparudra of Orissa, Naraharideva, son of Kumara Hammirappatra, Mallu Khan of Rachur etc. To commemorate this he built the Amareswara temple at Dharanikota. The inscription records that at Tiruvannamalai he built the thousand-pillared *mandapa*, the tank

near the same, the *gopura* of eleven storeys, etc. (See the Amaravati and Sendamangalam inscriptions. See also *Ins. S. Dts.* p. 122, No. 1 and *Antiquities*, p. 106, No. 2 in the local list.)

On certain copper pots for camphor lamp. Records that Venkatapati Raya, " the Prime Minister of Mysore *Samasthanam* " gave in S. 1668, Akshya, a pot ($4\frac{1}{2}$ *bharas* in weight) to God Arunachaleswara. *Ins. S. Dts.* p. 23, No. 3.

A C. P. in the '*Pareyanad*' *matham.* Records that in the reign of Krishnadeva Maharaya, a certain " Aravalutha Modalian " and the inhabitants of the 56 *Nadus* erected a matham for the *Tambiran* of "*aleyarum conda,*" besides the *Vimana* of the Amman temple, and gave the village of Melapalayur (?) as a free gift to the temple for the maintenance of the *Tambirans*, besides an allowance of 6 *panams* in marriage, rice and cloth. See *MSS. Dts.* p. 123, No. 5".

CHAPTER VII.

CHIDAMBARAM.

Chidambaram, which is also known as KOYIL *i.e.* "the Temple," TILLAI, PUNDARIKAPURAM, VYAGRAPURAM, SIRRAMBALAM, PULIYUR and CHITRAKUTA, lies between the river Vellar (*Svetanadhi* according to the *Puranas*) on the north, the Bay of Bengal on the east, the Coleroon on the south, and Viranam tank on the west. The temple in this place is considered one of the most important in Southern India and devotees from all parts of the country visit the place all the year round. The idol of Nataraja (Siva in his dancing aspect) is separated from the Holy of Holies by a veil which is removed only on specified occasions of worship. Behind the veil is revealed mere space, out of which the blissful Nataraja is said to have emerged.

Chidambaram is famous for the simplicity of its objects of worship, which consist of *Akasa* (ethereal space) and *Rahasya* or a *Chakra* on the wall to the rear of the idol. In the *Chit Sabha*, or Hall within the temple (Figs. 37, 38 & 39), Isvara is said to have danced

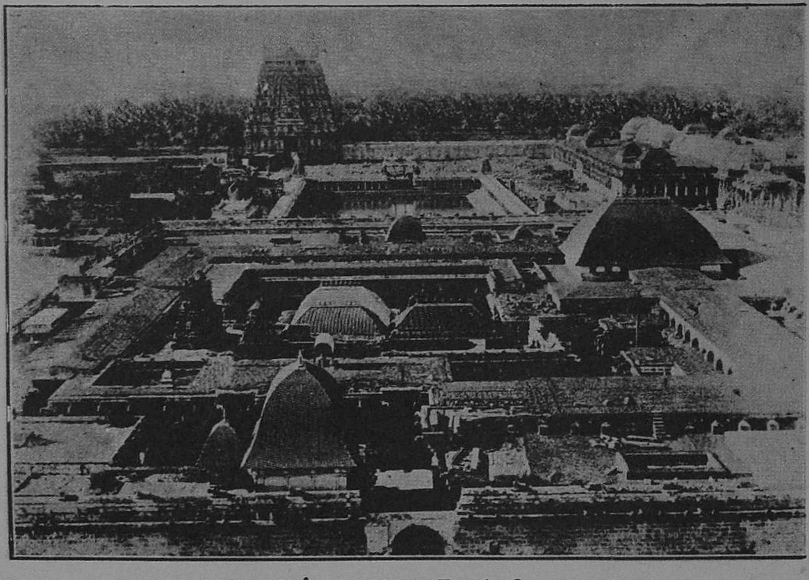


Fig. 37.—Shrines within the Temple, CHIDAMBARAM.

while blessing the two great devotees—Patanjali and Vyaghrapada. The five steps leading to the hall are covered with silver plates and signify the five sacred letters of the "*Panchakshara Mantara.*"

The *Chit Sabha* of the temple is located within it in the position of the heart in a human body, the man lying with his head to the south. The hall serves the position of the sanctum in other temples. The temple is longer from north to south, unlike the generality of temples which measure longer from east to west.

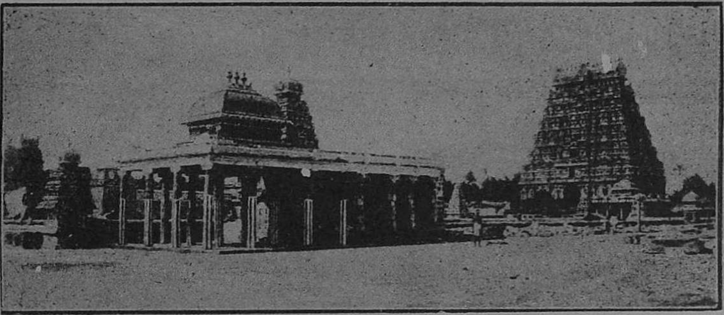


Fig. 39.—*Sabha* (hall) and *Gopura* of the Temple, CHIDAMBARAM.

PURANIC VERSION.

In ancient days Simhavarma of North India happened to halt at this place when he was on a pilgrimage to South India. At this period this place was covered by a forest. While bathing in the tank within the present temple (Figs. 40 & 41) he found that he had been changed into a person bearing a golden appearance and since then, he was known as *Hiranyavarma* or gold-armoured !! Tradition says that the gold recovered from the well near the *Chit Sabha* was utilised for the roof of the temple. The palaces of the ancient Hindu kings are said to have stood on the east of the town and even now there is a suburb called Korravankudi (*Korravan* in Tamil means king), the site of the present Railway Station.

ARCHITECTURAL WORKS.

[1]The temples at Chidambaram are the oldest in the south of India, and portions of them are gems of Dravidian Art. . . . .

"The roof (of the temple of Parvati) is supported by bracketing shafts tied with transverse parlins till a space of only 9 feet is left to the spanned. The outer enclosure in which this temple stands is very elaborate, with two storeys of pillars.

1. Murray's *Hand Book for Travellers in India* 1919, pp. 579 and 580.

There is also a tiny shrine (*Nritta Sabha*), of which Mr. Fergussoh says: "The oldest thing now existing here is a little shrine in the inmost enclosure. A porch of 56

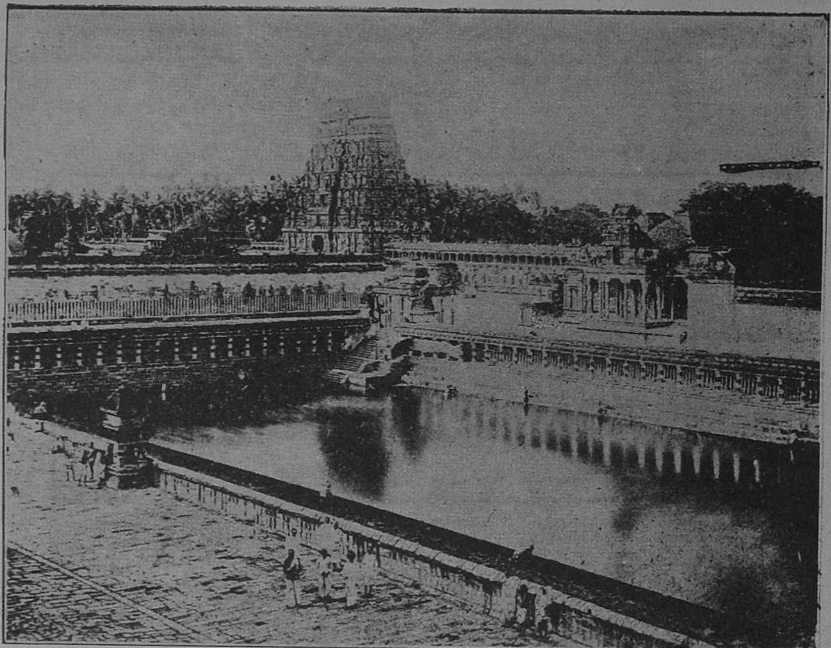


Fig. 41.—Tank within the Temple, CHIDAMBARAM.

pillars about 8 feet high, and most delicately carved, resting on a stylobate, ornamented with dancing figures, more graceful and more elegantly executed than any others of their class, so far as I know, in Southern India. At the sides are wheels and horses, the whole being intended to represent a car."

There are four courts in Chidambaram temple (Fig. 42). The third contains the famous Thousand-Pillared hall, 350' by 260', from which a good view of the minor shrines is obtained. The second has a shrine of Siva and other deities. The *Nritta Sabha* has fine sculptural representation in its base (Fig. 43). Inside, there is *Kanaka Sabha* or the dancing hall of Nataraja, covered with a golden roof. The fine architectural carvings, which attract the eye of every one, are on the niches of the four main outer *gopuras*. These contribute in a great measure to the greatness of the temple. The holy Sivaganga tank, 175" long and 100' wide, situate within the temple (Fig. 44), has an attractive colonnade around it. The Subrahmanya Shrine, popularly known as Pandyanar Subrahmanya Temple, so called probably after Pandya Kings, has many beautiful carvings. Many *Puranic* legends are represented on the roof of the Sivakami Amman Shrine; while on the south-west of the temple there is the shrine of a huge Ganesa (elephant-god).

Situated within the innermost *prakara* of the temple itself on the south-east is the shrine of Govindaraja-Perumal (Vishnu), who is also said to have witnessed the dance of Siva.

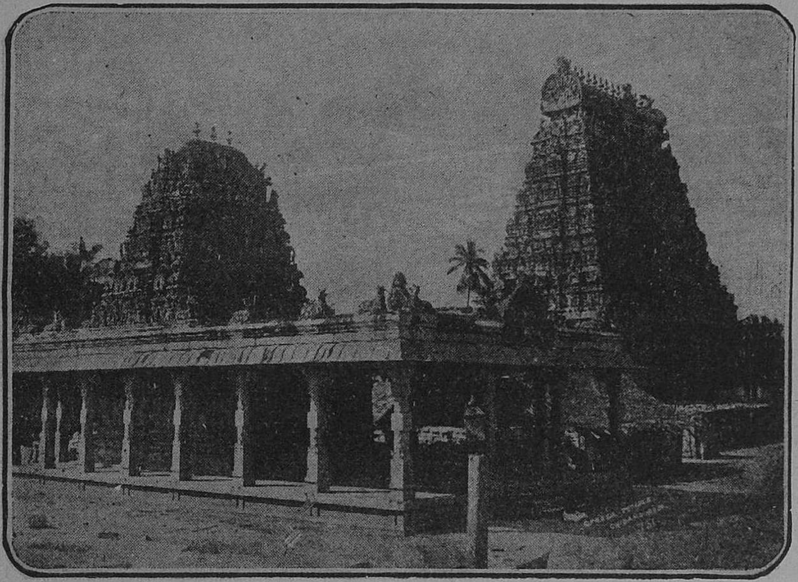


Fig. 42.—Shrine of Ganesa with the west *Gopura* in the outermost courtyard within the Temple, CHIDAMBARAM.

The *gopura* or tower on the northern entrance to the temple was built by Krishna Devaraya of Vijayanagar in commemoration of his victory over the King of Orissa. The towers facing the east and the west contain beautiful representations of the 108 different postures of the art of dancing mentioned in the "*Bharata Natya Sastra*"—the standard authority on the subject. The gopura at the southern entrance was constructed by a Pallava Prince called Perunjingadeva.

Besides the metal figures of the sages Vyaghrapada,[1] (tiger-footed), and Patanjali [2] (snake-bodied), (Fig. 45) sculptures of them, to whom God Nataraja (Fig . 46) first

1. The tiger-footed sage Vyaghrapada is said by legend to have been bent upon procuring flowers in large quantities for the worship of Siva in the temple at Chidambaram. In his zeal to collect all the available flowers at top-most speed, he was blessed with the feet of the tiger in order that he might quickly ascend the tree and pluck the flowers!! As the result of a severe penance, he was favoured with the witnessing of the dancing of Nataraja in Chidambaram.

2. The serpent-bodied Patanjali is no other than the incarnation of Adisesha. He was born to Anusuya, wife of sage Atri. In consequence of his having fallen from heaven into the folded hands

danced here, are also to be found in the eastern *gopura* of the temple at Chidambaram. There is also a beautiful representation of Siva as *Chandesanugrahamurti* where

Fig. 43.—1000-pillared Hall within the Temple, CHIDAMBARAM.

the devotee Chandesa holds an axe between his folded arms. A fine carving of Tripurantaka is also to be found. The most interesting piece of the sculptural carving is that of Siva as warrior. It is said that Siva, desirous of overcoming the powerful Tripurasura, came out in battle array with the earth for chariot, the sun and the moon for its wheels, drawn by four horses composed of the *Vedas*, the *Upanishads* for the reins; Mount Meru for his bow; the ocean for his quiver and the God Vishnu for his arrow. There is also seen the sculptural representation of *Surya* or the Sun with three faces composed of Brahma, Vishnu and Siva seated on a chariot drawn by seven horses and driven by Aruna, his charioteer. But this does not seem to be correct; for in another chapter on the *Navagraha* sculpture in Gangaikondasolapuram, Saturn is seen to drive the horses.

---

of Anusuya, when she prayed for a son, he was thus named. (*Pat* means fall; and *Anjali*, folded hands). He had this incarnation to witness the dancing of Nataraja in Chidambaram. The deity in the temple of Ananteswara on the west of Chidambaram town is the one that was personally worshipped by this sage.

There are also beautiful figures of the *Ashtadikpalas* or the eight deities of the cardinal points, each having been assigned a separate place in the temple.

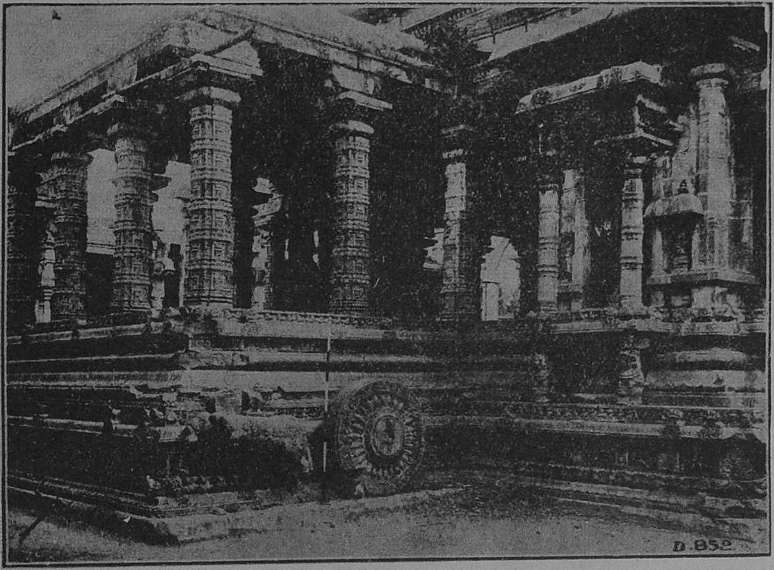


Fig. 44.—*Nritta Sabha* within the Temple, CHIDAMBARAM.

SAINTS TIRUNILAKANDAR AND NANDA.

Tirunilakanda-nayanar, [1] one of the 63 Tamil saints and a potter by birth, is said to have lived here enjoying the favour of the God. There also lived many Hindu saints

1. TIRUNILAKANDA-NAYANAR.—Born in a potter's family at Chidambaram he used to pay his daily visits to Nataraja to obtain his blessing. While returning from the temple one day he happened to pass a dancing girl's house, at which his wife became annoyed. Although there was not even the slightest fault on the part of the Nayanar, his wife though living with him was not in real matrimonial relations with him. Because his wife dragged God's name into this and used the plural form instead of the singular he not only had no matrimonial relations with his wife but also failed to have any such ralationship with any other woman nor even thought of them. This is indeed an impossibility with the average man. Thus they grew old when Nataraja had to intervene and to prove to them the real state of affairs. In the disguise of an aged Brahman the God handed a bit of pottery to the couple and demanded it after some time; when to their surprise it was found to be lost. As they were unable to return the object, God made them swear after bathing in a tank, which resulted in the removal of the misunderstanding that existed in the mind of the wife. Soon after they got out of the bath, they were transformed into a youthful couple !!! The tank in consequence was named afterwards as ILAMAINAYANAR tank (*Ilamai* in Tamil meaning youth). In commemoration of this incident the tank and shrine still exist to the west of Nataraja temple at Chidambaram.

Manikkavachaka, Sambhanda, and Nanda in this city. It is also said that Manikkavachaka defeated the Buddhist scholars in a controversy in this place when they came here with the

Fig. 45.—Sages Patanjali and Vyaghrapada, CHIDAMBARAM.

avowed object of questioning the sanctity of the shrine and to overthrow the worship of the deity.

Nanda,[1] also one of the 63 Saiva devotees, was a *Pariah** by birth. By his great devotion to God he converted several of his fellowmen to a highly-spiritual life. Admiring his devotion, in Tirupangur near Vaithisvarankoil, Siva directed his sacred bull Nandi to move aside in order to enable Nanda to have a sight of the *Linga* in the central shrine!! Even to-day we find that the stone-bull in this place is moved from the situation where it ought to have been. Nanda, who is said to have been blessed by God for his devotion is enshrined here (Fig. 47.)

Fig. 47.—Nanda.

PERIYAPURANA OR THE LIVES OF THE GREAT SAIVA DEVOTEES.

Periyapuranam (*Periyar*=eminent in the *spiritual* sense, and *purana*=story) records the lives of the 63 great Saiva devotees together with those of 9 classes of different *bhaktas* (devotees) whose sculptures surround the sanctum of all Siva temples. In the raised platform around the verandah on the inside of the first court-wall, the devotees, who were raised to prominence by their deeds, stand in miniature sculptures. Worship to these is made daily in particular on the days when they left their physical body. About the qualifications of such eminent men, the great Tamil poet Tiruvalluvar in his famous "*Kural*" records as follows:—

" Behold the men who have renounced sense-enjoyments and a live a life of discipline: the scriptures exalt their glory above any other good.

Behold the men who have weighed this life with the next and have renounced: the earth is made radiant by their greatness:

Behold the man whose firm will controlleth his five senses even as the goading hook controlleth the elephant: he is a seed fit for the fields of heaven.

---

1. NANDA or TIRUNALAIPPOVAR was born amongst the *Pariahs* of the village of Adanur in the district of Tanjore. By his staunch devotion to Siva he was raised to the rank of a Nayanar. He so much respected his caste rules that he did not dare approach the sanctum but stood behind the flag staff in the temple at TIRUPPANGUR near Vaithisvarankoil. The bull in front of the *Linga* in the sanctum was hiding it. Iswara was so pleased at this devotion that he caused the bull to move!! Even now we see the bull in this temple a little away from the position it should occupy. Then he sought the permission of his master, a Brahmin gentleman of his village, to permit him to go to Chidambaram. The permission was not easily granted and the visit was put off day by day. So he got the name *Tirunalaippovar*, meaning thereby "the person to go to-morrow." After all he did proceed to the holy Chidambaram, and there, after passing through the fire to purify himself, joined the ranks of the faithful devotees of Siva.

* An outcaste of the lowest and the most despised class who is not permitted even to approach people of the higher classes.

Behold the man who appreciateth at their true value the sensations of touch and taste and sight and sound and smell (*i.e.*, who knows that they are transient and at the same time misleading, and who therefore endeavours to transcend them): he will command the world.

The scriptures of the world proclaim the greatness of the name of the mighty world."

Though the five *Angas* or parts that pertain to all other *Puranas*—*Pancha-lakshnam* *—are wanting in this work, this has assumed prominence even amongst those ancient works, on account of the men, whose lives are narrated therein, having won the admiration of God Siva even under the most *trying circumstances*. "*Puranas* are elaborate commentaries of the sacred *Vedas* and these explain the philosophical details in the form of easy stories. They are intended for the exclusive benefit and elevation of the lower orders of society that do not possess the requisite intellectual capacities to catch the true import of the *Vedas* directly and all at once. Unlike the other *Puranas*, this *Periyapurana* alone records the lives of historical personages who have done much to Saivism during the recent period as will be seen later on from the inscriptions recorded in temples dating from the 10th century downwards. This work in consequence has become a standard work in Tamil literature and it ranks amongst those to be religiously read *daily* like the *Ramayana*. Again, this work is said to have obtained the grace of Nataraja, the presiding deity of the temple at Chidambaram, which amongst the Saiva temples is known as "The Temple" and it has earned the epithet "*Arutpa*" in consequence hereof."

Of the 63 *Nayanmars*, Chandesa is declared the head, and even the temple accounts of Saiva Gods were used to be written in his name. It is this Chandesa that did not care even for his father in his zealous worship of the God. So the God crowned † him and gave him a place near him. All the used-up garlands are thrown over him and he is held in much esteem in all Siva temples. Worshippers are in consequence enjoined to take leave of him, without which the visit to the temple is supposed to be incomplete and unfructifying. In due reverence to him, all worshippers clap their hands, thus proving their visit to the temple and soliciting his patronage.

There are numerous grants recorded in temples, examined hitherto by the Madras Epigraphical Department, testifying to the fact that all sale transactions relating to the

---

* *Pancha-lakshanam* or "that which hath five characteristic topics" relating to :—

1. Primary creation or cosmogony;
2. Secondary creation or the destruction and renovation of the worlds, including chronology;
3. Genealogy of Gods and patriarchs;
4. Reigns of Manus or periods called *Manvantaras*;
5. Mythological history, or such particulars as have been preserved of the princes of the solar and lunar races, and of their descendants to modern times.

† This aspect of Siva goes by the name of *Chandesanugrahamurti* and a sculptural representation of this form exists in the outer wall of the great temple at *Gangaikondasolapuram* in the district of Trichinopoly.

temples were conducted in the name of this head devotee Adichandesa—and not in the names of the Trustees as in these days, when there is misappropriation of even the God's money which tends to the ruin of the family, in perfect accordance with the Tamil saying "Appropriating Siva's property causes destruction to the family."

The Great Sankaracharya has praised some of the devotees in several of his works, thus showing that they are important personages, who helped the spread of Saivism.

The mythical origin of *Periyapurana* is contained in the great "*Sivarahasya*" 9th Canto, wherein God Siva Himself in Mount Kailas, is said to have revealed to his consort Parvati the future birth of 63 devotees who would be immortalized in the world. In accordance with this divine dictate, Sundaramurthi, one of the 63 devotees of the *Periyapurana*, was born in this world and he spent the major part of his life in the sacred Tiruvarur (Tanjore District). Then there arose an occasion for him to compose in 11 stanzas, the lives of these saints. This is said to have been done at the command of the presiding God of that place and it went by the name of "*Tiruttondaththogai*" or "the number of the devotees" which formed the nucleus for the great *Periyapurana*. Completing his stay in this mundane world, Sundarar entered the region of Siva at Mount Kailas, which sage Upamanyu, who was then present at the place witnessed, and he in his turn proclaimed the lives of Sundara and the others of the 63 to his followers. This work is entitled "*Upamanyu Bhaktavilasam*." Sage Agastya has also narrated this story in one of his works which is termed "*Agastya Bhaktavilasam*." Its importance being great, a Telugu translation of it containing a summary was produced by one Palkuriki Soma, a great Virasaiva author of the 13th century in his work entitled "*Basava Purana*." Then in due course, to the boy devotee Nambiandar-Nambi of Tirunaraiyur, 9 miles south-west of Chidambaram, Vinayaka his patron deity of the place revealed the mysteries of this *Tiruttondaththogai* and also pointed out to him the existence of that work in palm leaf in a room on the north-west of the *Sabha* wherein God Nataraja at Chidambaram dances blissfully *for ever*. With the Chola king Rajaraja Abhayakulasekhara *alias* Kulottunga I (11th century) who had his capital at Tiruvarur, Nambiandar proceeded to Chidambaram, took out the book from the room within the temple and arranged them, as revealed to him by his Vinayaka, in a work entitled *Devaram* and also composed the lives of the Saiva devotee's entitled the "*Andadi*."

On the north wall of the *mandapa* in front of the Aksheswara temple at Achcharapakkam is an inscription which makes mentions of the image of Kulottunga I who is designated as Rajakesari-varman *alias* Tribhuvanachakravartin Kulottunga-Choladeva that was set up in this temple during the fifth year of the king (1074-75 A.D.) and this inscription has been numbered as 247 of 1901 in the Annual Report of the Madras Epigraphical Department. Later on King Anapaya Chola, who has been identified with Kulottunga II by the Madras Epigraphical Department, had for his prime minister, Arunmolithevar of Kunrattur (Saidapet Taluk of Chingleput District) belonging to the then Tondaimandalam. He went by the popular name of Sekkilar, as he belonged

to that sect of the Vellala* caste. The king also conferred on him the title of "*Uttamacholapallaya*" and "*Tondarserparavuvar.*" He had for his patron deity the God at Tirunageswaram near Kumbakonam and on this account constructed also temple in his native village by that name. Regretting the regard paid by the king to a Jaina work "*Jeevakachintamani*" and the consequent evil effect upon the people to lean towards that religion, and in accordance with the proverb "As is the king so are the people" Sekkilar attempted to narrate the importance of *Tiruthondaththogai* and *Anthathi* which narrate the merits of Saivism. The king took a fancy to that great work and directed him to compose that work in an easier style and in an enlarged form. Accordingly the prime-minister left Tiruvarur, the then capital of the king, and went to Chidambaram and with the grace of God Nataraja there composed the *Periyapurana*, or *Thirutondarpuranam* in the thousand-pillared hall within the temple. He commenced the work on a *Chaitra* month *Arudra* asterism day and completed it on the same day next year, when the king proceeded to the place and in the midst of a great assembly of the learned received the grand work. Sekkilar spent his remaining days in Chidambaram. A small shrine in his honour now exists on the northern bank of a tank which goes by the name of "Gyanavapi" in Chidambaram. In addition to these, 3 unpublished copies of the work entitled *Sivabhakta Mahatmya*, which describes the lives of these 63 *Nayanmars* and explains the way in which they gained salvation, are available in Oriental Manuscripts Library at Madras.

There are references to these saints in the inscriptions of the temples at Tanjore, Tiruvarur (Tanjore District) and Tiruvorriyur† (belonging to Chingleput District near Madras) and several other places. Though sculptures of these great men are seen in almost all Siva temples, and metal figures also exist in the temples at Avanasi (Coimbatore District), Kalahasti, and Mylapore within the city of Madras, it is only in the great temple at Darasuram near Kumbakonam (Tanjore District) that their lives are delineated in full in bas-relief over the outer sanctum wall of the central shrine. On the south wall of the Andavar shrine in the Siddharatneswara temple at Uttattur (Trichinopoly District) is

---

* *Vellala* is from the Tamil word *Vellalan* which is derived from *Vellanmai* (*Vellam* = water and *Anmai* = management) meaning cultivation, tillage. They were the lords of the flood and thus the cultivators of the soil. The mythological origin relating to this class of men is that when the inhabitants of the world were rude and ignorant of agriculture, a severe drought fell upon the land, and the people prayed to Bhudevi, the goddess of earth, for aid. She pitied them and produced from her body a man carrying a plough, who showed them how to till the soil and support themselves. His offsprings are the *Vellalas*, who aspire to belong to the *Vaisya* caste.—"*Castes and Tribes of South India*," Vol. VII, pp. 361, 362.

† The mention of the word *Tiruthondaththogai* is made and the festival to be held in honor of these 63 devotees is recorded in inscription No. 137 of 1912. [No. 241 of 1904 in the records of the Madras Epigraphical Department.] On the west base of the ruined Iswara temple at KUNIMEDU, South Arcot District, is an inscription dated *Saka* 1455 during the reign of the Vijayanagara king Achyutaraya, which mentions certain gifts of taxes for the performance of festivals and says that those that observe the faithful performance of the same will be considered similar in merit to the 63 *Nayanmars*. This clearly proves what respect and admiration the *Nayanmars* commanded even in those days.

a record dated the 24th year of Chola king Kulottunga relating to the gift for maintaining worship to the images of Siva Saints (*Nayannars*) in the shrine of Togumamani Nayanar at Uttattur.

On the first niche of the west enclosure of the great Brihadiswara temple in Tanjore is an inscription describing some of the *Nayanmars*, such as Nambi-Aruranar (Sundaramurti); Nangai-Paravaiyar; Tirunavukkaraiyar; Tirugnana-sambandanadigal; and a number of ornaments which had been given to these images. Again on two pillars of the west enclosure of this temple is another record relating to the 3rd year of the reign of Rajendra-Choladeva (10th century) recording the setting up of a copper image of Miladudaiyar who has been identified with Meypporul-nayanar of the *Periyapurana*, in the *South Indian Inscriptions*, Vol. II, page 167. Another on the base of the west enclosure refers to images of Siruthonda Nambi, his wife Thiruvenkattu Nangai and their son Siraladevar.

The Tyagarajaswami temple at TIRUVARUR contains an inscription* of the Chola king Anapaya whose name as such occurs in each of the two Sanskrit verses at the end of the inscription, while in the introductory passage the king is called Rajakesarivarman *alias* Tribhuvanachakravartin Sri Kulottunga Choladeva II (1133 to 1148). In the 7th year of his reign he made gifts to the *Nayanars* Aludaiya-Nambi (Sundaramurti), Paravai-A. D. Nachiyar his wife, Aludaiya-Pillayar (Tirugnanasambandar); and Tirunavukkarasudevar. The translation, as recorded in the *South Indian Inscriptions*, Vol. II, Part II, page 154, reads as follows:—

"King Anapaya whose head glitters when placed at the feet of the Lord of the Golden-Hall, gave land, gold, brass, silver and other excellent treasures to the blessed Brahmapuris (Tirugnanasambandar), Vaghadipati (Thirunavukkaraiyar) and Svasvarmimitra (Sundaramurti) at the shrine of the blessed Lord of Arur."

"I, Anapaya, the bee at the lotus feet of Natesa at the Golden Hall, in the excellent Vyaghragrahara (Chidambaram), bow my head at the lotus feet of (future) princes, who are disposed to protect the charitable gifts made at Lakshmialaya (Tiruvarur) by other kings. The mother of Aludaiya Nambi was Isaignaniyar.

The mother of the Saint (Sundaramurti) called Gnani, was born at this (town of) Kamalapura, in the family of Gnanasivacharya, in the Saiva (doctrine) and in the Gautama Gotra."

Another inscription of this temple dated in the 5th year of Parakesarivarman *alias* Tribhuvanachakravartin Sri Vikrama Choladeva (12th century) gives reference to the legend of the calf which was accidentally run over by the chariot of the son of the Chola King, Manu. This finds a place in the introduction of the *Periyapurana* and it is also one of the 364 *leelas* (sports) which Sri Tyagaraja, the presiding deity here, is said to have performed in this holy city. Sculptural representation † of the scenes relating to

*This is numbered as 269 in the Annual Report of the Madras Epigraphical Department for the year 1901.

† This is illustrated in Plate X, Fig. 3 and Plate XI of the ***Annual Report of the Archaeological Department, Madras***, for the year 1911-12.

the dead calf, its mother cow ringing the bell in front of the palace, and the Chola King's son Veedividangan *alias* Sundara Chola being trodden under the wheels of a car are all very vividly shown in front of the eastern *gopura* of the temple here.

The Annual Report of the Madras Epigraphical Department for the year 1908-09, page 103, says:—

"The revival of the Saiva religion and the consequent disappearance of the Jaina and Buddhist influence in Southern India is known to have commenced about the beginning of the 7th century A.D., when the famous Saiva Saints Appar, Tirugnanasambandar and Siruthonda Nayanar flourished. How these Saints advanced the cause of Saivism, by miracles or other means, is learnt from the stories related in the *Periyapuranam*. That they must have been very great men, even so great as to be deified by the people, is evident from the fact of their images being set up and worshipped in almost every Siva temple of the South. Tamil records are not wanting, in which provision is made for the recital of the *Tiruppadiyam*, *Tirumurai* or the *Tevaram* hymns composed by two of the above-mentioned Saints in praise of the Saiva shrines visited by them. An equally great saint and poet was Manikkavasagar, also called Tiruvadavur-Nayanar, whose famous work *Tiruvasagam* has been edited by the Rev. G. U. Pope. The time during which Manikkavasagar flourished was about the middle of the 9th century. We do not know of any epigraphic evidence earlier than the records of Rajaraja I, where the recital of the sacred Saiva Hymns of the *Tevaram* are referred to for the first time as being instituted by him. Rajendra Chola I appears to have supported the cause of Saivism by going a step further than his father and setting up the images of some of the famous Saiva Saints in the temple of Rajarajeswara at Tanjavur."

The following short notes of the inscriptions relating to some of the devotees are from the volumes of *Inscriptions of the Madras Presidency* issued by the Government of Madras in 1919:—

KOCHENGANNAN.

On the west wall of the second *prakara* of the great temple at JAMBUKESWARAM, Trichinopoly District, is a record (No. 25 of 1891) of the Pandya king Ko-Maravarman *alias* Kulasekharadeva, dated in his 10th year, (5th January, 1278 A. D.), referring to a street called after the presiding God here, who transformed a spider into this king, as narrated in the *Periyapurana* ! ! This is also dealt with in the *Epigraphia Indica*, Vol. VI, page 39.

MEYPPORUL NAYANAR.

Inside the west *prakara* of the great temple, TANJORE, (7th and 8th pillars) is a record (No. 100 of 1888) of the 3rd year of Ko-Parakesarivarman *alias* Rajendra Choladeva I, recording the setting up of the image of Miladudaiyar, who is popularly known as Meypporul Nayanar.

SIRUTTONDA.

On the west wall of the Ganapatiswara temple, TIRUCHENGATTANGUDI, Tanjore District, is a record (No. 56 of 1913) of Chola king Rajakesari-varman Rajarajadeva I, in his

3rd year, making gifts of land for the burning of 2 lamps to the shrine of Siraladeva, son of Siruttonda, who was sacrificed to Siva when, in the form of Bhairava, He appeared as a guest of Siruttonda. Again in his 19th year of this king (No. 57 of 1913) he made gifts of land for feeding the devotees attending the festival of *Sittirai Tiruvadirai* when the image of Siraladeva was taken in procession to the *mandapa* of Siruttonda; also (No. 59 and No. 63 of 1913) on the west base of the *mandapa* in front of the Ganapatiswara shrine records that Rajarajadeva III in his 3rd year, made gift of land to the shrine of Siruttonda. No. 66 of 1913, on the north wall of the *mandapa* in front of Ganapatiswara temple, contains the record of Kulottunga III, in his 8th year and 330th day, relating to the purchase of land for laying out a road to carry the procession of Sirala from the *mandapa* of Siruttonda to the village of Tirumarugal and the worship of Sirala (No. 67 of 1913). No. 69 of 1913 on the north base of the *mandapa* in front of Ganapatiswara is a record relating to Rajarajadeva III providing offerings in the *mandapa* called Tirumuttuvaneri during the festival of *SittiraiBarani* when the God Uttarapata gave salvation to Siruttonda. No. 77 of 1913 of Rajendra III (A. D. 1245-67) on the 2nd *gopura*, left of entrance, provides for the *Barani* festival of *Sittirai* and *Arpasi* months. Another record in the same place (No. 76 of 1913) of the Pandya king Parakrama provides for the repairs to the *Sirala-Siruttonda-mandapa*.

NAMINANDI ADIGAL.

On the south wall of the 2nd *prakara* of Vedagiriswara temple, TIRUKKALUKKUNRAM, is a record (No. 179 of 1894) of Kulottunga I, dated in his 42nd year, relating to the maintenance of a *matha* to this devotee.

TIRUNAVUKKARASU *alias* APPAR.

On the south wall of the *mandapa* in front of Sivankureswara temple, TIRTHANAGIRI (Cuddalore taluk), is a record (No. 121 of 1904) of the Pandya king Vira-Pandya, in his 9th year for the celebration of 12 festivals commencing with that of Appar *alias* Tirunavukkarasu.

A detached stone built into the south wall of the *mandapa* in front of the Anjanakshi-amman shrine within the temple of Kachchapeswara, TIKUKKACHCHUR (Chingleput taluk), (No. 316 of 1909) contains a fragmentary record of Kulottunga III referring to the setting up of an image of Appar.

The epigraph on the north wall of the central shrine in Dandiswara temple, VELACHCHERI (Chingleput district), (No. 303 of 1911) records in the 25th year of Kulottunga III gift of land in this village to the *matha* of Tirunavukkarasu at Tiruvanmiyur.

NARASINGAR.

On the south wall of the central shrine of Trivikrama temple, TIRUKKOYILUR (South Arcot District), is a record (No. 120 of 1900) relating to architect Sembangudaiyan Narayana Aditya *alias* Solasundara Muvendavelan having rebuilt the central shrine for the merit of Narasingavanmar who was the Lord of Miladu.

KANNAPPAR.

On the east wall of *mandapa* in front of the Kripanathaswami shrine in the temple of TIRUPPANANGADU (Cheyyar taluk, North Arcot district), is a record (No. 247 of 1906) which mentions the name of some hunters who claimed to belong to the family of Tirukkannappar.

The inscription on the north wall of the *mandapa* in front of the Central shrine of Kapardiswara at TIRUVALANJULI, (Tanjore district), (No. 628 of 1902) records gifts of land to Tirukkannappadevar,

SUNDARAR.

On the east wall of the 2nd *prakara* of the Vyaghrapadeswara temple, SIDDHALINGAMADAM (Tirukkoyilur taluk, South Arcot district), is a record (No. 418 of 1909) of the Pandya king Jatavarman *alias* Sundara Pandya (A. D. 1270-1302) providing for the offerings in the shrine of Aludaiya Pillayar.

On the east wall of the 2nd *prakara* in the Adhipuriswara temple, TIRUVOTHIYUR (Chingleput district), is a record (No. 371 of 1911) of Rajadhiraja II (1172–86) relating to his hearing the *purana* of Aludaiya Nambi on a *Panguni-Uttiram* day and another (No. 114 of 1912) on the west wall of the Central shrine of the same temple records a gift of 12 buffaloes for a lamp, a silver lamp-stand, and a silver *kalam* (bugle) for the Goddess Aludaiya Nachiyar in the 11th year of Kulottunga.

On the west wall of Avanasiswara temple, AVANASI, (Coimbatore district), is a record (No. 181 of 1909) of the 31st year of Sundara-Pandya making gifts to the shrine of Sundara Nayanar, on the tank-bund at *Pukkuliyur* (Avanasi.)

SAMBANDAR.

On the *gopura* of the Adhipuriswara temple, TIRUVOTHIYUR (Chingleput district), right of entrance, is a record (No. 238 of 1912) of Vijayagandagopaladeva, in his 15th year (2nd Septr., 1264) for feeding in the *Tirugnanasambhandar Matha* at this place.

ADI CHANDESWARA.

In the Choleswara temple, VELLATTUKOTTAI (Vellutercota, Tiruvallur taluk, Chingleput district), is a record of the Hoysala king Ramanatha's 8th year, when the oil-mongers of Vallam undertook to supply oil daily for a lamp to Adichandeswara.

Inside east *gopura* on the second pillar of Brihadeswara temple, TANJORE, is a record (No. 33 of 1888) which describes the copper images made by Rajarajadeva I, to represent scenes from the life of Chandeswara and the Lord of his heart.

KUNGILIYAKKALAYA NAYANAR.

On the north wall of the first *prakara* of the Arunajateswara temple at TIRUPPANANDAL, (Tanjore district), is an inscription (No. 40 of 1914) which records gift of land for offerings to the images of Tirukkadavur Kungiliyakkalaya-Nayanar, who is said to

have turned the face of the deity to its normal position from which it had previously been diverted by the Lord's desire to save Tataki's shame, and other Saiva devotees in the temple at TIRUPPANANDAL.

TIRUMULAR.

The epigraph on the north wall of the central shrine of Mana-tunai-Isar of VALIVALAM (Negapatam taluk, Tanjore district), (No. 116 of 1911) records sale of land to the *matha* of this Saint, whose tradition is connected with Tiruvaduturai, by the priests of the temple.

MANAKKANJARAN.

On the *gopura* of Nityeswara temple at SRIMUSHNAM, (South Arcot district), above the figure of Saint Manakkanjaran, is an inscription (No. 255 of 1916) which states that this holy personage recited the *Tiruppadiyam* of this temple and quitted his life there.

INSCRIPTIONS.*

The inscriptions recorded in the walls of the temple here have been copied by the Madras Epigraphical Department during the years 1888, 1892, 1902, 1913 and 1918.

The Madras Government Epigraphist in his Annual Report for the year 1888 remarks :—

"Special interest attaches to three inscriptions, which mention three Chola princesses; *viz.*, Kundavai, Ammangai and Madurantaki. The first of these princes is called "Rajarajan-Kundavi, the younger sister of Kulottunga-Choladeva (or Rajendra-Choladeva) and may be identified with Kundava, the daughter of Rajaraja and younger sister of Rajendra-Chola, who married the eastern Chalukya king Vimaladitya (*Saka* 937 to 944). The second of the princesses "Ammangai, the daughter of Kulottunnga-Choladeva" is probably identical with Ammanga-devi, the daughter of Rajendra-Chola, who married in eastern Chalukya king Rajaraja I (*Saka* 944 to 985). The third of the princesses "Madurantaki, the younger sister of our Lord (Kulottunga-Choladeva)" seems to be distinct from the Madurantaki, who was the daughter of Rajendra-deva and the wife of Kulottunga-Choladeva I (*Saka* 985 to 1034)."

Epigraphical records show that the Chola king Parantaka or Vira Chola, who reigned between 907 and 951 A.D., renewed the hall, making several additions of his own and endowing large grants for conducting the festivals of the temple. His successors also contributed much to the improvement of the roof of the Dancing Hall.

In the east wall of the 1st *prakara* is an inscription which eulogises the victories of Kulottunga-Chola over the Pandyas, burning the fort of Korgara-durga (Korgara), the defeating of the Keralas and the placing of a pillar of victory on the *Sahyadri* Mountain (*i-e.*, the western ghats.) It is also said that this illustrious kings' fame is voluntarily sung by the tender women of the *Parsis*, Sanskritised form of Persians, who were the representatives of the most distant nations which were known to him. The daughter of Rajaraja and younger sister of Kulottunga-Chola Kundavai Alvar presented the God with a golden vessel and covered the shrine with gold. The precious stone given to Chola king Rajendra by the King of Kamboja was inserted into the hall of the God.

* I. M. P. Vol. I, pp. 354 to 365.

Kulottunga III (1178-1216 A. D.) is said to have built the *Mukha-mandapa* of Sabhapati and the *gopura* of the shrine of the Goddess Girindraja and the enclosing verandah (*prakara-harmya*) and the king has been described as an unequalled devotee (*ekabakta*) of Sri Nataraja.

According to the copper plate inscriptions available in the Madras Museum Muthu Vijaya Rangappa Kalakala Tola Wcdaiyar gave on the 30th June, 1784, a portion of land in the village of Sendorai to the Sabhanayaka temple here for the regular daily performance of *Uchchikalapuja* or the mid-day worship.

The inscriptions here have been copied by the Madras Epigraphical Department during the years 1888, 1892, 1902, 1913 and 1918.

A connected account of Chidambaram based on the inscriptions of its temples is given in Madras *Ep. Rep.* 1914, p. 88. It is remarkable that while the history of the place goes to the age of the *Prabhandas* and the *Devaram, i.e.*, the Pallava times, no records even of the early Cholas are to be found in its walls, the earliest being those of Rajendra Chola I and Kulottunga I. The records of Vikrama Chola then follow and give details of his holy works and the works of his predecessor. The local inscriptions are given in Mackenzie's list in *Ins. S. Dts.*, p. 162-7, in various and scattered notices in *Rais. Catal.* Vol. III and in the original *Mack. MSS.* Owing to the enormous difficulty involved in comparing these and the unprofitable nature of such an examination and comparison, I have not attempted it fully. I have given therefore the departmental list alone, and identifications of six of the sixteen inscriptions in *Ins. S. Dts.* For a full account of the local history antiquities, etc. See *S. A. Gazr.*, p. 965–74.

"115 of 1888.—Outside the first *prakara*, east. Two Sanskrit verses which praise the victories of Kulottunga-Chola I, over the five Pandyas and the Keralas, and which record that he burnt the fort of Kottara (near Cape Comorin) and put up a pillar of victory on a peak of the *Sahyadri* mountains. See *S. Ind. Inscrns.*, Vol. I, p. 168 f. and *P. Ind.*, Vol. V, p. 103–4. The king's fame is said to be sung even on the further shore of the ocean by the young women of the Persians (Parsi).

116 of 1888.—On the *mandapa* in front of the east entrance into the first *prakara*. Sanskrit fragment.

117 of 1888.—Outside first *prakara*, north. Dated in the forty-sixth year of Kulottunga-Choladeva, mentions Madurantaki, "the younger sister of our Lord," " Srirambalam, here also called Puliyur, became Chidambaram in Sanskrit, and a different interpretation same to be given to the latter to be " the space of *chit*." The other names of the place *Puliyur, Perumbararrapuliyur* and *Tillai* are mentioned both in the *Prabhandas* and *Devaram*. Chidambaram had as many as 14 hamlets as its inscriptions show.

118 of 1888.—Outside first *prakara*, north. A record of Ko-Rajakesarivarman *alias* Udaiyar Rajendra-Choladeva I, twenty-fourth year. This is the earliest record in the temple. (This provides also for the recital of *Tiruttondathogai* on *Masi-Magha* day.)

119 of 1888.—Outside first *prakara*, north. The inscription records several gifts to the God (*Aludaiyar*) of Chidambaram (Tillai of Tiruchchirrambalam) by Rajarajan-Kundavi, the daughter of the E. Chalukya Rajaraja I (A. D. 1022-63) and younger sister of Tribhuvanachakravartin Kulottunga-Choladeva I. Further it records that Rajendra-Choladeva II (*i.e.* Kulottunga I) put up in the wall of a hall in front of the temple a stone, which he had received from the King of Kamboja. A portion of the inscription was published in *Ind. Antq.* Vol. XXIII, p. 298 and *Ep. Ind.* Vol. IV, p. 70. It is dated in forty-fourth year of Jayadhara, a *biruda* according to the (*Kalingattupparani*) of Kulottunga I and Kielhorn calculates the details of the date to be Friday, 13th March, A. D. 1114; also see *Ep. Ind.* Vol. V, p. 105-6).

120 of 1888.—Outside first *prakara*, west. Long defaced inscription in Sanskrit verse.

121 of 1888.—Inside second *prakara*, west, left of entrance. A record of Ko-Parakesarivarman *alias* Tribhuvanachakravartin . . . . . The inscription which is much worn, mentions Ammangai, the daughter of Kulottunga-Choladeva.

122 of 1888.—Inside second *prakara*, west, right of entrance. A record of Ko-Parakesarivarman *alias* Tribhuvanachakravartin Vira-Rajendradeva, in his fifth year.

123 of 1888.—East *gopura*. A record of Vikrama Pandya.

124 of 1888.—West *gopura*. A record of Ko-Maravarman Tribhuvanachakravartin Kulasekara-deva, in his twenty-eighth year. (Most probably the king was Kulasekara I who ruled from 1268–1308).

170 of 1892.—(Tamil verse.) Right of entrance to the east *gopura* of the Nataraja Temple. A record of the Pandya king.

171 of 1892.—(Tamil verse.) Right of entrance to the east *gopura* of the Nataraja temple. A record of the Pandya king Sundara-Pandya (*i.e.*, Jatavarman who ascended the throne in 1251).

172 of 1892.—(Tamil verse.) Right of entrance to the east *gopura* of the Nataraja temple. A record of the Pandya king Sundara-Pandya.

173 of 1892.—(Tamil verse.) Right of entrance to the east *gopura* of the Nataraja temple. A record in modern characters.

174 of 1892.—Left of entrance to the north *gopura* of the same temple. A record of the Vijayanagara king Krishnadeva (1509-30). Records the building of the *gopura*.

175 of 1892.—Left of entrance to the north *gopura* of the same temple. A record of the Vijayanagara king Krishnadeva (1509–30).

176 of 1892.—(Tamil.) Right of west entrance to the second *prakara* of the same temple. A record of the Tondaiman. Opens with the usual Sanskrit *birudas* of Sundara-Pandya (1251–64) whose vassal the donor appears to have been.

177 of 1892.—(Sanskrit verse.) Right of west entrance to the second *prakara* of the same temple. A record of the Pandya king Sundara-Pandya (1251–64).

178 to 182 of 1892.—(Sanskrit verse). South wall of the second *prakara* of the same temple. A record of the Pandya king Sundara-Pandya (1251-64).

183 of 1892.—(Sanskrit and Tamil.) West wall of the second *prakara* of the same temple. A record of the Pandya king Sundara-Pandya (1251-64).

184 of 1892.—(Sanskrit verse.) Right of west entrance to the second *prakara* of the same temple. A record of the Pandya king Sundara-Pandya (Jatavarman 1251-64.)

455 of 1902.—(Tamil.) On the west wall of the second *prakara* of the Nataraja temple. A record in the thirty-sixth year of the Pallava king Avaniyalappirandan Sakalabhuvanachakravartin Kopperunjingadeva. Records gift of land. He was the contemporary of Rajaraja III (1216-48), who made himself master of an extensive part of Chola dominions and ruled from 1243 to 1280. See S. A. 124, etc. for details.

456 of 1902.—(Tamil.) On the same wall. A record in the thirty-sixth year of the Pallava king Sakalabhuvanachakravartin Kopperunjingadeva. Records an order of Venadudiyan, referring to a gift of land.

457 of 1902.—(Tamil.) On the same wall. A record in the ninth year (and eighty-eighth day) of the Chola king Kulottunga-Chola III. Published in *South Ind. Inscr.* Vol. III, No. 86, p. 210-3. Records a grant of land to temple by a certain Keralarajan, for a flower garden. The inscription gives very minute fractions of *velis* and land measures and is thus of value to the historian of land tenure and revenue.

458 of 1902.—(Tamil.) On the same wall. A record in the eleventh year (and one hundred and eighteenth day) of the Chola king Kulottunga-Chola III, [Published in *Ibid* No. 87, p. 213-7. Records the king's sanction of a grant of land to the temple by a certain Valuvarayan for the maintenance of a flower garden.]

459 of 1902.—(Tamil.) On the same wall. A record in the fifth year of the Pallava king Sakalabhuvanachakravartin Kopperunjingadeva. Records an order of Solakon of Aragur or Perumal Pillai, one of the King's chief officers. He was the brother of Venadudiyan referred to in S. A. 32.

460 of 1902.—(Tamil.) On the same wall. A record in the eighth year of the Pallava king Sakalabhuvanachakravartin Kopperunjingadeva. Records an order of Solakon. See S. A. 329 for details about Kopperunjingadeva. (In *Ins. S. Dts.* (*Mack. MSS*) p. 163, No. 5, an inscription of this chief in this year granting 1½ *velis* etc., to the goddess and houses for worshippers, is given but it is doubtful whether it is the same).

461 of 1902.—(Tamil.) On the west wall of the second *prakara* of the Nataraja temple. A record in the thirty-fourth year of the Pallava king Sakalabhuvanachakravartin Kopperunjingadeva. Records an order of Venadudiyan, brother of Solakon.

462 of 1902.—(Tamil.) On the north wall of the same *prakara*. A record in the third year of the Pallava king Sakalabhuvanachakravartin Kopperunjingadeva. Records gift of land. Compare *Ep. Ind.* Vol. III, page 166.

463 of 1902.—(Tamil.) On the same wall. A record in the fifth year of the Pallava king Sakalabhuvanachakravartin Kopperunjingadeva. Records an order of Solakon.

464 of 1902.—(Tamil.) On the same wall. A record in the fifth year of the Pallava king Sakalabhuvanachakravartin Kopperunjingadeva. Records an order of Solakon.

465 of 1902.—(Tamil.) On the same wall. A record in the third year of the Pallava king Sakalabhuvanachakravartin Kopperunjingadeva. Records an order of Solakon.

466 of 1902.—(Tamil.) On the same wall. A record in the third year of the Pallava king Sakalabhuvanachakravartin Kopperunjingadeva. Records an order of Solakon.

467 of 1902.—(Tamil.) On the same wall. A record in the sixteenth year of the Pallava king Sakalabhuvanachakravartin Kopperunjingadeva. Records an order of Solakon.

468 of 1902.—(Tamil.) On the same wall. A record in the sixteenth year of the Pallava king Sakalabhuvanachakravartin Kopperunjingadeva. Records an order of Solakon.

390 of 1903.—(Tamil.) On the east wall of the central shrine in the Tillayamman temple. A record in the third year of the Pallava king Sakalabhuvanachakravartin Kopperunjingadeva. Records gift of land.

391 of 1903.—(Tamil.) On the same wall. A record in the third year of the Pallava king Sakalabhuvanachakravartin Kopperunjingadeva. Records sale of land.

392 of 1903.—(Tamil.) On the south wall of the same shrine. Records in the third year sale of land. The king's name is not mentioned.

393 of 1903.—(Tamil.) On the north wall of the same shrine. A record in the third year of the Pallava king Sakalabhuvanachakravartin Kopperunjingadeva. Records sale of land.

394 of 1903.—(Tamil.) On the north base of the *mandapa* in front of the same shrine. A record in the fifth year of the Pallava king Sakalabhuvanachakravartin Kopperunjingadeva. Records sale of land.

395 of 1903.—(Tamil.) On the south wall of the same *mandapa*. Records in the third year of the sale of land. The king's name is not mentioned.

396 of 1903.—(Tamil.) On the same wall. The king's name is not mentioned. Provides in the fourteenth year of the supply of saffron, etc., required for the temple of Tillavanamudaiya-Paramesuri.

397 of 1903.—(Tamil.) On the same wall. A record of the Pallava king Sakalabhuvanachakravartin Kopperunjingadeva, the date of which is doubtful. Records sale of land.

398 of 1903.—(Tamil.) On the north wall of the same *mandapa*. A record in the fifth year of the Pallava king Sakalabhuvanachakravartin Kopperunjingadeva. Records sale of land.

399 of 1903.—(Tamil.) On the same wall. A record in the third year of the Pallava king Sakalabhuvanachakravartin Kopperunjingadeva. Records sale of land.

400 of 1903.—(Tamil.) On the south and east walls of the Bhairava shrine in the same temple. A record of the Pallava king Sakalabhuvanachakravartin Kopperunjingadeva, the date of which is doubtful. Records an order of Solakon.

401 of 1903.—(Tamil.) On the north wall of the same shrine. A record in the eighth year (A.D. 1250) of the Pallava king Sakalabhuvanachakravartin Kopperunjingadeva. Mentions the temple of Varanavasi-Madevar, and records a sale of land to Solakonar for building a temple of *Pidariyar*.

260 of 1913.—(Tamil.) On the south wall of the Bhimeswara temple at Singaratoppu near the same place. A record in the sixth year, Karkataka, first day of the Chola king Tribhuvanachakravartin Virarajendradeva (*i.e.*, Kulottunga III, 1178-1216.) Records gift of land at the hamlet of Manalur for two lamps to the temple of Tirukkalanjedi-Mahadeva at Perumbarrapuliyur, a *taniyur* in Rajadhirajavalanadu.

261 of 1913.—(Tamil.) On the same wall. A record in the eleventh year, Mesha, fifth day of the Pallava king Sakalabhuvanachakravartin Kopperunjingadeva. Records sale of nine *mas* of land, for 5,000 *kasu* to the temple of Nayanar Tirukkalanjedi Udaiyar at Pannangudichcheri *alias* Paramesari-nallur, a hamlet of Perumbalapuliyur. The land sold was a field of the western hamlet of Ilanangur *alias* Sundarasolapandya-nallur which was situated in Gangaikondasolaperilamai-nadu and the sale was witnessed by the assembly of the village. (It is not improbable that Sundarasolapandya-nallur owed its name to the son of Rajendrachola I.)

262 of 1913.—(Tamil.) On the north wall of the same temple. A record in the second year and one hundred and twenty-fifth day of the Chola king Parakesarivarman *alias* Tribhuvanachakravartin Kulottunga-Choladeva III (1178–86). Registers an order of the king, that from this date, the assessed lands (*tarram-perra-nilam*) standing in the name of the Subrahmaniya-pillayar shrine in the Arumoliswara temple of this village be included with those of the latter, that the lands declared to be superior to eighth class be assessed as per those of the eighth class (*ettam-tarram*) and that those below the eighth class be allowed to continue as before and that the site of the temple Tiruttondathogai-Isvaram-Udaiyar, its enclosures, premises and the sacred tank, till now included in the account of assessed lands, be removed from that register. The order was executed by the "land survey" committee (*milam-alavupadi-pperumakkal*) of the village assembly of Perumbarrappuliyur. Full details of the lands (extent, boundaries, etc.) this dealt with are recorded. (The inscription is of great value in the history of land revenue assessment. Similar land survey and assessment were made in the time of Rajaraja I and Kulottunga I. See No. 109 below).

263 of 1913.—(Tamil.) On the same wall. A record in the second year, and one hundred and twenty-first day of the Chola king Tribhuvanachakravartin Rajadhirajadeva *alias* Karikala Choladeva. Refers to the order registered in No. 262 (*i.e.*, S.A. 54) and states that it was issued by Villavarayan at the request of Vaidumbarayan. The document is signed by ten officers of the king of whom the Tirumandira-Olai-nayaka was Narayana-Muvendavelan. As these officers occur in the inscriptions of Kulottunga Chola III, the Government Epigraphist surmises that Rajadhiraja Karikala was another name of his.

264 of 1913.—(Tamil.) On the same wall. A record in the seventeenth year, Kanni, twenty-first day of the Chola king Tribhuvanachakravartin Kulottunga-Choladeva III (1178–1216), 'who took Madurai (Madura) and was pleased to take the crowned head of the Pandya.' Records gift of interest on 1,100 *kasu* for maintaining a lamp and a lamp-stand. It is stipulated that the grant is to be renewed at the end of every five years, after it is produced after each period before the assembly and the *sthanattar.*

265 of 1913.—(Tamil.) On the same wall. A damaged record on the Chola king Tribhuvanachakravartin Kulottnga-Choladeva III (1178–1216) 'who was pleased to take Madurai (Madura), Ilam (Ceylon) and the crowned head of the Pandya,' in his twentieth year and one hundred and twenty-first day. Seems to record a gift of lamp.

266 of 1913.—(Tamil.) On the east wall of the first *prakara* of the Nataraja temple, right of entrance. A record in the seventeenth year and two hundred and seventy-second day of the Chola king Tribhuvanachakravartin Rajarajadeva. Records gift of land belonging to the village of Pandur *alias* Kulottungasolan Vallam in Rajadhiraja-valanadu for maintaining the feeding-house named Arapperunjeleisolal at Perumbarrappuliyur in the west street called Mudittalaigonda Perumal-Tiruvidhi.

267 of 1913.—(Tamil.) In the same place. A record in the fourth year and two hundred aud fiftieth day of the Chola king Tribhuvanachakravartin Rajarajadeva. Records gift of land for the offering called *tiruppavadai* on the day of *Pushya* in the month of *Tai* to the God Aludaiyar. The inscription was ordered to be engraved on the Kulottunga-solan-tirumaligai by the Tirumandiravolai Rajanarayana-Muvendavelan.

268 of 1913.—(Tamil.) On the same wall, left of entrance. A record in the third year and ninety-fifth day of the Chola king Parakesarivarman *alias* Tribhuvanachakravartin Vikrama-Choladeva (1118-35). Records gift of land by a native of Tiraimur in Tiraimur-nadu which was a district of Uyyakondar-valanadu at Manarkudikattalai, a hamlet of Jayangonda-sola-chaturvedimangalam in Merkal-nadu, a sub-division of Virudarajabhayankara-valanadu, for a flower garden. Also records another gift of land in Pannanangudichcheri *alias* Parakesari-nallur which was a hamlet of Perumbarappuliyur with four tenants (*kudi*) for maintaining the garden and for providing the *mantrapushpa* in the temple of Tiruchchirrambalam-Udaiyur.

269 of 1913.—(Tamil.) In the same place. A record in the eighth year and fifty-seventh day of the Pandya king Maravarman Tribhuvanachakravartin Vira-Pandyadeva. Registers that under the orders of Vikrama-Pandya Gangeyarayan some land

was set apart for building a quarter to be inhabited exclusively by the weavers (*Soliya-Saliyar*) and named Teriyavaraninraperumalpuram, on condition that these weavers supplied four new cloths (every year) to the goddess Sivakamasundari on the day of the *Tiruppudiyidu* festival and five other small cloths for the shrines of Tirugnanasambandan. See S. A. 71 below, for the identity of the king. The *Saliyars* are described in Mr. Thurston's *Castes* and *Tribes*, Vol. VI, p. 276-9.

270 of 1913.—(Tamil.) In the same place. A record in the fifth year and two hundred and seventieth day of the Pandya king Maravarman Tribhuvanachakravartin Vikrama-Pandyadeva. Built in at the beginning. Registers that, under orders of Gangeyarayan, land was granted for supplying garlands on the occasion of the service called Rajakkalnayan-sandi after the king, and on the day of a festival called Rajakalnayan-periyatirumal. See S. A. 71 below.

271 of 1913.—(Tamil.) In the same place. A record of the Vijayanagara king Mahamandaleswara Srirangaraya VI in S. 1565, Svabhanu, Panguni 7, Panchami, Friday and Revati, which Mr. Swamikannu Pillai calculated to be 2nd February, A.D. 1644. (The real month, however, he says, must be Masi and not Panguni.) Records that the king repaired the big *mandapa* in front of the Tillai Govindarajaswamin shrine in Tiru Chitrakudam, the *gopura* of the shrine, the *vimanas* of the goddess Pundarikavalli-nachchiyar and Sudikkodutta-nachchiyar and the *mandapa* in front of Tiruvali-Alwan. He is also stated to have made rent-free the five villages Adur, Karunguli, Kuriyamangalam, Marudantanallur and Udaiyur in which the Sri Vaishnavas were permanently living. (See *Ind. S. Dts.*, p. 162, No. 2. For the history of the Govindaraja shrine see note to the next inscription. Here it may be noted that the members of the last Vijayanagar dynasty were staunch. Vaishnavites had the Tatacharyas for their *Gurus*.)

272 of 1913.—(Tamil.) On the south wall of the same *prakara*. A record of the Vijayanagara king Achutaya-Maharaya in S. 1461, Vishnu (wrong) Mithuna, su. di, 14, Sadhyayoga, Saturday, Anuradha, which corresponded according to Mr. Swamikannu Pillai, to May 31, A.D. 1539. The king ordered that the image of Tillai-Govindaraja-perumal at Perumbalapuliyur in Valudalambattu-usavadi, a sub-division of Vennaiyur-nadu in Rajadhi-raja-valanadu, might be set up according to the ritual of *Vaikhanasa Sutra*, and granted 500 *pon* which was the income from four villages for the up-keep of daily worship. (The Govindaraja shrine has held an eventful history. That it existed in the Pallava period is proved by the fact that the Alwars Kulasekharan and Tirumagai Mannan refer to it. The next reference is by Manikkavasaga who must be assigned to the middle of the ninth century. See his *Tiruchchirrambalakovai*, Stanza 86. Coming to the Chola times we find from the *Kulottunga Cholan-ulla*, the *Rajarajan-ulla* and the *Takkayagapparani* that Kulottunga II, a bigotted Saivite, threw the image of Govindaraja into the sea. The Vaishnavite *Guruparamparas* on the contrary, say that in the time of Ramanuja the *Chitrakuta* at Chidambaram was 'destroyed,' the image of Govindaraja was removed by the Vaishnavas to Tirupati, and that Ramanuja formally solemnized the consecration ceremony. See that *Vadag-Gurup.* 1913, p. 86. It is difficult to say whether the Tamil literary works mentioned above and the *Guruparampara*

refer to the same incident. Ramanuja, lived according to tradition, till 1137 and Kullottunga II ruled as sole monarch from 1135 to 1146 and jointly with his predecessor Vikrama Chola from 1123 to 1135. If the vandalism of Kulottunga II followed his sole-assumption of Government, then the removal of the Vishnu shrine at Chidambaram and the consecration of the new shrine at Lower Tirupati should have been about 1135-6. The next literary reference to the fortunes of the shrine is in the time of Vedanta Desika. The *Guruparampara* says that he took advantage of an internal commotion in Chidambaram to make Goppanaraya of Gingee to re-establish the image about 1370. See *Vadag-Gurup.* 1913, p. 154. The *Prapannamritam*, on the other hand, attributes this honour to Mahacharya or Doddacharya of Sholingur and of Rama Raya of "Chandragiri," whom it wrongly supposes to be a king and successor of Krishnadeva Raya. The present inscription would support the version of the *Prapanamruita* if Rama Raya is taken to be a mistake for Achyuta Raya. If not, we should have to support that after Achyuta Raya there was another Saivite attempt to remove the idol and a final restoration of it by Mahacharya and late in the sixteenth century. See *Ins. S. Dts.* p. 162, No. 1.

273 of 1913.—(Tamil.) On the same wall. A record in the thirty-second year and one hundred and sixtieth day of the Chola king Tribhuvanachakravartin Tribhuvanaviradeva (1178-1216) "who, having taken Madurai (Madura), Ilam (Ceylon), Karuvur and the crowned head of the Pandya was pleased to perform the anointment of the heroes and the anointment of victors". Records that a gift of land for a flower garden called Ponnnambalakuttan, in the village of Koyilpundi, a hamlet of Perumbarappuliyur, was made to the temple of Aludaiyar by a certain Ponnambalakuttan *alias* Nandipanman. He also provided for its upkeep by another gift of another land made at Serundimangalam, which was a hamlet of Tyagavalli-chaturvedimangalam in Merka-nadu. These transactions and gifts were engraved on the walls of the temple by the order of the king's officers at the request of Nandipanman.

274 of 1913.—(Tamil.) On the same wall. A record in the fifteenth year and three-hundred and sixty-third day of the Pandya king Jatavarman *alias* Tribhuvana-chakravartin Sundara-Padyadeva. Records an order of Villavarayan and other officers of the king that the maintenance of the worship and offerings in the temple of Devargal-Nayanar was to be met from certain grants of land made to that temple. (The chief Vilavarayan occurs in S. A. 55 in the reign of Kolottunga III, 1178–1216. As the Sundara Pandya referred to is probably the first of that name who ruled from 1251 to 1264, it is probable that the Villavarayan of this epigraph is a son or successor of his namesake in the other.)

275 of 1913.—(Tamil.) On the same wall. An incomplete record in the fourteenth year and one hundred and twenty-fourth day of the Pandya king Jatavarman *alias* Tribhuvana-chakravartin Sundara-Pandyadeva. Registers another order of Villavarayan with reference to certain grants of land providing flower garlands to the god and goddess. One of these later was situated in Vikramasolanallur (also called *Akkanpallipadai*) near Perumbarappuliyur and was granted by Svamidevar. Still another grant of land, in the hamlet of Kolam *alias* Solakeraladevanallur, was made for providing offerings on the occasion when the images were taken on procession to the sea.

276 of 1913.—(Tamil.) On the same wall. A record in the sixth year and three hundred and fifty-fifth day of the Pandya king Maravarman *alias* Tribhuvanachakravartin Vikrama-Pandyadeva. Registers an order of Vangattarayan to the temple authorities to engrave on the walls of *Vikrama-solan Tirumaligai* the gift of lands in Pallipadai *alias* Vikramasolanallur, Erukkattanjeri *alias* Jayangondasolanallur and Manalur *alias* Jayangondasolanallur, for the flower garden Ulagamiludumaiyal Tirunadavanam which was so named after the queen. (The Pandyan king referred to came to throne in A. D. 1282. He boasts of his conquests over the Cholas, Viragandagopala and Ganapati of the Kakataiya dynasty. See S. A. 342 and S. A. 157.)

277 of 1913.—(Tamil.) On the same wall. A record in the thirteenth year of the Pandya king Tribhuvanachakravartin Konerimaikondan Sundara Pandyadeva (I? 1251–64). Registers the founding of an *agrahara* named Vikrama Pandya-chaturvedimangalam on the western side of Perumbarappuliyur and its presentation to 108 learned Brahmanas. For the maintenance of these and of other village accessories (*gramaparikara*) the village Rajasikhamani-nallur *alias* Puliyangudi on the western bank of Ponneri was acquired and granted, being divided into 147¾ shares (*pangu*). The process of the foundation of a new village is typically illustrated here. For details see *Ep. Rep.* 1914, p. 92.

278 of 1913.—(Tamil.) On the same wall. A record in the fifth year and 31st day of Tribhuvanachakravartin Konermaikondan. Records gift of 116 *velis* of land of Adur *alias* Jnanathanallur to 108 Brahmanas, to the god Ulagamududaiyapillayar, the *matha* etc. of Ulagumududaiya-chaturvedimangalam, a hamlet on the western side of Perumbarappuliyur. The recipients had no tax to pay, but to measure out 4 *kalams* on each *veli* of land to the temple of Tillai-nayaka as the donees of Vikrama-Pandya-chaturvedimangalam did. (See note to the above).

279 of 1913.—(Tamil.) On the same wall. A record in the fourth year and 192nd day of the Pandya king Maravarman Tribhuvanachakravartin Vira-Pandyadeva. Registers an order of Pallavarayan to the temple authorities to engrave on the walls of the *Kulottungasolan-tirumaligai*, a gift of land for offerings to the shrine of Alagiya-Tiruchchirrambalamudaiyar built by a Brahman at the hamlet of Karrangudi *alias* Pavitramanikanallur. Mr. Krishna Sastri suggests that this king was the successor of Maravarman Vikrama Pandya (like whom he had the title *Rajakkal Tambiran*) and identical with that Vira Pandya who was the enemy of the Kerala king Ravivarman Kulasekara. (See S. A. 61, 87, 112, 120, and 178.)

280 of 1913.—(Tamil.) On the north wall of the same *prakara*. A record in the fourteenth year and 107th day of the Chola king Tribhuvanachakravartin Rajarajadeva (probably Rajaraja III, 1216–48). Records gift of land at Tiruniruchcholamangalam by a certain king Kalingarayan for supplying 500 jack fruits and 5,000 mangoes and 5,000 plantains to the temple of Aludaiya-Nayanar. The assembly of that village agreed to make that land rent-free by charging the taxes due on it to the village. The *Tirumandira-volai* was Neriyudaichchola-Muvendavelan. [See *Ins. S. Dts.* (Mack. MSS.) p. 164, No. 8].

281 of 1913.—(Tamil.) On the same wall. A record in the tenth year and 235th day of the Chola king Tribhuvanachakravartin Rajarajadeva. Built in at the end. Records gift of land by two private individuals for a flower garden. Provision was also made for the servants who looked after the garden. (The Chola king, we may presume, was Rajaraja III, 1216–48.)

282 of 1913.—(Tamil.) On the same wall. Records in the third year that under orders of Tondaiman, a land was presented at Midinikkudi *alias* Danavinodanallur for a flower garden and made tax-free and the same was engraved on the walls of *Vikrama-solantirumaligai.*

283 of 1913.—(Tamil.) On the same wall. A record in the third year and 15th day of the Chola king Tribhuvanachakravartin Rajarajadeva (III ? 1216-48). Records gift of land at Vallam in Vennaiyur-nadu, a sub-division of Rajadhiraja-valanadu, for supplying a garland of 130 red lotuses every day. The document registering this grant was engraved under orders of Tondaiman, the *Tirumandira-volai* being Minavan Muvendavelan.

284 of 1913.—(Tamil.) On the same wall. A record in the thirty-ninth year and 224th day of the Chola king Tribhuvanachakravartin Tribhuvanaviradeva (1178-1216) " who having taken Madurai (Madura), Ilam (Ceylon), Karuvur and the crowned head of the Pandya was pleased to perform the anointment of heroes and the anointment of victors." Registers an order for three officers of the king *viz.*, Tondaiman, Tiruvaiya-rudaiyan and Madhurantaka Brahma-Marayan, that lands granted by certain Lankesvaran of Kiliyur for providing 206 red lotuses to the temple and for maintaining the people that grew them, was to be engraved on the walls of Vikrama-solan Tirumaligai. The *Tirumandira-volai* is stated to be Neriyudaichchola Muvendavelan. Still another gift of land by the same person made for a flower garden in the " thirty-fourth year and fifty-second day " of the king was also engraved, the old document having " become worn out."

285 of 1913.—(Tamil.) On the same wall. A record in the seventeenth year and 197th day of the Chola king Tribhuvanachakravartin Rajarajadeva (III ? 1216-48). Records gift of garden land at Koyilpundi, a hamlet of Perumbalapuliyur, for providing garlands to the shrines of the god and the goddess by a certain Vanadhirajan. The order of the grant was as usual engraved on the walls of the temple.

286 of 1913.—(Tamil.) On the same wall. A record in the fifth year and 353rd day of the Pandya king Maravarman Tribhuvanachakravartin Kulasekharadeva I (1268-1308.) Built in at the end. Records an order of Chediyarayan, to engrave on the temple walls a gift of land for providing offerings etc., in a shrine situated in one of the streets of Perumbarappuliyur. (The Chediyarayan of this inscription could not bave been the same as the Pillai Perumal Chediyarayan who figures in the life of Kamba.)

287 of 1913.—(Tamil.) On the same wall. Registers in the seventh year and 225th day of the king an order of Tondaiman that an arrangement regarding a certain land made in order to provide flowers, cocanuts etc. be engraved on the wall of *Vikrama-solan-tirumaligai.*

288 of 1913.—(Tamil.) On the same wall. A record in the ninth year and 200th day of the Pandya king Sundara Pandyadeva, "who was pleased to take all countries." Records gift of land. Order of Villavadaraiyan approving of certain arrangements about specified temple's lands made by the assembly (*mula-parushaiyar*) of Perumbarappuliyur. (The king referred to was evidently Jatavarman Sundara Pandya I, 1251-64).

289 of 1913.—(Tamil.) On the same wall. A record in the seventh year and 252nd day of the Pandya king Sundara Pandyadeva, "who was pleased to take all countries" (1251-64). The first ten lines are engraved over another inscription of Vikrama Choladeva, beginning with the historical introduction etc. Order of Tondaiman to the temple authorities remitting certain taxes on lands which had been originally granted for the maintenance of the servants of a flower garden belonging to the temple. The reason for the remission was that the said lands, being close to the sea, had become filled up with sand and evergrown with weeds. Mentions Virarakshasa-Velaikkarar. (For an explanation of the Velir see *Abhidanachintamani*, p. 933).

290 of 1913.—(Tamil.) On the same wall. A record in the forty-seventh year of the Chola king Tribhuvanachakravartin Kulottunga Choladeva I. This is stated to be a copy of an inscription originally engraved on the opposite side shrine (*Edir Ambalam*). Records gift of land by purchase for supplying garlands of red lotuses to the temple.

291 of 1913.—(Tamil.) On the same wall. An unfinished record in the forty-sixth year, Simha, 22nd *tedi*, of the Chola king Tribhuvanachakravartin Kulottunga Choladeva. This is evidently also a copy. Refers to the purchase of a *devadana* land by a private individual. (22½ *nilas* for 10 *kalanjus*).

292 of 1913.—(Tamil.) On the same wall. Registers an order of Villavarayan and four other officers assigning the income in paddy from certain lands originally granted for the upkeep of a flower garden, for the maintenance of the servants of the temple and of the flower garden.

293 of 1913.—(Tamil.) On the same wall. A record in the eleventh year and fifty-sixth day of the Pandya king Jatavarman *alias* Tribhuvanachakravartin Sundara-Pandyadeva (I ? 1251–64). An order of the same officer remitting assesments on certain lands granted to the temple for a flower garden. The transactions were engraved on the *Vikrama-solan Tirumaligai*.

294 of 1913.—(Tamil.) On the same wall. Registers that certain lands granted by Gangeyarayan were made tax-free and exempted from duties. The car procession was to be maintained and the temple was to receive 100 *kasu* as *kudimai* assesment and 6 *kalam* of paddy as *virabhoga* on each *veli* of land.

295 of 1913.—(Tamil.) On the same wall. A record in the fourth year and eighteenth day of the Pandya king Maravarman Tribhuvanachakravartin Vikrama-Pandyadeva (1282 ?). Records an order of Kulasekharan Solakon exempting duties and assessments on lands presented by a certain Chediyarayan for maintaining 36 persons employed in a watershed in the *mandapa* known as Anaiyerrukudam, south of the seven-storeyed *gopura*, on the east side of Rajakkal-tambiran-tirumaligai, 54 persons who prepared

offerings for the god, 32 learned Brahmanas, 54 persons who prepared offerings at *Shiali* (*i.e.*, the shrine of goddess) and lastly the temple supervisors. (See S. A. 71.)

296 of 1913.—(Tamil.) On the north wall of the second *prakara* of the same temple. A record in the sixth year of the Pallava king Sakalabhuvanachakravartin Avaniyalappirandan *alias* Kopperunjingadeva. Registers an order of Solakon that certain arrangements made by the temple authorities and the village assembly regarding the gift of a flower garden and the maintenance of its servants, may be engraved on the temple.

297 of 1913.—(Tamil.) On the same wall. A damaged record in the eighth year of the Pandya king Jatavarman *alias* Tribhuvanachakravartin Sundara-Pandyadeva (1 ? 1251–64). Records an order of Kalappalarayar to register, as *tirunamattukkani*, certain lands granted for conducting festivals and providing offerings in the temple of Tiruchchirrambala Makali which was founded on the south side of the road by which the god was taken in procession for the sea-bath, and to engrave the same on stone.

298 of 1913.—(Tamil). On the same wall. A record in the thirty-fourth year and forty-fifth day of the Chola king Tribhuvanachakravartin Tribhuvanaviradeva III (1178–1216), " who being pleased to take Madurai (Madura), Karuvur, Ilam (Ceylon), and the crowned head of the Pandya, was pleased to perform the anointment of heroes and the anointment of Victors." Registers that at the request of the chiefs Pottappicholan and Karanai-Villupperiyan, the original documents pertaining to a gift of land which was made to the temple for a flower garden were preserved in the treasury of the temple and engraved on its walls.

299 of 1913.—(Tamil.) On the same wall. A damaged record in the second year and fourteenth day of the Chola king Tribhuvanachakravartin Rajarajadeva (III ?). Records gift of land for providing flower garlands to the temple. The grant was ordered to be engraved on the temple walls and the original documents deposited in the temple treasury. The Royal Secretary (*tirumandira-olai*) was Rajendrasinga-Muvendavelan.

300 of 1913.—(Tamil.) On the same wall. A record in the second year and fourteenth day of the Chola king Tribhuvanadhakravartin Rajarajadeva (III?). Records gift of lands for a flower garden and its servants by the donor mentioned in No. 91 above.

301 of 1913.—(Tamil.) On the same wall. A record in the thirty-sixth year and one hundredth day of the king. A number of lands which had been granted for a flower garden and were partly enjoyed by the servants of the garden were included at the donor's request in the *tirunamattukkani* lands of the temple and the fact engraved on the temple walls. The *tirumandira-olai* was Neriyudaichchola-Muvendavelan.

302 of 1913.—(Tamil.) On the same wall. A record in the twelth year of the Pallava king Sakalabhuvanachakravartin Avaniyalappirandan *alias* Kopperunjingadeva. Registers an order of Perumal Pillai *alias* Solakon and mentions the gift of land for a flower gorden.

303 of 1913.—(Tamil.) On the same wall. A record in the third year and the fifty-seventh day of the Chola king Tribhuvanachakravartin Rajarajadeva. Mentions the gift of land for a flower garden by Umaiyalvi, daughter of Vijayanulamban, chief of Nulambapadi *alias* Nigarilisola-mandalam. She had purchased the land from different people.

304 of 1913.—(Tamil.) On the same wall. A record in the seventh year of the Pallava king Sakalabhuvanachakravartin Avanaiyalappirandan *alias* Kopperunjingadeva. Registers an order of Solakon recording gift of land for a flower garden by a dancing girl.

305 of 1913.—(Tamil.) On the same wall. A record in the seventh year of the Pallava king Sakalabhuvanachakravartin Avaniyalappirandan *alias* Kopperunjingadeva. Registers an order of Solakon that eight *sandi* oblations like those offered at the shrine of Mulasthanam Udaiyar in (the temple of) Tiruchchirrambalam be also offered at the shrine of Dakshinamurti and that the gift of land made for providing five of these eight *sandis*, be made tax-free.

306 of 1913.—(Tamil.) On the same wall. A record in the ninth year and eighty-fifth day of the Chola king Tribhuvanachakravartin (Rajarajadeva). Registers an order of the king's officers passed at the request of Gangeyarayan that certain lands granted to the temple for supplying flowers and maintaining the servants of the flower gardens, were to be made free of *kudimai*; that the documents pertaining to the lands in question were to be deposited in the temple treasury (*tirukkaiotti* ?) and that the transaction was to be engraved on the walls of the temple.

307 of 1913.—(Tamil.) On the same wall. A record in the seventeenth year of the Pallava king Sakalabhuvanachakravartin Kopperunjingadeva. Registers an order of Solakon that a gift of land was made for additional offerings in the shrine of Dakshinamurtideva (referred to in No. 305 above), and that this land was made a rent-free *tirunamtatukkani* under the command of the king.

308 of 1913.—(Tamil.) On the same wall. A record in the eighth year of the Pallava king Sakalabhuvanachakravartin Avaniyalappirandan *alias* Kopperunjingadeva. Registers an order of Solakon that the *Saliya* merchants (*nagara*) were to be provided with land for building their houses on condition that they would supply the necessary cloths for the *parisattam* of the god and the goddess.

309 of 1913.—(Tamil.) On the same wall. A record in the twelfth year and one hundred and twenty-fifth day; and Kumbha, eighth day (in the middle of the record) of the Chola king Tribhuvanachakravartin Kulottunga-Choladèva III (1178-1216), "who was pleased to take Madurai (Madura) and the crowned head of the Pandya." Registers that a certain Edirilisolan *alias* Irungolan having founded a temple called Vikramasolisvaramudaiyar at Parakesarinallur, a hamlet of Perumbarappuliyur, after acquiring the required land from various people and having provided for houses of Brahmanas and temple servants, the king ordered the assessment on this land to be deducted from the revenue of the village, to be entered in the temple accounts with the original documents preserved in the temple and the whole transaction engraved on the walls of the temple.

310 of 1913.—(Tamil.) On the same wall. A record in the twenty-first year and sixth day of the Chola king Tribhuvanachakravartin Kulottunga-Choladeva III (1178–1216), "who was pleased to take Madurai (Madura) and the crowned head of the Pandya." Registers that a land was granted for a flower garden and another for maintaining its four servants. It was ordered that these lands might be included with other temple lands and that the excess *(madakku)* in measurement be deducted from the village accounts. The *tirumandira-olai* was Minavan-Muvendavelan.

311 of 1913.—(Tamil.) On the same wall. A record in the sixteenth year and two hundred and twenty-fourth day of the Chola king Tribhuvanachakravartin Kulottunga-Choladeva III (1178–1216), "who was pleased to take Madurai (Madura) and the crowned head of the Pandya." Records gift of land for a flower garden and its servants. Again the excess of land discovered by comparison with existing village accounts was granted to the temple and the village accountants *(varikkuruseyvar)* were ordered to correct their figures. The servants of the garden were exempted from certain services usual to *nibandakarar*. The *tirumandira-olai* was Rajanarayana Muvendavelan.

312 of 1913.—(Tamil.) On the same wall. A record in the tenth year Simha, ninth day of the Pallava king Sakalabhuvanachakravartin Avaniyalappirandan *alias* Kopperunjingadeva. Registers an order of Perumal Pillai *alias* Solakon made for the welfare of the king. Records an exchange of land and refers incidentally to the temple (*Sri-koil*) of the pidari called Tiruchchirrambala Makali on the south side of the street Vikkiramasolanterkuttiruvidi by which the God was taken on procession to the sea. See S.A. 32.

313 of 1913.—(Tamil.) On the same wall. A record in the thirty-fourth year and fifty-second day of the Chola king Tribhuvanachakravartin Tribhuvanaviradeva Kulottunga III (1178–1216), "who having pleased to take Madurai (Madura), Karuvur, Ilam (Ceylon) and the crowned head of the Pandya was pleased to perform the anointment of heroes and the anointment of victors." Records gift of land for a flower garden. It was ordered that the four servants of the garden must supply *iruvachchi*, *malligai*, and *nandyavattai* flowers to the temple regularly ; when these failed other flowers had to be supplied.

314 of 1913.—(Tamil.) On the same wall. A record in the thirty-ninth year of the Chola king Tribhuvanachakravartin Tribhuvanaviradeva (1178–1216), "who having been pleased to take Madurai (Madura), Karuvur, Ilam (Ceylon) and the crowned head of the Pandya was pleased to perform the anointment of heroes and the anointment of victors." Records gift of land for a flower garden to supply flowers to the temple of the goddess. Refers to a transaction which happened in the thirty-third year of the king.

315 of 1913.—(Tamil.) On the same wall. A record in the second year and sixty-ninth day of the Chola king Tribhuvanachakravartin Rajarajadeva (III ? 1216-48). Registers that an additional land was granted by a certain Kundan *alias* Lankesvara of Arasur for the maintenance of a flower garden which had been already granted by himself for supplying 700 red lotuses to the temple every day. The ten servants and a nayaka who cultivated the garden were permitted to enjoy the land given them as a *kani*. The transaction was engraved on the temple walls.

316 of 1913.—(Tamil.) On the same wall. A record in the tenth year and three hundred and sixtieth day of the Chola king Tribhuvanachakravartin Rajarajadeva (III ? 1216–48). Registers that a flower garden had been founded for the benefit of the temple by a certain Karrupparudaiyan *alias* Rajadhirajapallavarayan at the hamlet of Koilpundi surnamed Kshatriyasikhamani-nallur, that land in three different villages had been granted for the maintenance of the gardeners who had to water the flower plants, pick flowers and supply them to the temple, and that these lands were now included with other temple lands under orders of the King's officers, the transaction being engraved on temple walls and the original documents deposited in the temple treasury.

317 of 1913.—(Tamil.) On the same wall. A record in the third year and twenty-fourth day of the Chola king Tribhuvanachakravartin Rajarajadeva. Records gift of land for growing red lotuses and for providing food (*korru*) and cloth-money to the gardeners who grew them. Refers to the land survey made in the sixteenth year of *Sungandavirtta* Kulottungasoladeva I (1070–1118) and to the twenty-fifth year of Periyadevar Tribhuvanaviradeva Kulottunga III (1178–86). See No. 262 above.

318 of 1913.—(Tamil.) On the same wall. A record in the ninth year of the Pallava king Sakalabhuvanachakravartin Avanialappirandan *alias* Kopperunjingadeva. Registers an order of Perumal Pillai *alias* Solakon, that certain gifts of land for the maintenance of gardeners, be recorded on the temple walls. See No. 312 above.

319 of 1913.—(Tamil.) On the same wall. A record in the nineteenth year of the Pallava king Sakalabhuvanachakravartin Avaniyalappirandan *alias* Kopperunjingadeva. Solakon ordered that a gift of land for a grove of trees be made a rent-free *devadana* and so registered on the temple walls.

320 of 1913.—(Tamil.) On the same wall. A record in the ninth year and one hundred and sixty-sixth day of the Pandya king Maravarman Tribhuvanachakravartin Vira-Pandyadeva. Registers an order of Vira-Pandyadeva-Vanadhirayan that a gift of one *tiruvolai* together with a piece of land for the maintenance of the latter made by a certain Dipattaraiyan at Solakulavallinallur, may be deducted from the accounts of Solakulavallinallur and added to the *devadana* lands of the temple and that the transaction may be engraved on the temple wall. See S. A. 71.

321 of 1913.—(Tamil.) On a pillar of the western entrance into the second *prakara* of the same temple; left side. This pillar of the entrance was presented by Perumal Pillai *alias* Solakonar, one of the chiefs of Avaniyalappirandan Kopperunjingadeva, for the merit of his master. (Mr. Krishna Sastri points out that, according to an inscription at Tripurantaka (Kurnool district), a certain king Maharaja Sinha built the eastern *gopuram* of this temple aad decorated the four sides of it with booty acquired from the four quarters and that this king was evidently Kopperunjingadeva).

322 of 1913.—(Tamil.) On a second pillar in the same entrance. Records in S. 1422 Rudri, Avani, fifteenth day, that Tirumalaikolundar, the agent of Narasa-Nayaka., while he was in charge of the temple, enforced that ten cake-offerings and betel leaves, which must be distributed among certain specified individuals for the merit of Narasa-Nayaka

were not to be withheld from them and used otherwise. (For the highly interesting figures in the western *gopura* which are illustrative and descriptive of the dancing art in this age. See *Ep. Rep.* 1914, pp. 82–3. Mr. Krishna Sastri quotes from the *Bharatiya-Natya-Sastra* to show how scientific these representations are).

323 of 1913.—(Tamil.) At the southern entrance into the first *prakara* of the temple; left side. A record of the Vijayanagara king Virapratapa Virakrishnayadeva-Maharaya in S. 1432, Paramoduta, Makara, ba. di. Amavasya, Monday, Puradam, (December 10, A. D. 1510). Records gift of three villages with an income 1400 *rekai* (*gadyana*) for the *mahapuja* in the temple of Alagiya Tiruchchirrambalamudaiya Tambiranar (included in Arasur-kilparru, sub-division of Vennaiyur-nadu in Rajadhiraja-valanadu which was itself a district on the northern bank (of the Coleroon), included in the province of Bhuvaneka-pattana) and for the maintenance of a feeding house, by a certain *sirmai* Appa Pillai.

324 of 1913.—(Tamil.) On the door post of a new entrance cut close to the east *gopura* of the same temple. Seems as No. 321 of (*i.e.* S. A. 113) above. The pillar evidently belonged to a different part of the temple and has been put in at this entrance by the Nattukottai Chettis.

325 of 1913.—(Tamil.) On the gopura at the main entrance into the Sivakami-amman shrine in the same temple. Same as S. A. 113.

326 of 1913.—(Tamil.) On the east wall of the Mahishasura-mardhani shrine in the same temple. A record in the twelfth year of Pallava king Sakalabhuyanachakravartin Avaniyalappirandan *alias* Kopperunjingadeva. Registers an order of Solakon that a gift of land made for a flower garden to the shrine of Andabharanadeva be engraved on the wall of the shrine and the original documents connected herewith, be preserved in the temple treasury.

327 of 1913.—(Tamil.) On the same wall. A record in the tenth year of the Pallava king Sakalabhuvanachakravartin Avaniyalappirandan *alias* Kopperunjingadeva. Registers an order of Solakon that a gift of land made for a flower garden to the shrine of Andabhananadeva be engraved on the wall of the shrine and the original documents connected therewith, be preserved in the temple treasury.

328 of 1913.—(Tamil.) On the base of the Nandi *mandapa* opposite to the eastern *gopara* of the same temple. A record of the Pandya king Maravarman Tribhuvana-chakravartin Vira-Pandyadeva, the date of which is lost. Consists of a number of mutilated and unconnected pieces. Stones out of order. Refers to an arrangement (*vyavastha*) made by the temple managers. See S. A. 71 for the identification of the king.

329 of 1913.—(Tamil.) On the base of the Nand *mandapa* opposite to the southern *gopura* of the same temple. Consists of six verses of which five refers to a battle fought evidently at Chidambaram by a certain Munaiyan Vallaiyan Adittan, chief of Panaiseyyar, on behalf of the Pandya (*Minavan*) against the Chola (*Valavan*). The author of the poetry was Tayanalla-Perumal Munaiyadarayan *alias* Bhuvanekavira Tondaiman.

330 of 1913.—(Tamil.) On the base of a small shrine in the western *prakara* of the same temple. An incomplete record in the sixth year, Simha, 26th day, of the Pandya king Jatavarman *alias* Tribhuvanachakravartin Sundara-Pandyadeva (I ? 1251-64). Contains some detailed account of land measurement.

331 of 1913.—(Tamil.) On a slab buit into the floor in front of the Ganapati shrine in the same temple. An unfinished record in Manmatha, Dhanus. Refers to a gift by purchase of some godowns, by a certain Nagama-Nayaka. (Was the father of Visvanatha Naik, the founder of the Naik dynasty of Madura ?)

332 of 1913.—(Tamil verse.) On the east *gopara* of the same temple, right of entrance. Consists of two verses, the first of which refers to a conquest of the Pandya king over the Chola, the latter being driven into the forest. The second mention Kadavarkon and his army melting away before the Pandya king Sundarattol. (Mr. Krishna Sastri identifies Kadavarkon with Kopperunjingadeva and the Pandya with Jatavarman Sundara Pandya I).

333 of 1913.—(Tamil verse.) In the same place. A record of the Vijayanagara king Krishnaraya in S. 1443, Vrisha, Karttika. (Details not enough for calculation). Records that a certain Mangarasan granted the village of Chidambaranathapuram to the temple.

334 of 1913.—(Tamil.) In the same place. A record of the Vijayanagara king Virapratapa Venkatadeva-Maharaya I in S. 1500, Parthiva (wrong) Simha, su. di 10, Monday, Subhayoga, Svati. Records gift of four villages to the temple of Chidambaresvara and Sivakamasundara Ammai to provide oblations and sacred bath in early mornings, for the merit of Vaiyappa, Krishnappa Kondama Nayaka. An irregular date. Most probably June 24, A. D. 1577 is intended. See *Ep, Rep*. 1914, p. 69. See S. A. 131 for another endowment by the same chief.

335 of 1913—(Tamil.) In the same place. A record of the Vijayanagara king Venkatadeva-Maharaya I in S. 1510, Sarvadari, Margali, twenty-second day. Records gift of 300 *pon* for providing 20 (rice) offerings to the god Chidambaresvara and distributing the same among begging devotees. It is stated that this amount was till then being set apart by the temple for the *ilakkai* and *korru* of the king and his followers (*rajagaram*). " Date can be calculated but not verified."

336 of 1913.—(Tamil.) In the same place. Contains three verses the first of which refers to a battle fought on the banks of the Vellaru in which a certain Bhuvanekaraviran was victorious. (The last refers to Maravarman Vikrama-Pandya, who came to the throne in 1283.)

337 of 1913.—(Tamil verse.) In the same place. One verse describing the anger of Vikrama Pandya. (See note to the above inscription.)

338 of 1913.—(Tamil verse.) In the same place. One verse in praise of Sundara-Pandya (Jatavarman I) and his weighing himself against gold. See S. A. 124, 132, 132, 153 etc. See *Ep. Ind.* III p. ii where his covering the *vimana* of the Ranganatha temple with gold is referred to.

339 of 1913.—(Tamil.) In the same place. A record of the Vijayanagara king Venkatadeva Maharaya I in S. 1510, Sarvadhari, Tai, twenty-second day. Registers that Vaiyappa-Krishnappa Kondama-Nayaka ordered that the 30 (rice) offerings for which he had provided 50,000 *kalams* of paddy in the district of Viranarayanachchirmai, be distributed among Saiva mendicants (*tiruottunayanar*). " Date can be calculated but not verified." See S. A. 126.

340 of 1913.—(Tamil verse.) In the same place. Glorifies the prowess of Sundara Maran (*i.e.*, Sundara-Pandya) who annihilated the forces of the Telingas that surrounded him and drove the Bana chief into the forest. (The king was evidently Sundara Pandya I, Jatavarman whose inscriptions have the introduction *Anaittulahumkondaruliya* who ruled from 1251 to 1264.)

341 of 1913.—(Tamil.) In the same place. Mentions Solakulavalli and appears to make provisions for singing the *pamalai* (hymns) of the *Nayanar* (Saiva Saints) in the temple of Tirumulattana-mudaiyan. Also mentions the village of Kalumalam. A record in (date doubtful) Ani, Svati.

342 of 1913.—(Tamil.) In the same place, left of entrance. In modern characters. Registers that Suppammal, mother of Ayyalammal, who was the wife of Pachchaiyappa Mudaliyar of Kanchipuram, repaired this eastern *gopura* and founded a Brahmin settlement (*Agrahara*.)

343 of 1913.—(Grantha.) In niches on the inner walls of the same *gopura*. These are labels engraved below images representing women in various dancing postures. The inscriptions are in Sanskrit poetry. For a discussion of these postures as given in the *Bharata-natya Sastra* and Illustrations. See *Madr. Ep. Rep.* 1914, pp. 74–83.

344 of 1913.—(Tamil.) On the south *gopura* of the same temple; right of entrance. A record of the Saluva king Virapratapa Timmaraya in S. 1425, Rudhirodgarin, Simha, su. di. 14, Sravama, Monday (which should be Sunday). Records that a certain Mondukoli Ramanayakkar Mallanayakar gave the village of Karikkudi, the western hamlet of Perumbarappuliyur, for a double garland and offerings to be offered every day. The king receives the usual Vijayanagara titles. The date corresponded to 6th August, A. D. 1503.

345 of 1913.—(Tamil verse.) In the same place. A much damaged record mentions Por-puliyur.

346 of 1913.—(Tamil.) In the same place. A record of the Vijayanagara king Venkatadeva-Maharaya (Venkata I, 1586–1613) in S. 1510, Sarvadharin, Margali, 22nd day. Same as No. 335 (*i.e.*, S. A. 127) above.

347 of 1913.—(Tamil.) In the same place. A record of the Vijaynagara king Venkatadeva Maharaya (Venkata I, 1586–1614) in S. 1510, Sarvadharin, Tai, 22nd day. Same as No. 339 (*i.e.*, S. A. 131) above.

348 of 1913.—(Tamil.) In the same place. A record of the Vijayanagara king Srirangadeva-Maharaya II in S, 1503, Vrisha, Kumbha, su. di. 84, Thursday (which

should be Tuesday), Sravishtha, (*i.e.*, Dhanishta). Records gift of seven villages and of income from pepper trade called *milagu-taragu*, for oblations and festivals in the shrines of the God and Goddess, by Vaiyappa Krishnappa-Kondama-Nayaka. See S. A. 126, and S. A. 131. (I have traced this inscription to *Ins. S. Dts.* p. 163, No. 4, but here the name of the king is given as Venkatadeva).

349 of 1913.—(Tamil.) In the same place. A record of the Vijayanagara king Venkatadeva-Maharaya (Venkata I, 1586–1614) in S. 1510, Sarvadharin, Tai, 22nd day. Records that the provision made by the chief for twenty offerings to be distributed among the Saiva mendicants (*paradesi*) in the temple, was placed under the supervision of Namassivaya-Udaiyar, the "Superintendent of all services (*kattalai*)". (The name Namassivaya reminds the Tamil literary student of that Guru Namassivaya who was the disciple of Guhai Namassivaya who devoted himself, at the instance of his teacher, to holy work at Chidambaram, who composed the *Paramarahasyamalai*, the *Chidambara-venba* etc. and who ultimately died at Tirupperundurai.) See N. A. 614.

350 of 1913.—(Tamil.) In the same place. A record in the fourth year and sixty-seventh day of the Pandya king Maravarman Tribhuvanachakravartin Virakerala *alias* Kulasekharadeva. Registers an order of Sediyarayan exempting certain lands granted for a flower garden by a native of Pallikodu in Malaimandalam from paying *kadamai* and *kudimai* and declaring that these lands might enjoy the privileges of irrigation by channels, percolation and baling. The king was identical with Ravivarman Kulasekhara, the Kerala conqueror. See *Ep. Ind.* Vol. IV, p. 145, *Ibid.* Vol. VIII, P. 8. His father Jayasimha had the title *Virakerala. Ep. Ind.* Vol. IV, p. 293.

351 of 1913.—(Tamil.) On the same *gopura*; left of entrance. A record in the fourth year and one hundred and twenty-third day of the Pandya king Maravarman *alias* Tribhuuvanachakravartin Vira-Pandyadeva. Registers an order of Sediyarayan that the gift of garden lands made by a certain Villavadaraiyan together with lands provided for the maintenance of eighteen servants of the garden and of the water-shed within it, may be engraved on temple walls. See S. A. 71.

352 of 1913.—(Tamil.) On a slab set up near the same *gopura*. A damaged record in S. 1520, Vilambin, Adi, first day. Provides for some specified repairs to the temple made for the merit of Muttu-Krishnappa-Nayaka, son of Vaiyappa-Krishnappa Kondama-Nayaka. Also mentions a *mondapa* on the bank of Kollidavaru, built by the same donor. See S. A. 126 and 131.

353 of 1913.—(Tamil.) On the west *gopura* of the same temple; right of entrance. A record in praise of the Pandya king (Minavan) Vikrama-Pandya (Maravarman) most probably.

354 of 1913.—(Tamil.) In the same place. Three verses describing the glory of King Sundara-Pandya who conquered the kings of Venadu, (*i.e.*, Travancore), those of the north (*i.e.*, the Telingas) and those of the Kongu country and killed Gandagopala. (The king is of course Jatavarman Sundara Pandya I, 1251-54. See S. A. 153).

355 of 1913.—(Tamil.) In the same place. A record of the Vijayanagara king Venkatadeva-Maharaya (Venkata I, 1586-1614) in S. 1510, Sarvadharin, Margali, 22nd day. Same as No. 335 (*i.e.*, S. A. 127 above).

356 of 1913.—(Tamil.) In the same place. A record of the Cochin king Ramavarma-Maharaja, of the family of Seraman Perumal Nayanar, in S. 1498, Dhatri, Margali, 12th day. The king is stated to have been born under the asterism Visakha. Provides for 33 *taligai* (offerings) to be offered to Anandatandava-Perumal Nayanar and distributed among Brahmanas, *Mahesvaras* and the temple cooks. (The king referred to was the king of Cochin, one of the successors of Godai Varma who came to the throne in 1561 and ruled for an unknown period).

357 of 1913.—(Tamil verse). In the same place. In praise of the Pandya king. Mentions *Kudal* (*i.e.*, Madura).

358 of 1913.—(Grantha and Tamil). In the same place. A record of the Vijayanagara king Virabhupathiraya. Registers that 64 cows were granted for maintaining perpetual lamps in the presence of *Nrittanatha*, by the ministers Chaundarasa and Adittarasa. (The Government Epigraphist points out that if this Chaundarasa is the same as the Vedic scholar Chaundapacharya, Virabhupathi should be identified with the Bukka II in whose time that scholar flourished. *Ep. Rep.* 1909, p. 115.)

359 of 1913.—(Tamil.) In the same place. A record of the Vijayanagara king Virapratapa Srirangadeva-Maharaya II in S. 1503, Vrisha, Kumbha, su. di. 14, Thursday (should be Tuesday) Sravishtha (*i.e.*, Danishta). Same as No. 348 (*i.e.*, S. A. 140 above).

360 of 1913.—(Tamil.) In the same place. Records in S. 1517, Dunmukhi, Chaitra, full-moon, Chitra, Lunar eclipse gift of a village surnamed Purappettai, for meeting the expenses of one day during the *Appisi-Puram* * festivities, in honour of the Goddess.

361 of 1913.—(Tamil verse) In the same place. The record contains three verses and refers to the fight between Sundara-Pandya (evidently Jatavarman S. P.) and the Telungas at Mudugur in which the dead bodies were strewn up to the banks of the Peraru. See S. A. 146 which directly refers to the battle.

362 of 1913.—(Tamil.) In the same place. A record of the Vijayanagara king Venkatadeva-Maharaya I (1586-1614) in S. 1510, Sarvadharin, Tai, 22nd day. Same as No. 349 above.

363 of 1913.—(Tamil verse). In the same place. Consists of two verses. There is apparently a reference to Sundara Pandya's weighing himself against gold and using it for covering the temple. See S. A. No. 130 above.

364 of 1913.—(Tamil verse.) On the same *gopura*; left of entrance. A damaged record. Two of the verses are in praise of the Pandya king (Maran).

365 of 1913.—(Tamil verse.) In the same place. Three verses extolling Vikrama-Pandya. The first says that he conquered the king of Venadu (*i.e.* Travancore) at Podiyil. In the second he is addressed as Bhuvanekavira and Korkai-Kavala and is

* The *Puram* festival is observed generally in *Adi* at other places.

stated to have been the enemy of Ganapati. The third advises king Vikrama-Pandya not to go to the north; for there it says is a foe—a woman ruling with a man's name! (The last refers to the celebrated Queen Rudramma of the Kakatiya dynasty. See S.A. 68, S.A. 342, etc., for further facts about Vikrama-Pandya).

366 of 1919.—(Tamil.) In the same place. A record in the twenty-ninth year of the Pandya king Maravarman Tribhuvanachakravartin Kulasekharadeva I (1268–1308). Built in at the bottom. Registers an order of Kalingarayan. Provides for offering to the God Kulottungasola-Vinayaka-Pillayar who is enshrined on the south side of the seven-storeyed *gopura* of Rajakkaltambirantirumaligai. Refers to Ellandalaiyana-Perumalsandi. (Ellandalaiyana is the epithet of Jatavarman Sundara Pandya I, 1251-64.)

367 of 1913.—(Tamil.) In the same place. A record of the Vijayanagara king Venkatadeva-Maharaya I (1586–1614) in S. 1510, Sarvadharin, Tai, 22nd day. Same as No. 339 above.

368 of 1913.—(Grantha.) In niches on the inner walls of the same *gopura*. Registers the names of the various dances in Sanskrit, as in No. 343, (*i.e.* S. A. 135).

369 of 1913.—(Tamil.) On a slab set up near the same *gopura*. A record of the Vijayanagara king Venkatadeva Maharaya I in S. 1515, Vijia, Adi, 1st day, Saturday, Jyeshtha (30th June, 1593). Registers that for the merit of Vaiyappa-Krishnappa Kondama Nayaka, the districts Devamandalasirmai, Viranarayanachchirmai, Terku-nadu, Vadakku-nadu, the five villages grouped under Asuvur and all others that had been enjoyed by the temple of Chidambaresvara from early times, were made tax-free and that a fresh provision was made for a daily offering of 750 *taligai*. This was called Kondama-Nayakan-kattalai (I have traced this inscription to *Ins. S. Dts.* (*Mack. MSS.*) p. 167, No. 15).

370 of 1913.—(Tamil.) On the north *gopura* of the same temple, right of entrance. A record of the Vijayanagara king Venkatadeva-Maharaya I in S. 1510, Sarvadharin, Tai, 22nd day. Same as No. 339 above (*i.e.* S.A. 131).

371 of 1913.—(Tamil.) In the same place. Registers that Virapratapa Krishnadeva-Maharaya (1509–1530) after having started on a campaign against Simhadri-Pottunuru planted a pillar of victory there and returning thence, he paid a visit to *Ponnambalam* (*i.e.* Chidambaram), worshipped the God and built the northern *gopura* of the temple. See S. A. 233.

372 of 1913.—(Tamil.) On the same *gopura* left of entrance. A record of the Vijayanagra king Venkatadeva-Maharaya I (1586–1614) in S. 1510, Sarvadharin, Margali, 22nd day. Same as No. 335 above (*i.e.* S.A. 127).

373 of 1913.—(Tamil.) In the same place. A record of the Vijayanagara king Venkatadeva-Maharaya I in S. 1510, Sarvadharin, Tai, 22nd day. Same as 349 above (*i.e.* S.A. 141).

31

374 of 1913.—(Tamil verse.) In the same place. Registers that three *gopuras* were the gifts of kings who wore a crown. This (the northern *gopura*) was built by the God himself. The poet evidently means to say that this is the best of the four. We know from S.A. 163 that Krishnaraya built it.

375 of 1913.—(Tamil.) On a slab set up near the same *gopura*. A record of the Vijayanagara king Venkatadeva-Maharaya in S. 1515, Vijia, Adi, first day, Saturday, Jyeshtha (30th June, 1593). Same as No. 369 above (*i.e.* S.A. 161).

376 of 1913.—(Tamil.) On the north wall of the Karpaga Vinayaka temple, at the western *gopura* of the same temple. A record of the Vijayanagara king Virapratapa-Devaraya-Maharaya II in S. 1349, Plavanga, Mina, su. di. 5, Sunday, Rohini (March 21, A. D. 1428). One stone missing in the middle. Registers that the king ordered certain irregularities in temples and temple lands to be set right. A very interesting record which gives a clue to the beneficent rules of Devaraya. The Inscription says that the King's officers unjustly collected *kanikkai*, *Arasuperu*, *Karanakkar-jodi*, *Viseshadayam* and other taxes from certain villages which were owned by temples and the people of which were tenants (by mortgage, purchase etc.) of these temples; that the villagers in consequence deserted; that worship in consequence ceased in the temples; and that the king issued an edict of freedom and restoration. See *Ep. Rep.* 1914, p. 97, and also *Ep. Rep.* 1908, p. 250.

1 of 1915.—(Tamil.) On the north tier of the central shrine in the Govindaraja-Perumal temple at Chidambaram. An unfinished record of the Vijayanagara king Achutadeva-Maharaya (1530-42) in S. 1460, Vilambi, Panguni, 14th day, Monday, Paurnima, Uttara-Palguni. Rocords the reconsecration of Govindarajswamin at Chitrakuta by Achyutaraya. An irregular date. See *Ep. Rep.* 1915, p. 81, See 63 and 64.

545 of 1918.—(Tamil.) On nine fragmentary stones from the east wall of the first *prakara*, Nataraja temple, Chidambaram. One of the fragments mentions the name of the king Tirubhuvanachakravartin Kulottunga Choladeva, two others contain part of the historical introduction of Kulottunga I, and the rest provide for offerings in the temple.

546 of 1918.—(Tamil.) On the same wall. Of Pandya king Jatavarman. Registers a gift of land as *jivita* to a number of persons who had to look after garden called Sundarapandiyan-tiruththoppu and the street called Sundarapandiyan-tengu-tiruvethi.

547 of 1918.—(Tamil.) On the same wall. A record of Pandya king Kulasekaradeva 28th year & 190th day. Registers an order of Kalingarayan granting lands for the maintenance of certain flower-gardens, one of which was called Ayyanangakaran-tirunandavanam.

548 of 1918.—(Tamil.) On the same wall; left and right sides. A record of Chola king Rajarajadeva 10th year and 122nd day. Gift of land for supplying pomegranates and offerings to the Gods and Goddesses in the temple.

549 of 1918.—(Tamil.) On the same wall; on the right side. A record of Pandya king Vikaramapandyadeva, 7th year. Registers an order of Vengattarayan. Gift of land for supplying plaintain fruits.

550 of 1918.—(Tamil.) On six fragments built into the platform-forming steps in front of the entrance. One of the fragments bears the regnal year 48. The others refer to gifts of lands.

551 of 1918.—(Tamil.) On two other fragments collected from the same place. One of the fragments refers to the 8th year of king Vikramacholadeva (12th century) and mentions Nangur in Nangur-nadu and another contains a portion of the historical introduction of Raja-Raja I (A. D. 985 to 1013).

TIRUVETKALAM.

The temple of Tiruvetkalam, which is situate one mile to the east of Chidambaram, appears to have been at one time very important. It is said that Arjuna in this place received his bow from Siva and there are metal figures in this shrine showing this incident.

TIRUNARAIYUR.

The temple at Tirunaraiyur, a minor shrine nine miles away from Chidambaram, is famous for its Vinayaka (elephant-god), who is said to have consumed the offerings of a youth called Nambiyandan, who subsequently became a great devotee! It is this Nambiyandan[1] that is said to have arranged the "*Devaram*" songs.

On account of the all-importance of the place amongst the Saiva Shrines it is held in very high esteem. There are 274 such places in the whole of India which have been sung by *Nayanmars* or apostles whose lives are recorded in the Tamil work *Periyapurana.*

THE 274 SAIVA HOLY PLACES (*Padalpetha Sthalams.*)

1. CHIDAMBARAM.—Railway Station. This is known as *Koyil* or "The Temple." This is the chief centre for the dancing Siva-Nataraja. Here it is that the Almighty is

---

1. Nambiyandar, while young, was directed by his father, a priest of the temple at Tirunaraiyur, to offer food to Pollappillaiyar daily during his absence from the station for a few days. The boy accordingly, after getting the deity bathed with sacred waters, placed the daily offering before the God thinking that like mortals He would consume the food. When to his disappointment he found the food as placed he thought it was due to some fault on his part and fearing his father's commands began to dash his head in the wall; when the God to satisfy the boy actually ate the food!! As then his school time was over, fearing punishment at the hands of his teacher for late attendance, he begged of this Vinayaka to give him the day's school lessons. This too he had at the hands of the Almighty!!

On this information reaching the ears of the then Chola king Abhayakula at Tiruvarur he hastened to the place and attempted through this boy-devotee to get the sacred *Devaram* and Saiva Saints' life brought into the world and these Nambiyandar were blessed within the temple at Chidambaram.

worshipped in ether form. The room wherefrom the famous Tamil work *Devaram* hymns were taken out is still pointed out at the north-west corner of the second *prakara* of the temple. The *Periyapurana* was composed and read out in the thousand-pillared hall within this temple.

2. TIRUVETKALAM.—Two miles east of No. 1. It is said that Arjuna had his *Pasupatastra* weapon at the hands of Siva here. There are metal figures of this form in the temple.

3. SIVAPURI.—(Nelvayil). Three miles south-east of No. 1. The temple here is in a much-neglected condition.

4. TIRUKKAZHIPPALAI.—Near No. 3. Seven miles south-east of No. 1. The temple is said to have stood in the village now known as Karaimedu and that in a flood of the river Coleroon there it was removed to this place.

5. ACHCHAPURAM.—(Nallurpperumanam). Three miles east of Coleroon Railway Station. This is connected with Saint Sambandar whose spirit is said to have merged into the *Linga* of the temple here ! !

6. KOYILADIPPALAYAM.—(Tirumayendrappalayam). Four miles north-east of No. 5. Mayendra worshipped the Lord here.

7. TIRUMULLAVAYIL (SOUTH).—Eight miles east of Shiyali Railway Station. The Goddess had her initiation in the hands of the Lord here.

8. ANNAPPANPETTAI.—(Kalikkamur). Three miles south-west of No. 7. Sage Parasara worshipped the Lord here.

9. SAYAVANAM.—(Saykkadu). Nine miles south-east of Shiyali Railway Station. Upamanya worshipped the Lord here. This is one of the six places akin to Benares; the other five being Vedaranyam, Tiruvadi, Mayavaram, Tiruvadaimaruthur and Srivangiyam.

10. PALLAVANICHARAM.—Close by No. 9. A Pallava king is said to have obtained salvation here.

11. TIRUVENKADU.—Seven miles south-east of Shiyali Railway Station. The Agoramurti here is a powerful deity.

12. TIRUKATTUPPALLI (EAST).—One mile west of No. 11. The *Devas* worshipped the Lord here.

13. TIRUKKURUKAVUR.—(Tirukkadavur). Four miles east of Shiyali. This is connected with Saint Sundarar. The water of the well in front of the temple is said to turn white on *Tai Amavasya* day ! !

14. SHIYALI.—Railway Station. This is the birthplace of Saint Sambandar to whom there is a separate shrine within the temple.

15. TIRUTTALAMUDAIYARKOIL.—(Tirukkolakka). Close by No. 14. Here Saint Sambandar had a golden cymbol appearing in his hand miraculously ! ! !

16. VAITHISWARANKOIL.—Railway Station. The God is named physician-God. Tonsure ceremonies are performed here.

17. TIRUKKANNARKOIL—(Kurumanakkudi). Three miles from No. 16. Vishnu in *Vamna* (dwarf) form worshipped the God here as also Indra to get rid of a certain sin.

18. KEEZHUR.—(Tirukkadaimudi). Six miles north-east of Anathandavapuram Railway Station. Brahma worshipped the Lord here.

19. TIRUNINRIYUR.—Two miles north-east of Anathandavapuram Railway Station. Lakshmi worshipped the Lord here.

20. TIRUPUNGUR.—Two miles west of Vaithiswarankoil Railway Station. This is connected with the *Pariah* devotee Nanda.

21. NEDUR.—One mile south-west of Anathandavapuram Railway Station. Kali Goddess worshipped the Lord here. This is also connected with Saint Munaigaduvar.

22. PONNUR.—(Tiruanniyur). Four miles south-west of Anathandavapuram Railway Station. Varuna worshipped the Lord here.

23. VELVIKKUDI.—Three miles north-east of Kutthalam Railway Station. This place is important for the marriage scene of Siva.

24. TIRUMANANJERI (WEST.)—(Edirkolpadi). Two miles north of No. 23. This is connected also with the marriage scene of Siva.

25. TIRUMANANJERI (EAST.)—Close by No. 24. Manmatha worshipped the Lord here.

26. KURUKKAI.—Four miles north-west of No. 22. Manmatha was burnt to ashes here.

27. TALAIGNAYAR.—(Karuppareyalur). Three miles north-west of No. 20. Indra worshipped the Lord here.

28. KURAKKUKKA.—One mile north of No. 27. Hanuman worshipped the Lord here.

29. VALAPPUTHTHUR.—(Valoleppurrur). Two miles west of No. 20. This is connected with Arjuna. A crab worshipped the Lord here.

30. ELUPPAIPPATTU.—(Mannippadikkarai). One mile west of No. 29. Here Siva swallowed the poison.

31. OMAMPULIYUR.—Two miles north-west of No. 30. This is connected with the hunter's story of *Sivaratri* Festival.

32. KANATTUMULLUR.—Three miles east of No. 31. Sage Patanjali worshipped the Lord here.

33. TIRUNARAIYUR.—Ten miles south-west of Chidambaram. The Vinayaka here it is that revealed the hidden *Devaram* songs to the world ! !

34. KADAMBUR (WEST.)—Four miles north-west of No. 31. Indra prayed here for getting *Amirtha* (nectar).

35. PANDANALLUR.—Eight miles north-east of Tiruvidamaruthur Railway Station. The holy cow worshipped the Lord here.

36. KANJANUR.—Six miles north east of Tiruvidamaruthur Railway Station. This the birthplace of Haridattasivacharya whose figure is in the temple. This is also connected with Kamsa.

37. TIRUKKODIKAVAL.—Two miles east of Tiruvidamaruthur Railway Station. Several sages worshipped the God here.

38. TIRUMANGALAKUDI.—Three miles north of Aduthurai Railway Station. A dead body was brought to life by the Goddess here !!

39. TIRUPPANANDAL.—Seven miles north of Aduthurai Railway Station. This is connected with Kungiliyakkalaya Nayanar whose figure is in the temple.

40. TIRUVAPPADI.—Two miles west of No. 39. This is connected with Saint Chandesa.

41. TIRUCHENGALUR.—Close by No. 40. This is connected with Saint Chandesa and God Subrahmanya.

42. TIRUNTUTEVANGUDI.—Four miles north-west of Tiruvidamaruthur Railway Station. A crab worshipped the God here.

43. TIRUVISALUR.—One mile south of No. 42. A dead body while being brought over to this sacred place was brought to life !!

44. KOTTAIYUR.—Three miles north-west of Kumbakonam Railway Station. Sage Herandar whose figure is in the temple worshipped the Lord here.

45. INNAMBUR.—Two miles north-west of No. 44. Iravata worshipped the Lord here and the *vimana* is peculiar.

46. TIRUPPURAMBIYAM.—Two miles north-west of No. 45. The Dakshinamurthi is important here.

47. VIJIAMANGAI.—Close by No. 46. Arjuna worshipped the Lord here.

48. TIRUVAIGAVUR.—One mile west of No. 47. This is connected with *Sivaratri* festival.

49. KURANGADUTHURAI (NORTH).—Fourth mile north-west of Ayyampet Railway Station. Vali worshipped the Lord here.

50. TIRUPPAZHANAM.—Three miles west of No. 49. This is connected with Saint Appar and Appudi-Adigal.

51. TIRUVADI.—Seven miles north of Tanjore Railway Station. The river Kaveri is said to shine in full splendour at this place. *Samudraraja* (King of Oceans) worshipped her here. There is a shrine to Atkondar—the deity who appeared to save a devotee from the clutches of Yama.

52. TILLASTANAM.—(Tiruneittanam). One mile west of No. 51. Sarasvati worshipped the Lord here.

53. PERUMBULIYUR.—Two miles north-west of No. 51. Vyaghrapada worshipped the Lord here.

54. TIRUMAZHAPADI.—Two miles north-west of No. 53. This is the scene of Nandi's (Bull) marriage. The river Coleroon takes a northerly course here.

55. PAZHUVUR.—Ten miles north-east of No. 51. Parasurama worshipped the Lord here.

56. TIRUKKANUR.—Seven miles north of Budalur Railway Station. Siva here appeared in the form of fire.

57. ANBIL.—(Anbilalanturai). Twelve miles north of Budalur. Sage Vagisa worshipped the Lord here.

58. TIRUMANDURAI.—Thirteen miles north-east of Trichinopoly Railway Station. The *Maruts* and Sage Kanvar worshipped the Lord here.

59. TIRUPPARTURAI.—Four miles north of Tiruverumbur Railway Station. When Markandeya was worshipping the Lord here milk appeared in plenty.

60. TIRUVANAIKKA.—Four miles north of Trichinopoly Railway Station. Also known as Jambukeswaram. Noted for the worship of water element ! !

61. TIRUPPAINJILI.—Twelve miles north-east of Trichinopoly Railway Station. This is connected with Saint Appar.

62. TIRUVASI.—Three miles north-west of No. 60. The Nataraja figure here is found to have matted hairs and the *asura* stands close by.

63. TIRUVINGANATHAMALAI.—Five miles north-west of Kulittalai Railway Station. Sage Agastya worshipped the Lord here.

64. RATHNAGIRI.—(Vatpokki). Seven miles south of Kulittalai. The Lord here made gems appear before a Chola king ! !

65. KADAMBARCOIL.—Two miles north-west of Kulittalai. Sage Kanvar worshipped the Lord here.

66. TIRUPPARAITURAI.—Two miles north-west of Ezumanur Railway Station. *Saptarishis* (seven sages) worshipped the Lord here.

67. UYYAKONDAN.—(Karkkudi). Five miles north-west of Trichinopoly Railway Station. A king of Ceylon was blessed by the Lord here.

68. URAIYUR.—(Tirumukkichuram). Two miles west of Trichinopoly. The *Linga* appears in five colours in the course of each day ! !

69. TRICHINOPOLY.—Railway Station. The Lord appeared in the form of a midwife to help a forlorn woman in confinement ! !

70. TIRUVERUMBUR.—Railway Station. *Devas* in the form of ants worshipped the Lord here ! !

71. TIRUNATTANGULAM.—(Nedunkalam). Eight miles south-east of No. 70. Chola king Vangiyan had his blessings here.

72. TIRUKKATUPALLI (WEST).—Five miles north of Budalur Railway Station. Chola king Parantaka's queen was blessed here.

73. TIRUVALAMPOZHIL.—Ten miles north-west of Tanjore Railway Station. *Vasus* worshipped the Lord here.

74. TIRUPPUNTHURUTTI.—Eight miles north-east of Tanjore. Sage Kasyapa worshipped the Lord here.

75. KANDIYUR.—Six miles north of Tanjore. Figures of Brahma and Sarasvati are available in the temple here.

76. SORRUTHURAI.—Four miles north-east of Kandiyur. The Sun's rays fall on the *Linga* on certain days of the year ! !

77. TIRUVEDIKUDI.—Two miles east of No. 75. *Vedas* worshipped the Lord here.

78. TITTAI.—Railway Station. Gautama worshipped the Lord here.

79. PASUPATICOVIL.—(Tiruppullamangai or Alanturai). Railway Station. The Lord here is said to have swallowed the poison.

80. CHAKRAPPALLI.—One mile west of Iyampet Railway Station. The *Sapatamatas* worshipped the Lord here.

81. TIRUKKALAVUR.—Four miles south of Papanasam Railway Station. The Goddess here is in the form of a mortal helped a woman in confinement ! !

82. TIRUPPALAITHURAI.—Two miles north-east of Papanasam Railway Station. The Lord here overcame a lion ! !

83. NALLUR.—Two miles south of Sundaraperumalcoil Railway Station. The colour of the *Linga* changes five times in the course of the day ! !

84. AVUR.—Eight miles south-east of Papanasam Railway Station. The holy Cow worshipped the Lord here.

85. SAKTIMUTTAM.—Near Pattiswaram. Two miles south-west of Darasuram Railway Station. The sculpture of the Goddess embracing the *Linga* is available here.

86. PATTISWARAM.—Close by No. 85. There is an old painting of Sri Rama, who worshipped the deity here, in the temple.

87. PAZHAYARAI.—Close by No. 86. *Chandra* worshipped the Lord here.

88. TIRUVALANJULI.—One mile east of Sundaraperumalkoil Railway Station. Sage Herandar, whose figure is available here, worshipped the Lord here. The Vinayaka here is very important.

89. KUMBAKONAM.—Railway Station. The famous *Mahamaga* tank is here. The *Linga* is made up of pot pieces.

90. NAGESWARA TEMPLE IN No. 89.—(Kilkottam). Sun's rays fall on the *Linga* on certain days ! !

91. KASI-VISVANATHA TEMPLE IN No. 89.—(Karonam). Sculptures of the nine river maidens are available in this temple.

92. TIRUNAGESWARAM.—Railway Station. The *Nagaraja*, king of serpants, worshipped the Lord here.

93. TIRUVIDAMARUTHUR.—Railway Station. The Lord here removed the ghost that haunted a Pandya king ! ! *Tai-pushya* festival is important here.

94. ADUTHURAI.—(Ten-Kurangaduthurai). Railway Station. Sugriva and Hanuman worshipped the Lord here.

95. TENNALKUDI.—(Tirunelakudi). Two miles south of No. 94. *Varuna* worshipped the Lord here.

96. VAIGAL.—(Vaiganmadakkoil). Four miles south of No. 94. Chola king Kochengan was blessed here.

97. KONERIRAJAPURAM.—(Tirunallam). Five miles south-east of No. 94. The Nataraja here is very big and attractive.

98. TIRUKKOZHAMBAM.—Three miles south-east of Narasingampet Railway Station. A devotee that was troubled by Indra was saved by the Lord here.

99. TIRUVADUTHURAI.—Two miles south-east of Narasingampet Railway Station. This is connected with Tirumula Nayanar whose figure is available in this temple.

100. KUTTALAM.—(Tirutturutti). Railway Station. The Lord here revealed the truth of the *Vedas*.

101. TERAZHUNDUR.—(Tiruvazhuntur). Three miles south-east of 100. DIKPALAKAS worshipped the Lord here.

102. MAYAVARAM.—(Mayiladuthurai). Railway Station. The Goddess in a pen-hen form worshipped the Lord here. The Ganges is said to visit the Kaveri here by an under-current on the *Aippasi* New-Moon day.

103. VILANAGAR.—Four miles east of No. 102. A devotee that was carried away by flood were saved by the Lord here.

104. Parasalur.—(Tiruppariyalur). Two miles south-east of No. 103. Figures of Daksha and Virabhadra are available here.

105. Semponarkovil.—Seven miles east of No. 102. *Rathi* prayed to the Lord here.

106. Punjai.—(Tirunanipalli). Two miles north-east of No. 105. This is the birth place of Saint Sambandar's mother.

107. Perumpallam (West).—(Tiruvalampuram). Eleven miles from No. 106. Vishnu worshipped the Lord and obtained *Sankha* (conch).

108. Talaichengadu.—One mile south-west of No. 107. This is also connected with the worship of Vishnu.

109. Akkur.—Eleven miles east of No. 102. This is connected with Sirappuli Nayanar.

110. Tirukkadayur.—Thirteen miles south-east of No. 102. Here the Lord came out of his *Linga* and kicked Yama to save Markandeya ! ! ! There is a figure representing this scene.

111. Mayanam.—One mile south-east of No. 110. Brahma worshipped the Lord here.

112. Tiruvettakudi.—Four miles east of Poraiyar Railway Station. The Lord here appeared in *Virata* (hunter) form.

113. Koyirpattu.—(Tiruttelicheri.) One mile north-west of Porayar Railway Station. The Sun's rays fall on the *Linga* on certain days of the year ! !

114. Dharmapuram.—One mile west of Karaikal Railway Station. Yama worshipped the Lord here.

115. Tirunallar.—Railway Station. Nala had the evil effects of *Sani* (Saturn) removed here. The shrine to Saturn is important.

116. Kottaram.—(Tirukkottaru). Two miles north-east of Ambattur Railway Station. This is connected with Elayankudimara Nayanar.

117. Ambar.—Two miles east of Poontottam Railway Station. This is connected with Somasimara Nayanar.

118. Ambarmakalam.—Close by No. 116. Kali worshipped the Lord here.

119. Tirumeyachur.—One mile west of Peralam Railway Station. *Surya* (Sun) worshipped the Lord here seated on an elephant with Parvati.

120. Do. (Elankoil). This shrine is within No. 119, where Kali worshipped the Lord.

121. Tilataippadi.—(Koyirpattu). One mile west of Poontottam Railway Station. The Sun's rays fall on the *Linga* on certain days of the year ! !

122. TIRUPPAMPURAM.—Three miles west of Poontottam Railway Station. Figure of Nagaraja (serpant god) is available here.

123. SIRUKUDI.—Five miles south-west of Peralam Railway Station. The celestials worshipped the Lord here.

124. TIRUVIZHIMAZHALAI.—Five miles west of Peralam Railway Station. Vishnu worshipped the Lord here with his eye when flowers disappointed!!

125. ANNUR.—(Tiruvanniyur). Two miles north-west of No. 124. *Agni* (god of fire) worshipped the Lord here.

126. KARUVILI.—Two miles south-west of No. 125. Indra and Devas worshipped the Lord here.

127. TIRUPPANDURAI.—(Penuperunturai). Eleven miles south-east of Kumbakonam Railway Station. God Subrahmanya were blessed here.

128. NARAIYUR.—Two miles west of No. 127. *Siddhas* worshipped the Lord here.

129. ALAGARPUTTUR.—(Arisikaraipputtur). Two miles north-west of No. 128. This is connected with Pugazhthunai Nayanar.

130. SIVAPURI.—Three miles south-east of Kumbakonam Railway Station. Vishnu in his boar form worshipped the Lord here.

131. SAKKOTAI.—(Tirukkalayanallur). Two miles south of Kumbakonam Railway Station. This was saved in a deluge.

132. MARUDANDANALLUR.—(Tirukkarukkudi). One mile south of No. 131. King Sarguna was blessed here.

133. SRIVANJIYAM.—Seven miles west of Nannilam Railway Station. Vishnu worshipped the Lord here. There is a shrine to Yama.

134. NANNILAM.—Railway Station. *Surya* (Sun) worshipped the Lord here.

135. TIRUKKONDISWARAM.—Two miles west of No. 134. The holy Cow worshipped the Lord here.

136. TIRUPPANAIYUR.—One mile south-east of No. 134. Sage Parasara worshipped the Lord here.

137. VIRKUDI.—Four miles north-east of Vettar Railway Station. Jalandara was overcame by the Lord whose figure has *Chakra* (discus) on hand.

138. TIRUPPUGALUR.—Four miles east of No. 134. There is a sculpture of God in the form of a tiger swallowing Saint Appar.

139. Do. *Varthamanichuram.* This shrine is within No. 138. This is connected with Muruga Nayanar.

140. RAMANATICHCHURAM.—One mile south of No. 138. Sri Rama worshipped the Lord here.

141. PAYATTANGUDI.—(Tiruppayarrur). Three miles east of No. 137. Sage Bhairava worshipped the Lord here.

142. TIRUCHCHENGATTANGUDI.—Seven miles south-east of No. 134. This is connected with Siruttondar whose figure is available in the temple. Vinayaka overcame Gajamukasura here.

143. TIRUMARUGAL.—Two miles north-east of No. 142. A girl that died from snake poison was revived!!

144. SEYYATAMANGAI.—(Sattamangai). One mile north-east of No. 143. This is connected with Saint Tiruneelanakka Nayanar whose figure is available in the temple.

145. NEGAPATAM.—Railway Station. This is connected with Adipatta Nayanar.

146. SIKKAL.—Railway Station. Vasishta worshipped the Lord here.

147. KIZHVELUR.—Railway Station. Agastya worshipped the Lord here. Figures of Kubera and Indra are available here.

148. TEVUR.—Three miles south of No. 147. *Devas* worshipped the Lord here.

149. ARIKKARIYANPALLI.—(Palliyenmukkudal). Two miles south-east of Vettar Railway Station. Sri Rama worshipped the Lord here.

150. TIRUVARUR.—Railway Station. Lakshmi worshipped the Lord here. This was once a Chola Capital. God Tyagaraja is important here.

151. Do. (Araneri.) This shrine is within No. 150. This is connected with Naminandi-Adigal Nayanar.

152. Do. (Tulanayanarcovil.) This is in the East Main Street in No. 150. Durvasa's figure is available here.

153. VILAMAR.—Two miles north-west of No. 150. Figures of Patanjali and Vyaghrapada are available here.

154. KARAVAPURAM.—(Karaviram). Five miles north-west of Kulittalai Railway Station. Gautama worshipped the Lord here.

155. KATTUR IYYAMPET.—(Peru-velur). Two miles north-west of No. 154. This is also connected with Gautama.

156. TALAIALANGADU.—Two miles west of No. 151. Kappilar worshipped the Lord here.

157. KUDAVASAL.—Eight miles north of Koradacheri Railway Station. Garuda worshipped the Lord here.

158. UDAIYARCOIL.—(Tiruchchendurai). Four miles north-east of No. 157. Daumeya worshipped the Lord here.

159. NALUR MAYANAM.—Three miles north-east of No. 157. Apatsthambar worshipped the Lord here.

160. ANDARKOIL.—(Kaduvoikkaraippattur). Four miles west of No. 144. Kasyapa worshipped the Lord here.

161. ALANGUDI.—(Erumpulai.) Four miles north of Nidamangalam Railway Station. Visvamitra worshipped the Lord here.

162. HARDIDHWARAMANGALAM.—(Arataipperumpali.) Eight miles north-east of Saliyamangalam Railway Station. The Lord here overcame Vishnu in his boar form.

163. AVALIVANALLUR.—Seven miles north-east of Four Form. The Lord here in the form of a mortal gave evidence to save a devotee !! Sculptural scene representing this scene is available.

164. PARITHIYAPPARCOVIL.—(Paritineyamam). Nine miles south-east of Tanjore Railway Station. *Surya* (sun) worshipped the Lord here.

165. KOVILVENNI.—(Tiruvenni). Railway Station. The *Linga* is of a peculiar shape as though composed of a bundle of sticks ! !

166. POOVANUR.—Three miles south of Nidamangalam Railway Station. Sage Sugar worshipped the Lord here.

167. PAMANI.—(Patalichuram). Two miles north of Mannargudi Railway Station. Dananjeya worshipped the Lord here.

168. TIRUKKALAR.—Nine miles south-west of Tiruthuraipundi Railway Station. Durvasa figure is available in the temple here.

169. SIRRAMBUR.—(Tiruchchirremam). Four miles north-west of Ponneri Railway Station. The *Vedas* worshipped the Lord here.

170. KOILUR.—Two miles north of Mutupet Railway Station. Sri Rama had his initiation here.

171. IDUMBAVANAM.—Ten miles south-west of Tirutturaipundi Railway Station. Idumban worshipped the Lord here.

172. KARPAKANARKOIL (KADIKKULAM.)—One mile east of No. 171. The Vinayaka here won a mango fruit in a betting ! !

173. TANDALAICHERI.—Two miles north of Tirutturaipundi Railway Station. This is connected with Arivattaya Nayanar.

174. KOTTUR.—Ten miles south of Mannargudi Railway Station. *Devas* worshipped the Lord here.

175. TIRUVANDUTHURAI.—(Tiruvendurai). Six miles east of Mannargudi Railway Station. Bringi worshipped the Lord here.

176. TIRUKALAMBUR.—(Triukkollambudur). Six miles north-east of Nidamangalam Railway Station. This is connected with Sambandar.

177. OGAI.—(Pereyil). Three miles south-west of Tirunattiyattangudi Railway Station. *Agni* (god of fire) worshipped the Lord here.

178. KOLLIKKADU.—Four miles west of Ponneri Railway Station. *Agni* and Saturn worshipped the Lord here.

179. TIRUTHENGOOR.—Two miles south-west of Tirunellikka Railway Station. *Navagrahas* (nine planets) worshipped the Lord here.

180. TIRUNELLIKKA.—Railway Station. The rays of the Sun falls on the *Linga* on certain days of the year ! !

181. TIRUNATTIYATTANGUDI.—Railway Station. This is connected with Kotpulinayanar whose figure is available in the temple.

182. TIRUKKARAIVASAL.—(Tirukkarayil). Three miles south-east of No. 181. Indra worshipped the Lord here. King Muchukunda installed the Tyagaraja here.

183. KANRAPPUR.—Six miles east of No. 181. The Lord appeared from a wooden peg ! !

184. VALIVALAM.—Two miles south of No. 183. *Surya* (Sun) worshipped the Lord here.

185. KAICHINAM.—Two miles east of No. 180. Indra worshipped the Lord here.

186. TIRUKKUVALAI.—(Tirukkolili). Five miles east of No. 185. Figures of Bhima and Bakasura are available here.

187. TIRUVAIMUR.—Three miles south-east of No. 186. *Surya* (Sun) worshipped the Lord here. King Muchukunda installed the Tyagaraja here.

188. VEDARANNIAM.—(Maraikkadu). Railway Station. *Vedas*, Visvamitra and Sri Rama worshipped the Lord here.

189. AGATTYAMPALLI.—Three miles south of No. 188. Agastya's figure is available here.

190. KULAGARCOIL.—(Kodi). Seven miles south of No. 189. The *Linga* here arose out of *Amirtha* (nectar).

191. TRINCOMALEE IN CEYLON.—Indra worshipped the Lord here.

192. MATOTTAM IN CEYLON.—(Tirukkethechuram) This is now in ruins. Brigu worshipped the Lord here.

193. MADURA.—(Alavoi). Railway Station. The Goddess ruled the country here. The Lord here performed 64 miracles.

194. TIRUVAPUDIYARCOIL.—(Tiruvappanur). In No. 193, on the north bank of the river Vaigai.

195. TIRUPPARANKUNRAM.—Railway Station. Subramanya married Devasenai here.

196. Tiruvedagam.—Three miles south-west of Solavandan Railway Station. This is connected with Saint Manikkavachakar and Kulachcherai Nayanar.

197. Piranmalai.—(Tirukkodunkunram). Sixteen miles north-east of Ammayanayakanur Railway Station. Sage Mahodara worshipped the Lord here.

198. Tirupputtur.—Fifteen miles south-east of No. 197. Lakshmi worshipped the Lord here.

199. Tiruppunavavayal.—Twenty-one miles south-east of Arantangi Railway Station. *Vedas* worshipped the Lord here.

200. Rameswaram.—Railway Station. The *Linga* here was installed by Sri Rama himself. Here is *Setu*, where bath is of special importance.

201. Tiruvadanai.—Twelve miles south of No. 199. Brigu worshipped the Lord here.

202. Kalayarcoil.—Twenty-one miles west of No. 201. Iravata worshipped the Lord here.

203. Tripuvanam.—Railway Station. God Sundaresa worked out a miracle here.

204. Tiruchchuzhiyal.—Fifteen miles south of No. 203. Satananda worshipped the Lord here.

205. Kuttalam.—Three miles west of Tenkasi Railway Station. Agastya worshipped the Lord here.

206. Tinnevelly.—Railway Station. The God here appeared under a cluster of Bamboo trees ! !

207. Tiruvanjaikkalam.—Four miles west of Irujalakkadai Railway Station. Parasurama worshipped the Lord here.

208. Avinasi.—(Tiruppukkuzhi). Eleven miles north-west of Tiruppur Railway Station. This is connected with Sundarar.

209. Tirumuruganpundi.—Eight miles north-west of Tiruppur Railway Station. Subrahmanya worshipped the Lord here. Once in 12 years water comes out of a rock here ! !

210. Bhavani.—Nine miles north-west of Erode Railway Station. This is the confluence of Bhavani and Kaveri. Parasara worshipped the Lord here.

211. Tiruchchengode.—Five miles east of Sankaridrug Railway Station. The deity is *Arthanari* (half-man half-woman).

212. Venjamankudal.—Twelve miles south of Karur Railway Station. King Venjan had his capital here.

213. Kodumudi.—Railway Station. There are shrines to the Trinity here.

214. KARUR.—Railway Station. This is connected with Pugalsolar and Eripatt Nayanar.

215. ARATTURAI.—Twenty-four miles north-west of Chidambaram. This is connected with Sambandar.

216. PENNAKADAM.—(Tirukkadanthainagar.) Four miles north-east of No. 215. This is connected with Kalikamba Nayanar.

217. KUDALAI-ARRUR.—Sixteen miles west of Chidambaram Railway Station. This is connected with Sundarar.

218. RAJENDRAPATTANAM.—(Erukkattampuliyur.) Twenty-six miles west of Chidambaram Railway Station. This is connected with Tirunelakanda Perumbana Nayanar.

219. TIRTHANAGIRI.—(Tiruththinainagar.) Five miles south-west of Alambakkam Railway Station. A *pariah* devotee was blessed here !!

220. TYAGAVALLI.—(Tiruchchopuram.) Two miles east of Alambakkam Railway Station. Agastya worshipped the Lord here.

221. TIRUVADIGAI.—Two miles east of Panruti Railway Station. The Lord here destroyed the *Tripuras.*

222. TIRUNAMANALLUR—(Tirunavalur.) Twelve miles west of Panruti Railway Station. Birth place of Saint Sundarar. *Sukra* (Venus) worshipped the Lord here.

223. VRIDDACHALAM.—(Tirumutukunram.) Thirty-five miles south-west of Cuddalore Railway Station. This was founded prior to the mountains.

224. NEIVENNAI.—(Nelvennai.) Nineteen miles south-west of Mambazhapattu Railway Station. The four great Sanaka sages worshipped the Lord here.

225. TIRUKKOILUR.—Railway Station. Andakasura was overcame here.

226. ARAIKANDANALLUR.—(Araiyaninallur.) Close by No. 225. Pandavas remained here.

227. IDAIYARU.—Nine miles south-west of Mambazhapattu Railway Station. Suga worshipped the Lord here.

228. TIRUVENNAINALLUR.—Six miles south of Mambazhapattu Railway Station. This is connected with Sundarar.

229. TIRUTHTHALUR.—(Tiruththuraiyur.) Two miles west of Virinjipakkam Railway Station. This is connected with Sundarar.

230. ANDARCOIL.—(Vadukur.) Two miles west of Chinnababusamudram Railway Station. Bhairava worshipped the Lord here.

231. TIRUMANIKULI.—Five miles west of Cuddalore Railway Station. Vamana-Vishnu worshipped the Lord here.

232. TIRUPPAPULIYUR.—Railway Station. Vyaghrapada worshipped the Lord here.

233. KIRAMAM.—(Tirumundlchchuram.) Three miles east of No. 228. Brahma worshipped the Lord here.

234. PANAYAPURAM.—(Panankattur.) Two miles north-east of Mundiyampakkam Railway Station. The famous king Sipi worshipped the Lord here. The Sun's rays fall on the *Linga* on certain days of the year ! !

235. TIRUVAMATTUR.—Four miles north-west of Villupuram Railway Station. The divine Cow and Sri Rama worshipped the Lord here.

236. TIRUVANNAMALAI.—Railway Station. This is important for fire worship the observance of *Karttigai* festival.

237. CONJEEVARAM.—Railway Station. The Ekambara temple is important for earth worship.

238. CONJEEVARAM.—*Merrali* in No. 237. Vishnu worshipped the Lord here and it is also connected with Sambandar.

239. CONJEEVARAM.—*Onakantantali* in No. 237. Two *Asuras* worshipped the Lord here.

240. CONJEEVARAM.—*Anegatangapadam.* Vinayaga worshipped the Lord here.

241. CONJEEVARAM.—*Tirukkaliswarancoil* in No. 237. *Budha* (Mercury) worshipped the Lord here.

242. KURANGANIMUTTAM.—Six miles south of No. 237. Vali worshipped the Lord here.

243. MAGARAL.—Ten miles south of No. 237. Indra worshipped the Lord here.

244. TIRUVOTTUR.—Eighteen miles west of No. 237. The *Vedas* were revealed by the Lord here. There is a stone Palmyra here ! !

245. TIRUPANANKADU.--(Panankattur). Nine miles south-west of No. 237. Agastya worshipped the Lord here.

246. TIRUVALAM.--Railway Station. The *Navagrahas* (nine planets) worshipped the Lord here.

247. TIRUMARPERU.—Three miles south-west of Palur Railway Station. Vishnu worshipped the Lord here with one of his eyes.

248. TAKKOLAM.—(Tiruooral.) Railway Station. Water ever oozes out of the Nandi here ! !

249. ELAMPAYAM-KOTTUR.—Two miles south-west of No. 248. *Devakannics* worshipped the Lord here.

250. KUVAM.—(Tiruvirkolam). Five miles south-west of Kadambattur Railway Station. The Lord started from here to overcome the Tripuras. The colour of the *Linga* changes predicting rain and war ! !

251. TIRUVALANGADU..—Railway Station. This is connected with Saiva Saintess Karaikkal Ammai and God Nataraja.

252. TIRUPPASUR.—Five miles north-west of Trivellore Railway Station. The Lord here made a serpant dance ! ! The Moon also was blessed here.

253. TIRUVULAMBUTUR.—(Tiruvenpakkam). Seven miles north of Trivellore Railway Station. This is connected with Saint Sundarar.

254. TIRUKKALLAM.—Twelve miles south-west of Ponneri Railway Station. Brigu worshipped the Lord here.

255. KALAHASTI.—Railway Station. This is famous for *Vayu* worship. This is connected with Kannappar.

256. TIRUVORRIYUR.—Railway Station near Madras. This is connected with Saint Pattinattupillayar.

257. PADI.—(Tiruvalidayam). Two miles south-west of Villivakkam Railway Station. *Brihuspati* (Jupiter) worshipped the Lord here.

258. TIRUMULLAIVAYIL (NORTH).—Five miles north-east of Avadi Railway Station. Subrahmanya worshipped the Lord here. There are two old *Erukku* (*Calotropis gigantea*) Pillars in this temple.

259. TIRUVERKADU.—Four miles south-east of Avadi Railway Station. This is connected with Murka Nayanar.

260. MYLAPORE.—Within the city of Madras. Goddess in pea-hen form worshipped the Lord here. This is connected with Vayilar Nayanar.

261. TIRUVANMIYUR.—Four miles south-east of No. 260. Valmiki worshipped the Lord here.

262. ALAKKOIL.—Two miles north-west of Singaperumalcoil Railway Staion. Vishnu in tortoise form worshipped the Lord here.

263. TIRUVIDAICHURAM.—Five miles east of Chingleput Railway Station. Sanatkumara worshipped the Lord here.

264. TIRRUKKALIKUNDRAM.—Nin_ miles south-east of Chingleput Railway Station. *Vedas* worshipped the Lord here.

265. ACHARAPAKKAM.—Railway Station. Kanwar and Gautama worshipped the Lord here.

266. TIRUVAKKARAI.—Thirteen miles west of Pondicherry. The *Linga* here has faces carved on it.

267. Olindiyapattu.—(Tiruvarasili). Seven miles north-east of Pondicherry. Vamadeva worshipped the Lord here.

268. Irumbai-Makalam.—Five miles north-east of Pondicherry Railway Station. Makalar worshipped the Lord here.

269. Gokarnam.—In the Bombay Presidency. Vinayaka installed the *Linga* here which was given to Ravana by Parameswara.

270. Srisailam.—Sixty-four miles north-east of Nandyal Railway Station. Nandi and Brigu worshipped the Lord here.

271. Indranilaparvatam.—Probably in Himalayas.

272. Gowrikundam.—In Northern India. *Surya* and *Chandra* worshipped the Lord here.

273. Kedaram.—On the Himalayas. Bringi worshipped the Lord here.

274. Mount Kailas.—On the Himalayas. Important for the worship of Rudra.

CHAPTER VIII.

VAITHISVARANKOIL.

This religious centre is on the South Indian Railway between Chidambaram and Mayavaram. The presiding deity is Vaidyanatha after whom the place takes its name. The God is so-called because of the fact that He acted as a physician to cure the wounds of the *Ganas* or attendants of Subrahmanya who overcame Surapadma and other *Asuras* or demons. The temple (Fig. 48) is within a short distance from the Railway Station. Great sanctity is attached to the *sthala vriksha* or the local margosa tree (*Melia azadirachta*) which possesses large medicinal properties.

Fig. 48.—Temple with the tank inside, VAITHISVARANKOIL.

The temple faces the west and the western *gopura* or tower, several yards away from the central shrine, is so constructed that the rays of the Sun pass through the *gopura* entrance and fall upon the *Linga* at a particular part of the year for a few days!! The water of the temple tank is considered sacred, and lumps of jaggery are thrown into the tank as a votive offering for the cure of boils and other skin diseases. The tank has also a domeshaped *mandapa* in its middle.

There is a fine metal figure of *Gangavisarjanar* [1] in this temple.

It is said that *Angaraka* (Mars), *Surya* (Sun), *Vedas*, *Sampati*, and *Jatayu* (a mythological kite) worshipped the God here and a sculptural representation of this is enshrined on the eastern courtyard of the temple.

God Subrahmanya.

Subrahmanya goes here by the name of Muthukumara and the metal figure of this deity is very beautiful. When Parvati, the consort of Siva, desired the six-faced Skanda to assume one face, he so appeared before her, and as she was very much pleased threby, she presented him with a *Vel* (an arrow) to slay the demons who caused troubles to *Rishis* (Sages) and men.

Tonsure Ceremony.

The tonsure ceremony of getting children shaved for the first time to promote the proper growth of their body is done in this place. This practice is in vogue in most of the holy places in India where the tutelary God is supposed to possess the attribute of curing men's ailments. A similar attribute is given to Viraraghavaperumal in Trivellore near Madras, Tirupati and several other important religious centres.

INSCRIPTIONS.

The inscriptions here have been copied by the Madras Ephigraphical Department during the year 1918.

" 419 of 1918.—(Tamil.) On the steps in front of the Subrahmanya shrine in the Vaidhyanathaswami temple at Vaithiswarankoil. Records that shutter of the sluice at Sattainadapuram measured 35 inches in length and 8 inches in breadth.

420 of 1918.—(Tamil.) Right of entrance into the *Tirukkulam* in the same temple. Records that the tank, Nachchiyar shrine and its *mandapa*, were completely renovated when Kaderayar was governing the *Sigali-Sirmai*, and during the management of the Vaidyanathaswami temple by Muthukumaraswami-tambiran, a disciple of Sivagnana-desika-Sambandar of the Dhamapuram *Mutt*.

421 of 1918.—(Tamil.) In the same place, left side. States that the wall of the second *prakara*, the *tirumalaigaipatti*, the courtyard of the Amman shrine and the *Tatti-surri-mandapa* were repaired and completed in the month *Avani* of the year. Saka 1689, corresponding to Kali 4868 and Sarvasidhi.

422 of 1918.—On a slab built into the floor near the accountant's seat in the same temple. Registers a deed granted to Sankarabaragiri Rengopanditar by Ambalavana-tambiran, the agent of the temple of Vaidyanathaswamin.

423 of 1918.—(Tamil.) On the east *gopura* (inside) of the same temple. Registers the gift of taxes accruing from (Ma)nippallam in Tiruvalipparu."

---

1. When Bhagiratha prayed for the flow of the celestial river Ganges into this world to give salvation to his deceased uncles, the God Siva to satisfy him received the Ganges in His matted hair. The Goddess Parvati resented this idea of His thus having given prominence to another lady by receiving her in the head—a more elevated situation—and to satisfy her, He embraced the Goddess and entreated her, promising to lower the River Goddess from that elevated situation.

TIRUVENKADU.

Tiruvenkadu, also known as SVETARANYA, a few miles away from Vaithisvarankoil, has a legend of its own. Aghoramurti [1]—the furious aspect of God Siva—is the principal deity in the temple here (Fig. 49).

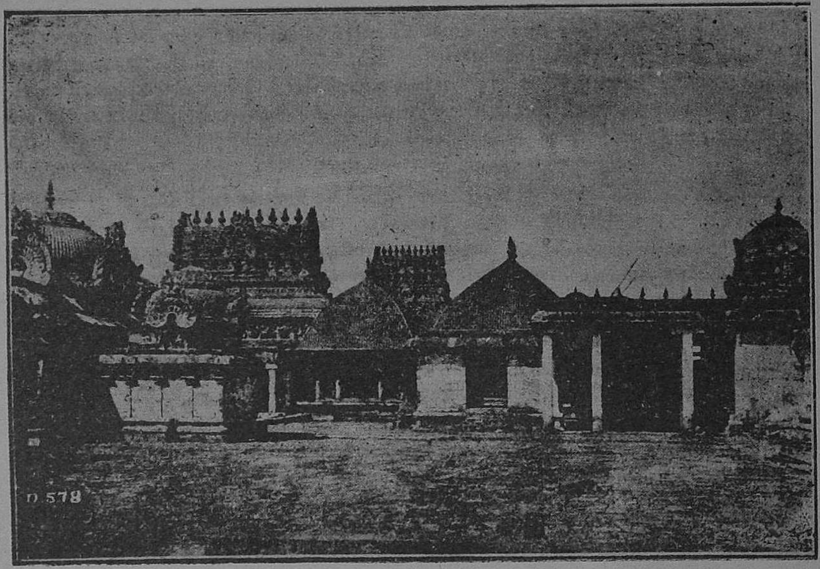


Fig. 49.—**Temple**, TIRUVENKADU.

MYTHOLOGY.

Tradition says that at one time Marutvasura, son of Jalandhara a demon, troubled the *Devas* to such an extent that they lived in disguise in this sacred place. When they appealed to Siva to save them from the *Asura*, the former sent his bull to overcome Marutvasura, who was, after a fierce fight, thrown into the sea. The *Asura* then obtained Siva's *Sula* (trident) by praying for it. He again appeared before the bull and the latter saw his lord's *Sula* in the hands of his opponent and so he dared not attack him. There-after the *Asura* wounded the bull and cut off its horns and tail. A sculpture of the bull thus mutilated is found even now !! When Siva heard of the wounds inflicted on His bull, He created himself as Aghora to overcome the *Asura*. Aghora in his fury defeated the *Asura* and crushed him to death.

1. In this terrific form of the God Siva, there are two tusks, one on each side. The worship of this form is supposed to give victory and riches and also destroy even the worst sins, like *Brahamahatya* or Brahmanicide. Special worship is made to Him on the *Chadurdasi*, *i.e.*, the fourteenth day of the dark fortnight in the month of *Panguni*, (March-April) and hence thet day is known as AGORA-CHADURDASI.

Tiruvenkattu-Nangai, the wife of the Saiva Saint Siruttonda, owes her name to this village.

Inscriptions recorded on the temple walls relate to gift of gold bowl and string of rubies by the queens of Chola king Rajaraja in the 19th and 20th years of his reign A record of king Vikrama-Pandya refers to the fight and victory over the Kakatiya king Ganapati.

INSCRIPTIONS.*

The inscriptions here have been copied by the Madras Epigraphical Department during the years 1896 and 1918.

Known in the *Periyapurana* as the place of Siruttonda's wife. The epigraphs of the village belong to the Chola and Pandya periods. The inscription 122 which refers to the Kakatiya Ganapati is particularly noteworthy.

" 110 of 1896.—(Grantha.) On the south wall of the Svataranyesvara shrine. A record in the thirty-ninth year of the Chola king Kulottunga Chola I. Records gift of lamp. See *Ep. Ind.* Vol. V, p. 104, where Dr. Hultzch edits the inscription.

111 of 1896.—(Tamil.) On the same wall. A record in the twentieth year of the Chola king Ko-Rajakesarivaram *alias* Rajarajadeva I. Records gift of a golden bowl by a queen of Rajarajadeva.

112 of 1896.—(Tamil.) On the same wall. A record in the nineteenth year of the Chola king Ko-Rajaraja-Rajakesarivarman *alias* Rajarajadeva I. Records gift of a string of rubies by another queen of his.

113 of 1896.—(Tamil.) On the west wall of the same shrine. A record in the second year of the Chola king Ko-Parakesarivarman *alias* Vira-Rajendradeva. Records gift of several villages. (As the king was a Parakesari we have to infer that Vira-Rajendra II (*i.e.* Kulottunga Chola III) was intended).

114 of 1896.—(Tamil.) On the north wall of the same shrine. A record in the twenty-ninth year of the Chola king Ko-Rajakesarivarman *alias* Rajadhirajadeva I. Records gift of land. The king should be the first of that name, as the second did not rule for such a long period.

115 of 1896.—(Tamil.) On the same wall. A record in the twenty-seventh year of the Chola king Ko-Rajakesarivarman *alias* Rajarajadeva I. Beginning built in.

116 of 1896.—(Tamil.) On the same wall. A record in the twenty-seventh year of the Chola king Ko-Rajakesarivarman *alias* Rajarajadeva I. Records gift of a lamp.

117 of 1896.—(Tamil.) On the same wall. A record in the twenty-eighth year of the Chola king Ko-Rajakesarivarman *alias* Rajarajadeva I. Records gift of a lamp by the mother of a queen.

---

* I. M. P. Vol. II, pp. 1383 and 1384.

118 of 1896.—(Tamil.) On the north wall of the second *prakara* of the same temple. A record in the eighth year of the Chola king Ko-Parakesarivarman *alias* Kulottunga-Choladeva (III ?). Records gift of a lamp.

119 of 1896.—(Tamil.) On the same wall. A record in the twenty-second year of the Chola king Tribhuvanachakravartin Rajarajadeva. Records a sale of land to the temple.

120 of 1896.—(Tamil.) On the same wall. A record in the fifth year of the Pandya king Ko-Maravarman *alias* Vikrama Pandya. Records gift of a lamp. (The king was not improbably the same as he who ascended the throne in A.D. 1282, and who had the titles of "the Sun to the darkness of the Kerala race" and the conqueror of Viragandagopala and Ganapati).

121 of 1896.—(Tamil.) On the west wall of the same *prakara*, right of entrance. A record in the fifth year of the Chola king Ko-Parakesarivarman *alias* Vikrama-Choladeva (1118–35). Records gift of land.

122 of 1896.—(Tamil and Grantha.) On the same wall left of entrance. A record in the seventh year of the Pandya king Vikrama-Pandyadeva. Records gift of land. The inscription refers to a victory over the Kakatiya king Ganapati. See No. 120 for the identity of the king.

442 of 1918.—(Tamil.) On the north wall of the central shrine in the same temple. Built in at the beginning and middle. Gift of 30 *kasu* for a lamp by queen Vanavan-Mahadeviyar *alias* Tribhuvana Mahadeviyar.

443 of 1918.—(Tamil.) On the same wall. Built in at the beginning. Registers a gift of gold to the temple of Sri Tiruvenkadadeva at Nangur in Vadakarai-Nangur-nadu.

444 of 1918.—(Tamil.) On the same wall. Mentions the images made and jewels and vessels presented by Parantakan Mahadeviyar *alias* Sembiyan-Mahadeviyar, the daughter of Malavarayar, the mother of Uttama-Chola and queen of Gandaraditya, in the fourth and sixth years of Uttama-Chola, in the fourth year of the reign of Rajakesarivarman, in the third and tenth years of Parakesarivarman and in the second year of Gandaradityadeva *alias* Mummudi Choladeva.

445 of 1918.—(Tamil.) On the same wall. Seems to record a gift of money by a native of Kunram in (Venni) Kurram, for the requirements of the temple.

446 of 1918.—(Tamil.) On the same wall. Gift of money for two lamps to the temple of Tiruvenkadudaiyar by Araiyan Nambanangai, the mother of queen Trailokyamudaiyar.

447 of 1918.—(Tamil.) On the same wall. Gift of gold for a lamp to the same temple by Nakkan Lokachintamaniyar, the mother of queen Villavan-Mahadeviyar. Nangur-(nadu) is stated to be a sub-division of Vadagarai-Rajendrasimha-Valanadu.

448 of 1918.—(Tamil.) On the same wall. Gift of sheep for lamps to the same temple by Rajaraja's queen Vanavanmadeviyar *alias* Tribhuvanamadeviyar, the mother of Rajendra Chola.

449 of 1918.—(Tamil.) On the same wall. Gift of gold for offerings to the image of *Adavallar* in the temple of Tiruvenkadudaiyar at Nangur in Nangur-nadu, a sub-division of Rajendra-Singha-valanadu, by Kuttan Viraniyar, a queen of the king.

450 of 1918.—(Tamil.) On the north, west and south walls of the same shrine. Records that Amalan Seyyavayar set up the image of *Pichchadevar*, gave lands for its requirements, presented gold and silver ornaments, opened a charity house, and provided for its maintenance. The same person is said to have obtained lands for the temple from the king's father, 'who was pleased to take Purvadesam, Gangai and Kidaram'.

451 of 1918.—(Tamil.) On the north, west and south walls of the same shrine. Gift of gold and silver ornaments to the image of Pichchadevar by the donor mentioned in No. 450 above.

452 of 1918.—(Tamil.) On the west and south walls of the same shrine. Gift of taxes on certain villages for monthly festivals and offerings, to the temple of Tiruvenkadudiyar at Nangur in Nargur-nadu, a sub-division of Rajadhiraja-valanadu, to be conducted on the birth-day asterism Aslesha, of the king. The regnal year "2 + 1" is repeated as "second year and the 234th day" in the body of the inscription.

453 of 1918.—(Tamil.) On the same walls. Gift of gold to the same temple for worship, offerings, festivals and feeding.

454 of 1918.—(Tamil.) On the south wall of the same shrine. Registers a gift of gold for *Sengalunir-tiruvasigai* (an aureola of red-lilies) and gold flowers to the temple of Tiruvenkadudeva, by the servants (*mulaparivara* and *mulaparivaravitteru*) of the king.

455 of 1918.—(Tamil.) On the same wall. Gift of money by the officers of the king for festivals in the month of *Margali*.

456 of 1918.—(Tamil.) On the same wall. Gift of money for offerings and jewels to the image of *Vrishabavahanadeva* set up in the same temple by Kolakkavan.

457 of 1918.—(Tamil.) On the same wall. Records the setting up of a copper-image of the goddess to *Vrishabavahanadeva*, by certain persons belonging to the Rajaraja-jananatha-terinja-parivara.

458 of 1918.—(Tamil.) On the same wall. Gift of sheep for a lamp to the temple of Trivenkadudaiyar.

459 of 1918.—(Tamil.) Gift of money for offerings, bathing, feeding etc. to the Tiruvengadudeva, by a cavalier of the king's troop who was a native of Attuppalli-Niyaman.

460 of 1918.—(Tamil.) On the same wall. Seems to register a gift of gold by Udaiyapirattiyar Tribhuvana-Mahadeviyar, the mother of the king.

461 of 1918.—(Tamil.) On the same wall. Gift of sheep for a lamp.

462 of 1918.—(Tamil.) On the same wall. Gift of sheep for a lamp.

463 of 1918.—(Tamil.) On the same wall. Gift of sheep for a lamp to the temple of Tiruvengadudeva by a servant of the queen.

464 of 1918.—(Tamil.) Gift of money for incense etc. by queen Nakkan Parakkamandal *alias* Panchavan-Madeviyar.

465 of 1918.—(Tamil.) On the pillar near the north wall of the same shrine. Gift of land for offerings to the temple of Tiruvenkattuperumal, by a native of Kodungolur in Malai-nadu. Mentions the *gosalai*.

466 of 1918.—(Tamil.) On the same pillar. Gift of sheep for a lamp.

467 of 1918.—(Tamil.) On the north wall of the *mandapa* in front of the same shrine. Gift of land for offerings in connection with service instituted by a certain Vanadarayar in the temple of Tiruvenkadudaiyar.

468 of 1918.—(Tamil.) On the same wall. Records a sale of land by the assembly of Kaliyugakanna-chaturvedimangalam in Adiyamangai-nadu, a sub-division of Rajadhiraja-valanadu to the same temple. The assembly met in the hall called *Rajadhiraja-chatussalai* in the same village.

469 of 1918.—(Tamil,) On the same wall. Contains only a portion of the historical introduction of the king and the names of the signatories.

470 of 1918.—(Tamil.) On the west wall of the same *mandapa*. Gift of land for offerings, flower-gardens etc. to the image of *Devarganayakadeva* in the temple at Tiruvenkadu by the assembly of Kaliyugakanna-chaturvedimangalam in Adiyamangai-nadu.

471 of 1918.—(Tamil.) On the same wall. Fixes the amount of taxes that must be realised from certain temple lands.

472 of 1918.—(Grantha and Sanskrit.) On the same wall. Fragment.

473 of 1918.—(Tamil.) On the east wall of the same *mandapa*. Gift of land by purchase in Perundottam *alias* Kaliyugakanna-chaturvedimangalam in Adiyamnagai-nadu, a sub-division of Rajadhiraja-valanadu, for a *matha* established in the street called Vikrama-solan-tiruvidi. The king was seated on the steps in the south side of the pavilion called Vikrama-solan-tirumandapa in the temple of Tiruvenkadudaiyar in Nangur-nadu, a sub-division of Rajadhirajavalanadu. Refers to the 44th year of the king's father Kulottunga-Choladeva.

474 of 1918.—(Tamil.) On the west wall of the Dakshinamurthi shrine in the same temple. Registers a *sarvamanya* grant for expenses connected with the service called *Nagarasansandi* instituted by a certain Manunidikandan Akalankan Nagarasar.

475 of 1918.—(Grantha.) Registers the gift of a perpetual lamp to Svetaranyesvara by a Brahman named Vyasa.

476 of 1918.—(Tamil.) On the north wall of the Chandrasekara shrine in the same temple. Records that the village of Triuvembalanallur once granted to the temple of Tiruvenkadudaiya-Nayanar was in ruins and that Mallarasa, son of Annamarasa, rehabitated it under the name Virupparayan-pattinam and set apart the monthly income from it to the temple.

477 of 1918.—(Tamil.) On the north wall of the Ganesa shrine in the same temple. Gift of money for a lamp to the shrine of Periyapillayar by a native of Ilansu(r) in Vela-nadu, a sub-division of Kulottunga-sola-valanadu.

478 of 1918.—(Tamil.) On the west wall of the same shrine. Gift of land by purchase for offerings to the same shrine by a native of Ulaguyyakkondasola-chaturvedimangalam.

479 of 1918.—(Tamil.) On the east inner *gopura* of the same temple, right of entrance. Registers a gift of gold by a native of Nangur.

480 of 1918.—In the same place. Seems to register the gift of the village of Virasolanallur in Rajadhirajavalanadu for the service of *Adaiyavalanandan-sandi* instituted in the temple at Tiruvenkadu. Mentions Vijaya-Gandagopala, the younger brother of Malavarayar.

481 of 1918.—(Tamil.) In the same place. Gift of land in Tiruvenkadu, for service, festivals, etc., instituted in the name of the king in the same temple.

482 of 1918.—(Tamil.) In the same place. Registers a gift of 25 *kalanju* of gold for a lamp to the temple of Tiruvenkadudeva, by Sadurayan Uttamasiliyar, wife of Vannaduduiyar.

483 of 1918.—(Tamil.) In the same place. Registers a similar gift of 25 *kalanju* of gold for a lamp.

484 of 1918.—(Tamil.) In the same place. Gift of 90 sheep for a lamp to the same temple by a lady called Aruran Ambalattadigal.

485 of 1918.—(Tamil.) In the same place. Seems to register gift of a lamp.

486 of 1918.—(Tamil.) In the same place. Registers a gift of land for a lamp to the same temple by a queen of Uttama-Chola.

487 of 1918.—(Tamil.) On the same *gopura*, left side. Gift of land in Viranarayananallur and other places for the service of *Manangattan-sandi* instituted in the temple of Tiruvenkadudaiyar, by Pichchan Malavarayar.

488 of 1918.—(Tamil.) In the same place. Registers a gift of two *veli* of land and certain taxes, for conducting the service of *Valattuvalvittan-sandi* instituted in the same temple by Tondaimanar after his own name.

489 of 1918.—(Tamil.) In the same place. Gift of land for drummers.

490 of 1918.—(Tamil.) In the same place. Gift of 30 *kalanju* of gold for offerings to the temple of Tiruvenkadudeva, by a merchant of Adirayamangalyapura in Merkanadu.

491 of 1918.—(Tamil.) In the same place. Gift of land by purchase for offerings to the temple of Tiruvenkadudeva, by a member of the community of Parthivasegarat-terinja-Kaikkolar.

492 of 1918.—(Tamil.) On the outer east *gopura* of the same temple, right of entrance. States that the entrance was called Vikkirama-Pandyan-tiruvasal.

493 of 1918.—(Sanskrit in Grantha and Tamil.) In the same place. Records the assigment of certain revenues to the temple of Svetaranyanatha by the king.

494 of 1918.—(Tamil.) On the west inner *gopura* in the same temple, right of entrance. Seems to register a gift of land.

495 of 1918.—(Tamil.) On the same *gopura* left side. Seems to register gift of gold ornaments by a Kaikkolan. Below this is engraved the latter portion of an inscription which relates to the reclaiming of a certain temple land and the fresh assignment of it on a higher rate of rent.

496 of 1918.—(Sanskrit in Grantha.) In the same place. Gift of sheep for four lamps to the temple at Svetavana.

497 of 1918.—(Tamil.) Seems to provide for the maintenance of a flower garden to the temple of Tiruvenkadudeva.

498 of 1918.—(Tamil.) In the same place. Gift of land for conducting service instituted in the temple by Kulasekhara Tondaimanar.

499 of 1918.—(Tamil.) In the same place. Seems to register a gift of sheep for a lamp.

500 of 1918.—(Tamil.) On the outer west *gopura* in the same temple, right side. Fragment. Gift of land for a lamp.

501 of 1918.—(Sanskrit in Grantha.) On the same *gopura*, left side. Records that *Setu*, *Vadavur*, *Chidambaram*, *Gokarnam*, *Pampapuri*, *Svetaranyam*, *Vatatavi*, *Sonadri*, *Kanchi*, *Srigiri*, *Kalahasti*, *Nagari*, *Kedari*, *Varanasi*, and *Kailasa* are *Mukti-sthalas*.

502 of 1918.—(Tamil.) On the north wall of the first *prakara* of the same temple. Registers gift of money by several individuals for bringing under cultivation certain temple lands which had been lying waste, the donees agreeing to meet certain items of expenses such as burning lamps, reciting *Vedas* during the processions of the God Devaganayan and feeding *Apurvins* in the temple of Tiruvenkadudaiyar in Nangur-nadu, a sub-division of Rajadhiraja-valanadu and also to pay the taxes on the lands.

503 of 1918.—(Tamil.) On the same wall. Gift of land by purchase in Tirunalaivayil for lamps to the same temple by a native of Vagur *alias* Alagiyasola-chaturvedimangalam which was a *taniyur* in Vadagarai-Vesalippadi, a sub-division of Naduvil-nadu *alias* Rajaraja-valanadu.

504 of 1918.—(Tamil.) On the same wall. Register a gift of land by purchase at Tiruppanangadu for lamps to the same temple for the merit of Tiruvenkattunachiyar, daughter of Araiyan Udaiyancheydan *alias* Solakonar, the headman of Mattur and wife of Tayilunallaperumal *alias* Ilangovelar of Sendamangalam in Rajendrasola-valanadu.

505 of 1918.—(Tamil.) On the same wall. Registers a gift of land by purchase for lamps to the same temple by a native of Kunrattur in Kunrattur-nadu, a sub-division of Puliyur-kottam *alias* Kulottunga-sola-valanadu, which was a district of Jayangondasola-mandalam.

506 of 1918.—(Tamil.) On the west wall of the same *prakara*. Records the assignment to the same temple of income and in kind and money from certain lands which were previously owned by three persons who had proved traitors and was therefore dispossessed of their holdings. Mentions the Royal Secretary Neriyudaichchola-Muvendavelan.

507 of 1918.—(Tamil.) On the same wall. Gift of land in Rajarajanallur a hamlet of Talachchangadu which was a *brahmadeya* in the eastern division of Jayangondasola-valanadu for offerings, festivals, processions etc., to the same temple.

508 of 1918.—(Tamil.) On the same wall. Records remission of taxes by the assembly of Irukkaiyur, a *brahmadeya* in Nangur-nadu, a sub-division of Rajadhiraja-valanadu on certain lands which were given for a flower garden to the temple of Tiruchchirrambalamudaiyar at Perumbalappuliyur. The inscription was ordered to be engraved in the temple of Tiruvenkadudaiyar.

509 of 1918.—(Tamil.) On the same wall. The inscription stops with the details of date.

510 of 1918.—(Tamil.) On the same wall. Gift of land and house sites to certain Brahmanas for reciting the *Vedas*, for making a flower garden and for providing offerings to the temple of Virapandisvaramudaiya-Nayanar built in the name of the king by certain Vaidya Chakravarti. The Goddess is called Veyanatoli-Nachchiyar.

511 of 1918.—(Tamil.) On the same wall. Gift of land for offerings etc., in connexion with the service of *Kaliyugaramanasandi* instituted in the temple in the name of the king and for the bathing of the God and the *Nayanmars* at the mouth of the river (Kaveri).

512 of 1918.—(Tamil.) On the same wall. Registers a gift of land by purchase by a native of Kulottungasola-chaturvedimangalam in Purangarambai-nadu, a sub-division of Rajendrasola-valanadu for lamps to the temple of Tiruvenkadudaiyar.

513 of 1918.—(Tamil.) On the same wall. Seems to register the gift of the village of Abhimuktisuramangalam made at the instance of the king's officer Pallavarayar to the same temple. Mentions the Royal Secretary Neriyudaichchola-Muvendavelan.

514 of 1918.—(Tamil.) On the same wall. Records that up to the 32nd year of the king (*i.e.*, Srivallabha) commencing from the time when Kopperunjingadeva was fighting

against the *Kannadiyas* who were building fortress of the north bank of the river Kaveri, festivals of the temple were not conducted and that they were now ordered to be resumed. A certain Tondaimanar is stated to be an officer of this king and Sundara-Pandyadeva.

515 of 1918.—(Tamil.) On the east wall of the same *prakara*. Gift of land under the name Kulottungasolan Pasali, in Tiruvali-nadu for lamps to the same temple by a native of Pasali in Pasali-nadu, a sub-division of Manavil-kottam which was a district of Jayangondasola-mandalam.

516 of 1918.—(Tamil.) On the same wall. Seems to register a gift of land for lamps, to the same temple.

517 of 1918.—(Tamil.) On the same wall. Gift of land for a lamp to the same temple by a Brahmana lady of Vijayarajendrachaturvedimangalam.

518 of 1918.—(Tamil.) On the same wall. Gift of land by purchase for a lamp to the temple of Tiruvenkadudaiyar in Rajadhiraja-valanadu by a native of Poruvanur in Pattinakurram, a sub-division of Geya-manikka-valanadu. Refers to *a breach in the Kaveri at Tirupattur and the consequent silting up of the surrounding fields.*

519 of 1918.—(Tamil.) On the same wall. Gift of land by purchase to the same temple for lamps by a native of Kunrattur in Kunrattur-nadu, a sub-division of Puliyur-kottam *alias* Kulottunga-sola-valanadu which was a district of Jayangonda-solamandalam. As the land was lying fallow for many years, the donor paid money for bringing it under cultivation.

520 of 1918.—(Tamil.) On the same wall. Gift of land by purchase in Nelvayil, by a native of Alampakkam, in Puliyur-kottam *alias* Kulottungasola-valanadu which was a district of Jayangonda-chola-mandalam for lands to the temple of Tiruvenkadudaiyar. The donor also gave money for reclaiming the land.

521 of 1918.—(Tamil.) On the west wall of the first *prakara* of the shrine of the Goddess Brahmavidhe. Records that the walls of the shrine of the Goddess Periyanayaki-amman were constructed by Dandayuda-Pandaram."

CHAPTER IX.

MAYAVARAM.

This sacred place is on the South Indian Railway. The place is so called because the Goddess Parvati[1] manifested herself in the form of a *Mayura* (Pea-hen) and worshipped Siva, and this is represented on the west of the eastern *gopura* (tower) (Fig. 50.)

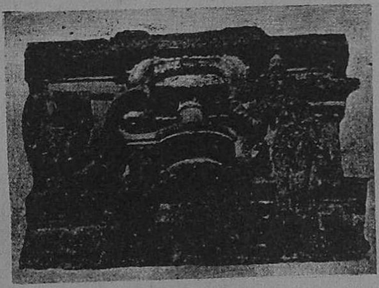


Fig. 50.—Goddess in pea-hen form worshipping the *Linga*, MAYAVARAM.

Besides this, other fine sculptures are also found in the niches on the outside of the central shrine of the temple of Mayuranatha, (Figs. 51 and 52). Of these one is an Alinganamurti[2].

A bath in the river Kaveri at this place during the month of *Tula* (October-November) is held to be very holy.

---

1. Parvati, at one time, offended Siva and as the result thereof was made to become a pea-hen. When she repented for this imprudent action on her part, Siva was pleased to reduce the period of punishment. She wandered on earth worshipping the God. The important places where she, in that form, worshipped the God Siva are Mylapore and this place. It is here that she as Abhaiyambal got rid of that pea-hen life and joined Siva. Hence it is that the deity here is known as Mayuranathar (*mayura* means, as already explained, a pea-hen).

2. In this *Alinganamurti*, Siva is seen embracing the Goddess. Here He is a *santamurti*, *i.e.*, of a pacific disposition. This form is one of those relating to Chandrasekhara, who is also named Pradoshamurti. It is this Chandrasekhara image that is taken out in procession on occasions of *pradosha* or the evening twilight of each fortnight on *Chaturdasi* (fourteenth day). This is a very pleasant representation of Siva with a smiling countenance.

TULA-KAVERI-MAHATMYA.[1]

"Bathing in the sacred waters of the Kaveri not only expiates all sins but also confers on the bather every sacrificial bliss, every desire and *moksha* (salvation) in the end. The

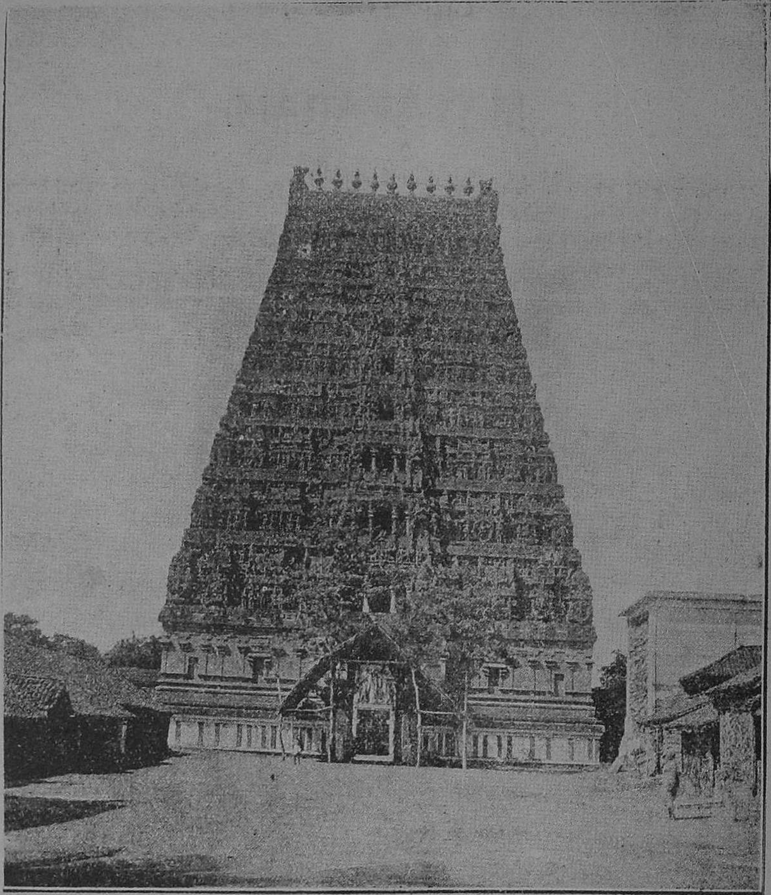


Fig. 51.—*Gopura* of the Temple, MAYAVARAM.

63 crores of waters in the 14 worlds join the Kaveri in the month of *Tula* for the expiation of sins. It is impossible even for Adisesha (Hydra) to describe the sublimity

1. This forms part of *Agneya-Purana* and a regular translation of the first few chapters appear in the *Indian Antiquary* of September 1901, November 1902 and March 1904; from which this has been extracted.

of Tula-Kaveri. The greatest sinner will become a heavenly habitant by bathing for 3 days in the Kaveri in the month of *Tula*. From its source in the Sahya mountains till it joins the sea, the Kaveri is flooded on both sides by Siva and Vishnu shrines. There are many *asramas* (hermitages) of sages on both of its sides. The sacredness of Tula-Kaveri is indescribable by any except Brahma, Vishnu and Siva in the 3 worlds. As the waves of the Kaveri are a number of rivulets, its beds a number of tanks, its sands angeli-habitations, bathing in it would give us the same *phala* or result as bathing in innumerable sacred streams. The sacred streams that join the Kaveri in the month of *Tula* are as in-

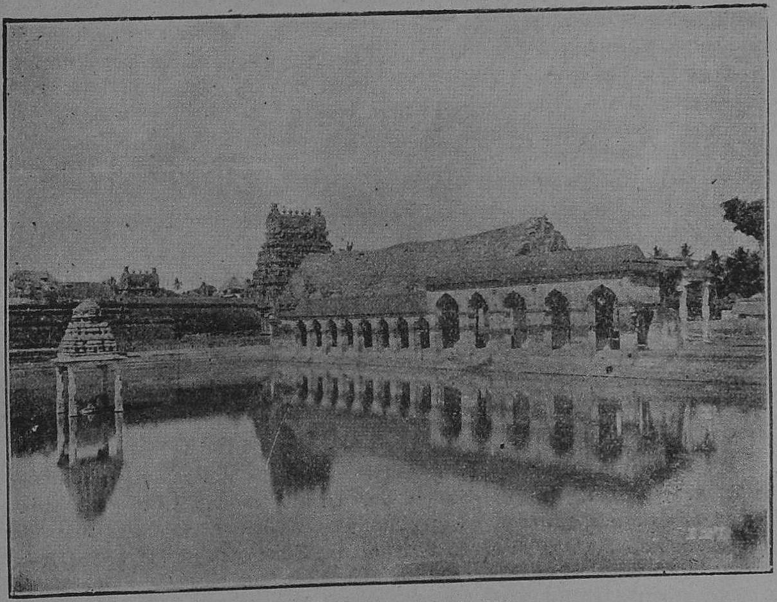


Fig. 52.—Tank within the Temple, MAYAVARAM.

numerable as the cosmic atoms, the stars in the heavens, the showers of rain and rankest seeds. A drop in the Kaveri can be regarded as a stream in itself. As the person that bathes in the sacred waters of the Kaveri in the month of *Tula* is not only relieved of all sins but sits at the feet of the Almighty.

On both sides of the Kaveri the river is flooded with images of Siva as cosmic manifester, etc. The pools formed on the banks of the Kaveri are sacred streams in themselves, and the sand and stones angelic hosts. The Kaveri which rises in the Sahya mountains is therefore the best of all rivers. It is unattainable by men generally. Of what avail are other *karmas* while this is able to lead us to the unattainable *moksha*. Many a sacred stream joins it in the *Tula* month. It rids us of the five greatest sins and gives us the *phala* of the *asvamedha* (horse-sacrifice). The angels, the *pitris*, the great

35

sages and others extol to the skies the Kaveri in the *Tula* month. Who bathes in the sacred waters for 3 days, is rid of all his sins and on the threshold of Vaikunta (Paradise). He will be worshipped in the Brahmaloka. Any small gift given to a good person in a good time leads to great results. Any gift therefore of rice and water in the *Tula* month multiplies a million-fold, and a Vedic text says that any oblation offered to the *pitris* in the shape of rice, *Sraddha*, or water with sesamum seed lasts as long as the world. Brahma and other Gods, the seven mothers, the Apsaric hosts, Sarasvati, Lakshmi, Gouri, Indrani, Rohni and other feminine angels make it a point to bathe daily in the waters of the Kaveri in the *Tula* month. In days long gone by Brahma has created the Kaveri, the best of sacred streams, to bestow on mankind food and final beatitude. Whosoever bathes in the *Tula* month in the sacred waters of the Kaveri, the representative of all the sacred streams of the world, his parents and father-in-law attain *moksha*. The bath leads to the forgiveness of all sins. The men and women born on its sacred banks are the chief enjoyers of multitudinous pleasures. Moreover, its animals, birds, trees, worms, etc., get *moksha* as soon as its fine soft cold breeze falls on them. What doubt is there, therefore, for people who bathe in it with *bhakti* to get *moksha*? Is it possible for Sesha, who is able to narrate anything in detail for a thousand years, to tell its sacredness? I shall therefore relate to you briefly about it.

Is it possible for any other than the thousand-mouthed Sesha to talk of the elegance of education, the sacredness of Tulasi, of the Ganges, the fasting on Ekadasi day, the worship of the idol of Siva by Tulasi? Listen with mute attention to all that I tell you about the sacredness of the Kaveri. Meditating on the Kaveri, chanting its various names, seeing it, hearing while others are mentioning its name, touching it, bathing in it, etc., are the result of a life of meditation in many previous existences. It is only possible to Hari to talk of its sacredness to those intent on bathing in its crystal transparent waters.

As among rivers, the Ganges, rising from the lotus-feet of Vishnu, is regarded the best the Tulasi amongst flowers, the Ekadasi day amongst *vratas*, the five great sacrifices amongst *yajnas*, mental clearness amongst clear things, Madhava amongst gods, the *omkara* amongst sounds, the Gayatri amongst *mantras*, the Sama amongst the *Vedas*, Sankara amongst the Rudras, Arunthathi amongst Brahman wives, Rama amongst womankind, feeding amongst gifts, the moon amongst the planets, the sun amongst radiant objects, sacrifice of the mind amongst sacrifices, charity amongst friends, *japa* amongst *tapas*, worship of Vishnu amongst worship generally, married life amongst *asramas*, the Brahman amongst castes, the earth amongst patient objects, the Brahmastra amongst Astikas, Sriranga amongst sacred places, Ramasetu amongst the purifiers, the *Purusha sukta* amongst the Suktas, Kamadhenu (the angelic cow) amongst cows, Krita Yuga amongst the Yugas, learn that amongst sacred streams the Kaveri is the best. Chanting th. Ganges, seeing Dhanushkoti, hearing the story of Rama, meditating on the Kaveri—these lead to *mukti*. The tract of country lying between Ramasetu and Mount Kailas, which is one hundred thousand *yojanas* long, and nine thousand *yojanas* broad, is known as karmic land and would lead to a life of virtue. The others are intended only for enjoyment.

Human life is the result of good deeds in many a thousand prior incarnation. And by good deeds done in millions of previous human existences a man becomes

dwija or twice-born. Consider him an ass who, after attaining human life, the most difficult to attain, does not bathe in the Kaveri. The man who constantly bathes in the Kaveri in the *Tula* month need not be troubled with other *vratas* etc. By bathing once in the Kaveri he becomes as Narayana. There are expiations for any shortcomings in other *vratas*. A *thushmin* bath, even without a *mantra*, or any *niyama*, rids one of all sins committed in seven former births. If the same is done with *niyama*, the parents for seven generations attain *moksha*, and the bather reaches Hari. Rising in Brahma Muhurta in the early morn, meditating on Hari, cleaning the teeth with flowers in hand, chanting the Kaveri, worshipping Ranganatha, telling the *Aghamarshana Sukta*, bathing in its sacred waters, after sipping water thrice, rising on the bank, wearing a clean white cloth, with sacred ashes on the forehead, performing the daily ablutions, one should hear the story patiently, after worshipping the Brahman well-versed in narrating the *Purana*.

The people should all assemble at a particular spot, and with mute attention prepare an elevated scrupulously clean seat with a fine clean cloth on it, should take the best of Brahmans,—a subduer of the senses, a patient man, a subduer of anger, an ever-clean person, a man well-versed in the *Vedas* and *Vedangas*, a man fondly bent on hearing the *Vedanta*, an observer of the *Dharma Sastras* one well conversant with the *Puranas*, one extremely diligent, one treading always in the path of virtue,—and adorn him with new clothes, new jewels, sandal etc. They should consider him to be no other than the great Vyasa, and with hands uplifted should prostrate before him and inform him of their desire to hear the *Kaveri Mahatmya*. Have mercy on us therefore and make us attain final beatitude? From beginning to end, attention must hold them mute.

The bath in the Kaveri must be taken with a *niyama*, as he otherwise is utterly useless. If one is unable to maintain a *niyama*, he may take a *thushmin* bath. A bath taken in the proper way leads to the attainment of *svarga* (heaven). Anointing the head with oil, sleeping in the day, shaving, beetle-chewing, partaking of the food of the less virtuous, copulation, friendship with the vicious, useless cant, sleeping on a mat, using forbidden vegetables, receiving of gifts, taking meals in a stranger's house, going on a journey—all these are forbidden. *Kushmanda*, embylic myrabolam, Bengal gram, gram, dal, drum-stick, cucumber, etc. etc., eating in a plate, supper, eating stale food, eating at dusk, of fried food, of the remnants of food eaten by boys, cold rice, of milk of a she-buffalo and sheep, of bad food, of food not consecrated to the gods, of food which is a feminine remnant, of food filled with hair, *sraddha* remnants, Sudra remnants,—all these must be rejected by the bathers in the Kaveri. As *moksha* cannot be got except by hard and often painful application of the physique, those *niyamas* must be observed. A partaker of forbidden food with a sense of strong desire in him becomes a pig. There is hardly any doubt that the person who bathes in the Kaveri, void of all desire and of the enjoyment of previously enjoyed objects, obtains *mukti*. Even a non-nyamic bath purges a man of all his sins.

This mundane existence of ours, saturated with urine, etc., is a mere bubble. Yama is always pouncing on this *jeeva* of ours lying in our body. Morning and evening are devourers of our life-time. We must seek for the attainment of *moksha* while the senses.

etc., are in order and while the body is easily pliable. I tell you over and over again not to waste the day. While sacred streams are available, in the pleasant winter season, one must give up the devil-like sleep, rise very early in the morning and bathe in the waters of the Kaveri. I raise my right hand and hammer my thoughts into you. The Kaveri, which would rid you of all sins, flows on forever. Its waters, therefore, are capable of yielding excellent results unattainable otherwise.

Those that bathe in its waters will be purged of all sin and would attain riches of all sorts. Those who commit matricide, patricide, cow-killing, abortion, adultery with a *guru's* wife and other similar horrible deeds, those who do not study the *Vedas*, those who do not pursue a time-honoured correct custom, liquor-drinkers, eaters of food not consecrated to the deity or used by guests, non-performers of *agnihotra*, *aupasana*, *vaisvadeva* and other similar sacrificial rites, and other doers of various sorts of sinful deeds, would be adorned in the Brahmaloka by bathing but once in the sacred waters of the Kaveri. Those who cannot bathe in its icy-cold waters, can do so at least by boiling it. And those who cannot do even that must at least hear the *Tula-Kaveri Mahatmya*. He who cannot do even that must amply remunerate the reader. If poor, he must with a good heart extol the reader and make others reward him. As women, Sudras, boys, and lower orders have no Vedic rites, they must rise very early in the morning and must do a *thushmin* bath. He will be blessed with long life who, after bathing at dawn in the Kaveri, offers liberations to the *devas*, *rishis* and *pitris* with sesamum seeds and rice. Suras, Naras, Uragas, Yakshas, Kimpurushas, Rudras, Adityas, Maruts and others would be well-pleased with him. Everyone must hear the *Kaveri Mahatmya* as far as he is able, after prostrating to Surya, the Sun-God, the witness of all the worlds. He would became Vachaspati, at whose house a manuscript of the *Mahatmya* is kept and worshipped. If a *Mahatmya kosa* is reserved for a man (Brahman) of letters, he would be rid of all sin and would attain Vaikuntha.

I shall narrate the charities that can be offered in the month. Whoever with a good heart offers libations to men, *devas*, *rishis* and *pitris* and feeds Brahmans with things of the season, will be adored in Brahmaloka. Whoever in the month of *Tula* keeps lights of *ghee* or oil before Hari or Hara will go to Suryaloka and thence come back to the world as a *jnani*. Whoever offers a cloth to a poor Brahman will be blessed with long life and prosperity, and finally attain Chandraloka. Whoever, while bathing in the Kaveri in the month of Tula, bestows on a poverty-stricken, wayfaring, intelligent Brahman with a large family, a gift of a plot of ground or a house, will enjoy all sorts of terrestrial comforts and then the comforts of Brahmaloka, and then come back to earth as a king. Whoever gives money or grain to the poor will become the friend of Kubera, and will be blessed with long life. He who gives money in the month of *Tula*, will have plenty of children, though he be barren at present. Whoever gives a pair of oxen to a poor Brahman agriculturist, will enjoy all the pleasures of Goloka, and will regenerate on earth as king. Whoever gives a cow with a calf, will be blessed with children, will become great, will be rid of the three sorts of loans, will reach the world of *pitris* and his family will live long. A giver of a buffalo has no reason to fear untimely death and his family will live for

hundred years. A giver of grain to a poor Brahman, will live in peace and plenty and be blessed with offspring. He would then live with an excellent woman for the period of fourteen Indras, and then become a landowner on the earth. Kali will not live in the house of a man who offers rice to a poor man. Rambha's (an angelic woman) breasts will be sucked by the man who gives Rambhapala (plantain-fruits) as charity; and her lips by the bestower of cocoanuts and *pansupari*. The giver of camphor, sandal, musk and other scents to a Brahman, will enjoy the company of *apsaras*, in *svarga* and then regenerate on earth as lord paramount. The bestower of cow's milk, cow's ghee, cow's curd will have cattle and children in plenty, and will be blessed with long life. The offerer of myrabolam powder will become a metaphysician and an excellent theist. Whoever in the month of *Tula* gives sesamum to a Brahman as an oblation to the *pitris*, will attain the same position as one who performs *Sraddha* at Gaya. He who gives to a poor cold-stricken family-man a cot, a soft cushion, a mat, a pillow, etc. will enjoy the sweet soft embrace of a lovely woman. An umbrella-giver will live in a storeyed house. Whoever offers lotuses and other flowers of the season for the adoration of Vishnu with *bhakti* will enjoy all the pleasures of this life, live for a length of time in Brahmaloka, and thence return to earth as a wealthy Vishnu-*bhakta* with plenty of children. The giver of a pair of *yagnopavitas* (sacerdotal threads) will regenerate ten times as a Vedic seer. Whoever offers deer's skin (*Maunji*) to a bachelor will be rid of disease of any sort or kind, and will become a great intellect; and one who gives cotton for the preparation of the sacerdotal thread will not be attached with leprosy, etc. He who gives the best *Tulasi* to a Vishnu-*bhakta* will live in the best possible way in all the worlds, and eventually become a *Sarvabhauma*. The giver of sacrificial sticks (*palasa*, etc.) will become an intelligent performer of sacrifices. Whoever feeds sumptuously with various sorts of vegetables, dholl, fruits, sweet-scented viands, will undoubtedly attain god-head. The gift of Bengal gram, honey, oil, pepper and other pungeants, jaggery, sugar, ghee etc., as far as practicable, will lead not only to heaven, but will make him a resident of the other happy worlds in succession. Even Hari is unable to say the value of bathing in the Kaveri in the month of *Tula* in the presence of the God Ranganatha. In days of yore an unchaste Brahman woman rode sublime upon the scrap' wings of ecstasy, and saw the living throne by bathing in the sacred waters of the Kaveri. The three millions and a half of *tirthas*, with the Ganges in front, commingle with the Kaveri in the month of *Tula* by Kesava's orders. Whoever maintains the bath in the Ganges as a strict religious observance for hundred years, it is only he who would be able to bathe in the Kaveri in the month of *Tula*. The world-purifying Ganges went to Brahma and wept bitterly and asked how best she would be rid of the sins which have been transferred from her bathers. To which Brahma replied, that the best solution of the question is by bathing in the waters of the Kaveri, which is accordingly done down to the present day.

Sins for seven generations will be removed by bathing in the Kaveri like a pestle; and by doing so with a settled mind one million families will prosper. A bath in the month of *Tula* will feed the body and annihilate the soul. Who in the three worlds is equal to the task of extolling the glories in the Kaveri? Is there any one better than Sesha to speak about it or to hear it?

On the borders of the Vrishabha mountains and on the banks of Kritamala river was the large beautiful city of Mathura, filled in with charioteers, elephant drivers, cavalry and infantry, hemmed in on all sides with lofty parapets, with storeyed houses of Brahmans, Kshatriyas, Vaisyas and Sudras, with ramparts, towers, porticos, shops, busy centres, bowers, etc. In the city was a Brahman, Vedarasi by name, deeply learned in the *Vedas* and *Vedengas*, a subduer of *Indrias* (senses), external and internal, the friend of everybody, far above the agitation of pairs of opposites—cold and heat, weal and woe, profit and loss, victory and defeat—unenvious, a Vishnu-*bhaktha*, a *yogi*, an incessant adorer of guests, a bather at the early moon, an observer of the five sacrifices and the foremost of the wise. He had a pure chaste wife, Chandrakanta by name, with the face resembling the moon, breasts like the frontal lobes of fattened elephants, the body of a golden hue, the tone of the fattened swan, the pace of the fattened elephant, slight laugh, red lips, musk-mark, pearl necklace, diamond ornaments, the body sweared all over with sweet-scented sandal paste. This lady, intent on attaining eternal bliss, was doing the greatest amount of good service to her dearly-cherished lord. Close by was Vidyavati, a Brahman woman, who slew her husband. She was the most abject, fickle-minded, the spoiler of feminine chastity. This prostitute, intent as schooling the lady in her ways of life, approached her, and said: "My dear Chandrakanta, my mother, lotus-eyed, I am your best friend. If you have any secrets, you can freely communicate them to me. Does your husband obey your orders? The may of feminine life is ephemeral. So are time and place. Do you enjoy sexual happiness independently? If not, I shall put you in the way of your doing so?" The lady, hearing the poisoned horrible words of the woman, was overcome by shame and said, "How dare you talk such trash before me with an evil heart? If I do not reply to you, you will ruin me by spreading all sorts of fabricated rumours against me." Thinking thus, and fearing the consequences of silence, she replied, "The best period for copulation is from the fifth day after menstruation till the sixteenth, and my husband, well versed in *Srutis* and *Smritis*, will cohabit with me during these twelve days, exclusive of the days unenjoined by law. We are enjoying temporal felicity as ordained by the *Sastras*, and are paving the way for celestial bliss. The wise say that if conception is formed on a good day of copulation, the son that will issue forth from such an act, will be intelligent, live long, and be rich; while those born at other times will be short-lived and sickly, and will be a source of woe to the parents. The following days are excluded for copulation; the 6th, 8th, 11th, 12th, 14th, new moon, full moon, the passage of the sun into the various signs of the Zodiac, the annual ceremony (*Sraddha*) days for parents, the star of birth, star by name Sravana; *vrata* period, morning, twilights etc. During the abovementioned period, the person that shaves, copulates, anoints or cleans his teeth, though he be well-versed in all the four *Vedas*, will assuredly become an outcaste. Thus have I briefly told you the ordinances enjoined for a *grihasta* (a family man)." To which Vidyavati, intent on bringing Chandrakanta to her own level, replied, "O madchap, you have spoiled all your happiness. Hear my word, therefore. As this sickly coil is dear to all animate existences, why do you waste your flush of womanhood? Why not enjoy sexual happiness? In old age the constitution will be shattered by disordered breasts, and abstinence will bring on its attendant evils—premature old age and disease. You are

practically unaware of the humbug of your husband. He is keeping himself engaged with the maid-servant from morning to night, you are to plain, unhypocritical and pure-hearted, whereas your husband is a firebrand and pretends to be a good man externally. I heard too well of his misdeeds from an intimate prostitute friend of mine. I have told you all this as I am a sharer in all your joys and sorrows." After hearing the sinful words of Vidyavati, Chandrakanta said, " A husband is a God to woman, he be a mischievous, hot-tempered, sickly, ireful, vile, pudding-headed fellow. Apart from the adoration of the husband, there are no observances or free-will offerings of any sort or kind enjoined by the *Vedas*. To those women who aspire after *svarga*, a husband is the greatest of gods. The woman who abuses her lord will be born a dog." The vile wretch of a Vidyavati, determined on outraging the chastity of Chandrakanta, replied, " O mad fool ! Have not Urvasi, Menaka, Rumbha, Gritachi, Punjikasthala and other angelic women acted independently and cohabited with innumerable hosts of men, and yet have been coveted by the greatest of *Rishis*, and but for all that remained happy ? The wise, considering the ephemerality of this mortal coil, enjoy happiness, terrestial and celestial. All must covet felicity. Who has seen heaven or hell ? Whatever we actually enjoy is heaven. I am aware of the truth of happiness and misery. Independence is happiness. I became independent and rid myself of all fear by murdering my husband. The free man is the happiest being. He alone is filled with *tapas*. He alone is fortunate. Is there any happiness for a servile wretch ? " With illustrations like these which would abuse the mind and make it as fickle as possible, with thoughts hard as adamant which would lead one to hell-gate in no time, with breasts resembling the frontal lobes of fattened elephants, Chandrakanta set at naught all hereditary *acharas* and remained a prostitute in private for a month, owing to the strange irony of fate, feminine fickleness, mental unrest and a haukering utter perceptible happiness, being overcome by the finely-pointed darts of Cupid. Then her Lord found out by her questionable reputation, conduct in life, foul tongue etc., that she was immoral, ejected her out of the house, was wonder-struck at what happened even to his wife, made gifts of cattle, money, grain, houses, etc., to the deserving, was sore dismayed for illicit intercourse with a prostitute wife, and, as an expiation for the sin committed, went and reached the banks of the Kaveri."

INSCRIPTIONS.*

Famous in Saivite tradition as the place where the Siva transformed his wife Parvati into a *mayura* (peahen) for disobedience and then restored her.

" 300 of 1911.—(Tamil). On the south wall of the first *prakara* of the Mayuranathaswami temple. A damaged and incomplete record in the fourteenth year of the Chola king Rajakesarivarman *alias* Tribhuvanachakravartin Rajadhirajadeva II " who took Madurai (Madura) and Ilam (Ceylon)." Given the latter portion of the historical introduction beginning with *kadalsulnda*. For the legend in connexion with the Mayuranathaswami temple (see *Tanj. Gazr.* Vol. I, p. 231).

* I. M. P. Vol. II, pp. 1306 to 1308.

301 of 1911.—(Tamil). On the three faces of a pillar set up in the street in front of the same temple. A damaged record in the tenth year of the Pandya king Jatavarman Tribhuvanachakravartin Sundara-Pandyadeva. It is not known which of the three Pandyas of this name is referred to.

371 of 1907.—(Tamil). On the south wall of the first *prakara* of the same temple. A record in the twenty-sixth year of the Chola king Tribhuvanachakravartin Sri Rajadhirajadeva III. Records gift of money.

372 of 1907.—(Tamil). In one of the shrines in the northern side of the same temple. A record in the fourteenth year of the Chola king Tribhuvanachakravartin Sri Rajarajadeva III. Records gift of land to the shrine of the Goddess called Tiruppalli-arai-Nachiyar in the temple of Tirumayiladuturai-Udaiyar. See *Ep. Ind.* Vol. X, p. 134, where it is pointed out that the date corresponded to Sunday, October 7, A. D. 1229.

373 of 1907.—(Tamil). On a stone built into the floor in front of the central shrine in the same temple. A fragmentary record.

374 of 1907.—(Tamil). On the north wall of the *mandapa* in front of the central shrine in the Panchanadesvara temple in the same village. A damaged record in the thirty-first year of the king. Seems to record a gift of land.

375 of 1907.—(Tamil.) On the same wall. A record in the thirty-second year of the Tribhuvanachakravartin Konerinmaikondan. Connected with the above. The temple is described as in No. 377 below.

376 of 1907.—(Tamil.) On the same wall. A record in the nineteenth year of the king, whose name is not mentioned. Mentions the Vikrama-solan-madam and Kulottunga-Solanallur *alias* Kulottunga Solan-Kurralam. Refers to the twenty-first year of Udaiyar Singandavirttarulinga Kulottunga-Soladeva I (1070-1118).

377 of 1907.—(Tamil.) On the same wall. A record in the nineteenth year of the king. Records gift of land to the image of Tiruvayarudaiyar, set up at Kulottunga-Solanallur *alias* Kulottunga Solan-Kurralam, in Tiruvalundur-nadu, a sub-division of Jayangondacholavalanadu. Refers also to the twenty-first year of Sungandavirtarulina Kulottunga-Soladevar I (1070-1118.)

378 of 1907.—(Tamil.) On the north wall of the *mandapa* in front of the central shrine in the Panchanadesvara shrine. A record in the thirtieth year of Tribhuvana-chakravartin Konerinmaikondan. Records gift of land.

379 of 1907.—(Tamil.) On the same wall. A record in the thirtieth year of the king whose name is not mentioned. Records gift of land. Refers to the twenty-first year of Udaiyar Sungandavirttarulina Kulottunga-Soladevar I (1070-1118).

380 of 1907.—(Tamil.) On the same wall. A record in the twenty-fifth year of the Chola king Tribhuvanachakravartin Sri-Kulottunga Choladeva III, "who was pleased to take Madurai (Madura), Ilam (Ceylon), Karuvur and the crowned head of the Pandya."

Records gift of land to the temple of Udaiyar Tiruvayarudaiyar at Kulottunga-solan-Kurralam in Tiruvalundur-nadu, a sub-division of Jayangondachola-valanadu. See *Ep. Ind.* Vol. X, p. 130. Date same as that of the next epigraph.

881 of 1907.—(Tamil.) On the east wall of the same *mandapa*. A record in the twenty-fifth year (Makara, Purva 14, Monday) of the Chola king Tribhuvanachakravartin Sri-Kulottunga-Choladeva III, " who was pleased to take Madurai (Madura), Ilam (Ceylon), Karuvur and the crowned head of the Pandyan." Records gift of paddy. Mentions Sivapadasekhara-chaturvedimangalam. See *Ep. Ind.* Vol. X, p. 130, where it is pointed out that the date corresponded to Monday, December 30, A. D. 1202 (but the *tithi* 14 ought to be 15.)

382 of 1907.—(Tamil.) On the same wall. A record in the thirty-third year of the Chola king Tribhuvanachakravartin Tribhuvanaviradeva-Kulottunga III (1178-1216), " who was pleased to take Madurai (Madura), Ilam (Ceylon), Karuvur and the crowned head of the Pandya and was pleased to perform the anointment of heroes and the anointment of victors." Records gift of land by the *sabha* of Nallur-Padukkudi.

383 of 1907.—(Tamil.) On the same wall. A record in the twenty-fifth year of the Chola king Tribhuvanachakravartin Sri-Kulottunga Choladeva III, " who was pleased to take Madurai (Madura), Ilam (Ceylon) Karuvur and the crowned head of the Pandya." Records gift of land. See *Ep. Ind.* Vol. X, p. 131 and No. 621, above.

384 of 1907.—(Tamil.) On the same wall. A record of the Chola king Tribhuvanachakravartin Sri Kulottunga-Choladeva III, " who was pleased to take Madurai (Madura), Ilam (Ceylon) and the crowned head of the Pandya, " the date of which is damaged. Records gift of land.

385 of 1907.—(Tamil.) On the south wall of the same *mandapa*. A record in the nineteenth year of the Chola king Tribhuvanachakravartin Sri Kulottunga-Choladeva III " who took Madurai (Madura), Ilam (Ceylon) and was pleased to take the crowned head of the Pandya." Records sale of land.

TIRUVALUNDUR.

Tiruvalundur or Enthalur, called after the worship of Vishnu by the moon, is a small Vaishnava shrine on the north of the Kaveri. (*Enthu* in Tamil means the moon).

VAZHUVUR.

Vazhuvur, another important shrine, is five miles away to the south-west of Mayavaram. Siva is represented here in the form of *Viratteswara* (Fig. 53). The story is that the sages in ancient days, doubting the supremacy of God Siva, created an elephant to try conclusions with him. Siva took the form of *Gajasamharamurti* (slayer of the elephant) killed the animal, and wore its skin as a garment. The elephant, which is said to have come out from the temple tank, is installed between the conventional bull and the

central shrine. Though then Parvati got frightened at the new aspect of Siva, she took her stand close by Him, with the baby Skanda in her arms. Metallic figures of this aspect

Fig. 53.—Viratteswara or Gajasamharamurti, VAZHUVUR.

Bikshadana[1] and *Mohini*[2] (the Temptress) connected with the story are installed in the temple.

INSCRIPTIONS.*

The inscriptions available in this temple have been copied in the year 1912 by the Madras Epigraphical Department.

" 418 of 1922.—(Tamil.) On the south wall of the central shrine in the Viratteswara temple. A party damaged record in the eleventh year of tha Chola king Parakesarivarman *alias* Tribhuvanachakravartin Rajarajadeva II. Records gift of money for lamps to the temple of Virattanam Udaiyar at Valugur a *brahmadeya* (Tiruvalundur-nadu, which was a district of Jayangondasolavalanadu.) Quotes the sixth year of Periyadevar of Vikrama Choladeva. (The Government Epigraphist surmises that Periyadevar may be taken to denote that Vikrama Chola was the father of Rajaraja II).

419 of 1912.—(Tamil.) On the south base of the same shrine. A record of the Chola king Rajarajadeva II in his fifteenth year Tula, ba, di. 10, Tuesday, Ayilyam (Tuesday, 27th September, 1160). Registers gift of money (100 *kasus*) with lands described for two lambs and two lamp-stands, one of which was given by a native of Sirrarkadu in Arkattu-kurram of Pandyakulasani-valanadu, for the merit of Kundavai.

420 of 1912.—(Tamil.) On the south wall of the *mandapa* in front of the same shrine. A record in the third year of the Chola king Parakesarivarman *alias* Tribhuvanachakravartin Virarajendradeva (*i.e.*. Kulottunga III). Built in the middle. Records gift of land by purchase for offerings in the image of *Vadayur Nayanar* set up in the temple of Tiruvirattanam Udaiyar by a native of Mulangudi in Vela-nadu, a sub-division of Kulottungasola-valanadu. Records also gift of money for other articles required for worship. See note to the next epigraph.

421 of 1912.—(Tamil.) On the same wall. A record of the Chola king Tribhuvanachakravartin Rajarajadeva II in his fifth year Karkataka su di. 13, Saturday (1st July, 1167). Built in the middle. Records gift of money by the same individual for getting the *Tiruvembavai* recited before the image of Vadavuradi Nayanar in the temple on *Margali-Tiruvadirai* festival and for also maintaining the festival of *Panguni*. Tiruvadavurar was the celebrated Manikkavasaga, the contemporary of Varaguna Pandya in the ninth century and the author of the *Tiruvembavai*.

422 of 1912.—(Tamil.) On the same wall. A record of the Vijiayanagara king Vira-Bokkana-Odaiyar (*i.e.*, Bukka II, 1399-1406) in S. 1324, Chitrabhanu. Records that

---

1 & 2. When the sages of the Darukavana forest began to disrespect the Almighty and indulge in talks that mere exertion alone could grant *Moksha* or heaven, Siva assumed a lovely naked form and went out as a wandering beggar and engaged himself with the wives of the sages; when Vishnu in the form of MOHINI approached the sages. Then the sages were convinced of the superiority of the Almighty. This is commonly known as the begging form and the speciality of this form is that there is no Devi figure close to that of BIKSHADANA.

* I.M. P. Vol. II, pp. 1318 to 1321.

certain lands *(Parru)* which had been submerged and lying waste for some years on account of flood in the Kaveri were brought under cultivation, being granted favourable concessions in the payment of assessment. The lands belonged to Valavur in Tiruvalundur-nadu, a sub-division of Elumuri-parru. See *Ep. Rep.* 193, pp. 118-9, for a full summary of the concessions given. The record is very interesting as it illustrates the fiscal policy of the age.

423 of 1912.—(Tamil.) On the same wall. A record in the thirty-third year of the Chola king Parakesarivarman *alias* Tribhuvanachakravartin Tribhuvanaviradeva (1178-1216) "who being pleased to take Madurai (Madura), Ilam (Ceylon), Karuvur and the crowned head of the Pandya, was pleased to perform the anointment of heroes and the anointment of victors." Built in at the end. Records gift of money by a Brahmana lady to the shrine of Tiruchchattimurram-Udaiyar consecrated by her in the twenty-ninth year of the king in the temple of Tiru-Virattanam-Udaiyar at Valugur, a *brahmadeya* in Tiruvalundur-nadu, a sub-division of Jayangondasolavalanadu.

424 of 1912.—(Tamil.) On the west wall of the same *mandapa*. A record of the Vijayanagara king Pratapadevaraya-Maharaya II in S. 1356, Pramadin, Mithuna, ... 5. Built in at the end. Seems to refer to certain additions made to the temple from the year Sobhakrit when apparently, a tank and an irrigation channel were constructed.

425 of 1912.—(Tamil.) On the same wall. A record of the Chola king . . . . . Tribhuvanachakravartin Rajendra-Choladeva III in his 2nd year Dhanus, su. di. 4 Monday, Tiruvonam. Built in the middle. Records gift of money for a lamp. Begins with an unusual historical introduction *punaruviya tirumadandai*, etc., (the usual introduction being *Bhumiyum tiruvum*). The money was received by the temple authorities and a land assigned for the amount. The king is said to have established the six systems of religion and been obeyed by all kings including the Seralas.

426 of 1912.—(Tamil.) On the north wall of the same *mandapa.* A record of the Pandya king Jatavarman Tribhuvana-chakravartin Sundara-Pandyadeva III in his fifth (sixth) year, Makara su. di., Wednesday, Sodi, corresponding to 30th December, 1276. Registers that a tenant of the temple having absconded without paying his dues, the amount was recovered, from a man who had stood surety for him, by selling his land.

427 of 1912.—(Tamil.) On the same wall. A record of the Chola king Parakesarivarman *alias* Tribhuvanachakravartin Kulottunga-Choladeva III in his second year Rishabha, su. di. 5th, Thursday, Tiruvonam, corresponding to the 15th May, 1180. Records gift of money by a lamp to the same temple by a native of Modappakkam in Surattur-nadu, a sub-division of Puliyurkottam *alias* Kulottungasola-valanadu in Jayangondasola-mandalam.

428 of 1912.—(Tamil.) On the same wall. A record of the Chola king Rajakesarivarman *alias* Tribhuvanachakravartin Rajadhirajadeva II in the fifteenth year, Simha, ba. di. 8, Thursday, Rohani, corresponding 18th August, 1177. Records gift of money for purchasing land to maintain a lamp in the temple of Tiruvirattanam Udaiyar at

Valugur, by a native of Tiyangudi in Tiruvarurkurram, a sub-division of Geyamanikka-valanadu. The land was situated at Kirangudi, a hamlet of Virarajendrachaturvedi-mangalam which was a *Brahmadeya* in Tiruvalandur-nadu. Mentions the sixteenth year of Rajaraja II.

429 of 1912.—(Tamil.) On the north *verandah* of the first *prakara* of the same temple. A record in the fifth year of the Chola king Rajakesarivarman *alias* Tribhuvana-chakravartin Virarajendradeva (*i.e.* Kulottunga Chola III). Registers the construction of the shrine of the Goddess in the north-west corner of the north verandah by Ekava-chakan Ulagukanviduttaperumal *alias* Vanakovaraiyar, chief of Tonda-nadu in Mudigonda-sola-valanadu. Also records gift of money in the eighth year of the king for purchasing land and maintaining worship in the same shrine.

430 of 1912.—(Tamil.) On either side of the entrance into the main *gopura* of the same temple. Records in Subhanu the construction of the *gopura* and the *prakara* wall by Alagapperumal-Pillai, son of Gangeyar Ganapathinayanar-Pillai of Nallavur in Irun-golappandi-nadu.

431 of 1912.—(Tamil.) On the four sides of the same *gopura*. Rec ds the gift of *Bhikshatanamurti*, the main *gopura*, the *prakara* wall, and the st by the same Alagapperumal-Pillai.

432 of 1912.—(Tamil). On a slab set up in a grove in the same village. Records in Durmukha gift of land (*mukkalvattam*, *nattam* and *tidal*) in Valavarayakuppam by the residents of that village including Tamba-Pillai."

TIRUKKADAYUR.

Tirukkadayur, another Saiva religious centre, is about 12 miles to the south-east of Mayavaram. The deity of the temple (Fig. 54) is known as Amritakadesvara, who was at one time worshipped by Durga (fighting form of Goddess), Vasuki (Serpent-chief), Saptakanyakas [1] (the celestial nymphs).

---

1. These are the *saktis* (the feminine elements in gods) or counterparts of seven important gods that went out with god Siva when he started to covercome the giant Andhakasura, who gave immense trouble to *Devas* and others. They drank the blood that emanated from the body of this *Asura* and thus helped Siva in destroying him. Though these are under worship in most temples, the Selliyamman shrine at ALAMBAKKAM in the district of Trichinopoly, is important for the special worship of these maidens. The Madras Epigraphical Department in their Annual Report for 1909-10, page 85 says.—

"A place not mentioned in the *Devaram* but which was nevertheless one of great antiquity is the modern Alambakkam. Its early name was Dantivarmamangalam. This surname of Alambakkam was apparently current till the end of the reign of Rajaraja I after which the place appears to have received the surname Madurantaka-Chadurvedimangalam. The *Saptamatrika* temple referred to in a record of the 25th year of an unspecified Rajakesarivarman, is interesting enough inasmuch as it supplies to us the earliest mention of a temple dedicated to 'the seven mothers' in Epigraphical records. The Saptamatrikas are enumerated in the Sanskrit Lexicon *Amarakosa* to be (1) *Brahmi*, (2) *Mahesvari*, (3) *Kaumari*, (4) *Vaishnavi*, (5) *Varahi*, (6) *Indrani*, and (7) *Chamunde*. This temple of 'the seven mothers' at Alambakkam must be identical with

PURANIC VERSION.

The special importance of this place lies in the tradition, that Siva came out of his *Linga* to save Markandeya, a boy-sage, from the hands of death. This is illustrated in a pretty metallic figure, on the *Dhvajastambha* (flag staff) in front of the central shrine.

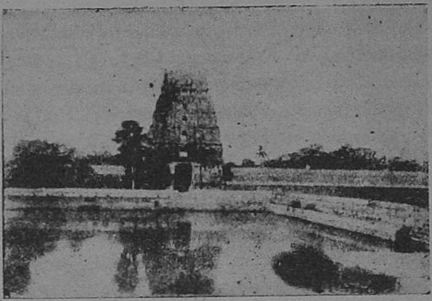


Fig. 54.—Temple at TIRUKKADAYUR.

SAIVA NAYANARS.

The Saiva devotees Kungiliyakkalayanayanar [1] and Karinayanar [2] spent the greater part of their lives in the service of the deity here.

.INSCRIPTIONS.*

The inscriptions here have been copied by the Madras Epigraphical Department during the year 1906.

---

the modern Selliamman temple, on the walls of which the record quoted above is engraved and in which, I am informed, most of these figures still exist. . . . Thus it becomes clear that the temple at Alambakkam, its tanks and suburbs date from very early times and are of much interest as being attributable to a period prior to the 10th century A.D. The place where these Saptamatrikas worshipped Siva is, in the seven shrines near the village of CHAKRAPALLI, close by Ayyampet, on the South Indian Railway in the Madras-Danushkodi line.

1. KUNGILIYAKKLAYANAYANAR. In a Brahman family at Tirukkadayur this Nayanar was born. He was then named *Kalayar*. As he was always in the habit of burning incense in the presence of the local deity in the temple he was called Kungiliya Kalayan (*Kungiliyam* in Tamil means Benzoin). In course of time he became so poor that one day when his wife gave him her marriage *tali*, *i.e.*, the sacred ornament worn by a married woman on her neck which she is not permitted to remove until the death of her husband, to purchase the bare necessities of life, he purchased benzoin with the amount realised and burnt it before the God. On his return home he found his house filled with riches!

One day on learning that the chief *Linga* in the central shrine of Tiruppanandal near Gangaikondasolapuram was out of its position and that in spite of the best efforts of the Chola king to put it in position with the help of the palace elephants, it did not move, the Nayanar proceeded thither and attempted by his devotion to set the *Linga* in position, and did it, which very much pleased the king and other spectators!! There is a metal figure of the Nayanar in this temple.

2. KARINAYANAR was born in Tirukkadayur!! He was a great Tamil scholar. The presents he obtained for his valuable works were utilised for repairs to temples.

* I. M. P, Vol. II, pp. 1308 to 1313.

The temple is well-known as the place where Siva killed the god of death at the instance of the devotee, Markandeya. In literary history this place is important as the birth-place of Abhirama Bhatta, the author of *Abhirami andadi* (*Abhidhana-chintamani*, p. 45.) There is no epigraph concerning him.

" 15 of 1906.—(Tamil). On the north wall of the central shrine in the Amritaghatesvara temple. A damaged record in the second year of the Chola king Tribhuvanachakravartin Vikramacholadeva (1118-35).

16 of 1906.—(Tamil). On the same wall. A damaged record in the forty-eighth year of the Chola king Rajakesarivarman *alias* Tribhuvanachakravartin Kulottunga Choladeva I.

17 of 1906.—(Tamil). On the east wall of the same shrine. A *partly damaged* record in the forty-fourth year of the Chola king Rajakesarivarman *alias* Tribhuvanachakravartin Kulottunga-Choladeva I. Records gift of a lamp and a lamp-stand. The temple is called Udaiyar Sri-Kalakaladeva at Tirukkadayur. Another much damaged inscription of Kulottunga is also found on the same wall.

18 of 1906.—(Tamil). On the south wall of the same shrine. An incomplete record of the Chola king Rajakesarivarman *alias* Tribhuvanachakravartin Kulottunga-Choladeva, the date of which is lost. Records gift of lamp.

19 of 1906.—(Tamil). On the same wall. A very much damaged record of the Chola king Rajakesarivarman *alias* Tribhuvanachakravartin Kulottunga-Choladeva, the date of which is lost.

20 of 1906.—(Tamil). On the north base of the same shrine. A record in the fifteenth year of the Chola king Parakesarivarman *alias* Udaiyar-Sri-Rajendra Choladeva I (1011-43). Built in at the end. Records an agreement of the *sabha* of Padeviya-Tirukkadavur in Ambar-nadu, a district of Uyyakondar-valanadu.

21 of 1906.—(Tamil). On the east base of the same shrine. A record in the twenty-third year of the Chola king Rajaraja-Rajakesarivarman *alias* Sri-Rajarajadeva I (985–1013). The inscription seems to be unfinished and ends abruptly with the word Mummudi-Solan. Records sale of land for a lamp.

22 of 1906.—(Tamil.) On the same base. A record in the fourteenth year of the Chola king Rajarajakesarivarman (985–1013). Records gift of land. Mentions the conquest of Salai, Gangapadi, Nulambapadi, Kadigaivali and Vengai-nadu. The temple is called Sri-Kalakaladeva at Padaieviya Tirukkadavur in Ambar-nadu.

23 of 1906.—(Tamil.) On the same base. A damaged record in the fifteenth year f the Chola king Rajaraja-Rajakesarivarman I (985–1013). The *sabha* of Kadavur ave certain land as *kani* to a person for doing certain services in the temple. Mentions he conquest of Kandalur-Salai, Vengai-nadu. Refers to the shrine called Tiruviratta-nattu-Perumanadigal.

24 of 1906.—(Tamil.) On the same base. An incomplete record in the thirteenth year of the Chola king Parakesarivarman *alias* Udaiyar Sri Rajendra Choladeva

(1011-43.) Mentions Nallur in Nallur-nadu, a district of Nittavinoda-valanadu. The conquests extend up to the Ganga.

25 of 1906.—(Tamil.) On the south base of the same shrine. A damaged record in the twenty-sixth year of the Chola king Rajakesarivarman *alias* Tribhuvanachakravartin Kulottunga-Choladeva. Registers an agreement of the assembly of Ulpadæviya-Tirukkadavur in Ambar-nadu, a district of Rajanarayana-valaradu. Mentions *Kungiliyak-kalaya-Nayanar.*

26 of 1906.—(Tamil.) On the same base. A slightly damaged and incomplete record of the Chola king Rajarajakesarivarman (985–1013) in his sixteenth year, Mithuna, Panchami, Thursday, Revati. Records sale of land.

27 of 1906.—(Tamil.) On the same base. An incomplete record in the sixteenth year of the Chola king Rajarajakesarivarman (*i.e.*, Rajaraja I), Purattasi, Monday, Punarvasu. Records sale of land. The village is called Padai-eviya Tirukkadavur in Ambar-nadu. See *Ep. Ind.* Vol. IX, p. 208, where it is shown that the date corresponded to Monday, the 23rd September, A. D. 1000.

28 of 1906.—(Tamil.) On the north wall of the *mandapa* in front of the same shrine. A mutilated record of the Pandya king Maravarman *alias* Tribhuvanachakravartin Kulasekaradeva I (1268–1308), "who was pleased to take every country," the date or which is lost. Quotes the thirteenth year of the reign of Perumal Sundara-Pandyadeva (evidently the eldest son and murderer of Kulasekhara.)

29 of 1906.—(Tamil.) On the south wall of the same *mandapa.* A mutilated record in the seventh year of the Chola king Parakesarivarman *alias* Tribhuvanachakravartin Vikrama-Choladeva (1118–35.) Records gift of money for a lamp.

30 of 1906.—(Tamil.) On the same wall. An incomplete record in the sixth year (Vrischika, Margasirsha, Wednesday) of the Chola king Parakesarivarman *alias* Tribhuvanachakravartin Vikrama-Choladeva (1118–35.) See *Ep. Ind.* Vol. IX, p. 209, where the date is calculated to be Wednesday, November 7, A. D. 1123.

31 of 1906.—(Tamil.) On the west wall of the same *mandapa.* A record in the fifth year of the Chola king Tribhuvanachakravartin Rajarajadeva. The shrine is called Udaiyar-Sri-Kalakaladeva, at Tirukkadavur in Akkur-nadu, a district of Jayangondachola-valanadu.

32 of 1906.—(Tamil.) On the south wall of the first *prakara* of the same temple. A record in the eighteenth year of the Chola king Tribhuvanachakravartin Rajaraja-deva. Registers the lamps granted to the temple and the lands reclaimed at Manarkunru in Erukkattachcheri for their maintenance. One of the donors is Vedavanamudaiyan Ammaiyappan of Palaiyanur in Melmalai Palaiyanur-nadu.

33 of 1906.—(Tamil.) On the same wall. A record in the twenty-first year of th Chola king Tribhuvanachakravartin Rajarajadeva. Mentions a document referring to th village dated in the thirteenth year of Periyadevar (*i.e.* Kulottunga III) and quoted the twentieth year of the king. (As Kulotunga III is referred to, the Rajaraja mentioned here should be the third of his name.)

34 of 1906.—(Tamil.) On the same wall. A record in the second year of the Chola king Tribhuvanachakravartin Virarajendra-Choladeva. Records gift of land for lamps to the temple of Udaiyur-Sri Kalakaladeva at Tirukkadavur in Akkur-nadu, a district of Jayangondachola-valanadu. (Is Virarajendra II, or Kulottunga III, intended ?)

35 of 1906.—(Tamil.) On the same wall. A record of the Chola king Tribhuvana-chakravartin Rajadhirajadeva, the date of which is lost. Records gift of land for a lamp by a native of Emapperur in Emapperur-nadu (a sub-division) of Naudubilanadu *alias* Raja-raja-valanadu. Another lamp was given by a native of Nadar in Pambura-nadu, a district of Uyyakondar-valanadu (*sic.*)

36 of 1906.—(Tamil.) On the same wall. A record in the twelfth year of the Chola king Tribhuvanachakravartin Rajadhirajadeva II, "who was pleased to take Madurai and Ilam (Ceylon)." Records gift of land for a lamp by a native of Pudalur in Pudalur-vattam, a district of Pandikulasani-valanadu.

37 of 1906.—(Tamil.) On the same wall. A record in the ninth year of the Chola king Tribhuvanachakravartin Kulottunga-Choladeva III, "who was pleased to take Madurai." Records gift of land for a lamp by a native of Mullangudi in Nallarur-nadu, a district of Virudarajabhayankara-valanadu.

38 of 1906.—(Tamil.) On the same wall. A record in the ninth year of the Chola king Tribhuvanachakravartin Kulottunga-Choladeva III (1186–1216), "who was pleased to take Madurai." Records gift of land at Manalkunru in Erukkattuchcheri by a native of Perunallur in Kilvengai-nadu, a district of Rajaraja-valanadu.

39 of 1906.—(Tamil.) On the same wall. A record in the fourth year of the Chola king Tribhuvanachakravartin Kulottunga-Choladeva. Records gift of land in the same locality by Sekkilan Ammai-appan Parantakadevan *alias* Karikala-Chola Pallavaraiyan of Kunrattur-nadu, a district of Puliyur-kottam *alias* Kulottunga-Chola-valanadu. (The inscription is very important as it refers to Sekkilar of Kunrattur who, according to Tamil literary tradition, was the contemporary of Kulottunga II, and author of the *Periyapurana*. The poet was rewarded, it is said, by the king with the whole of Tondaimandalam, but as Sekkilar turned an ascetic, the king appointed his brother Pallavaraya as minister.)

40 of 1906.—(Tamil.) On the same wall. A record in the seventeenth year of the Chola king Tribhuvanachakravartin Kulottunga-Choladeva III (1178-1216), "who took Madurai and was pleased to take the crowned head of the Pandya." Records that a certain Svamidevar cancelled an order of the King appointing two *Saiva Acharya* and put in two others who possessed hereditary rights to the office. Mentions the shrine of Kalakaladeva Kuttadundevar, Kulottunga-Cholisvaramudaiyar and Vikrama-Cholisvara-mudaiyar in the temple of Tiruvirattanamudaiyar.

41 of 1906.—(Tamil.) On the same wall. A record in the fourteenth year of the Chola king Parakesarivarman *alias* Tribhuvanachakravartin Rajarajadeva. Records gift of land the king may be Rajaraja II, but the historical introduction is different.

42 of 1906.—(Tamil.) On the same wall. A record in the sixteenth year of the Chola king Parakesarivarman *alias* Tribhuvanachakravartin Kulottunga-Choladeva III, "who

took Madurai and was pleased to take the crowned head of the Pandya." Records gift of land to the image of Rajaraja-Iswara set up by Araiyan Rajarajadevar *alias* Vanadharayar.

43 of 1906.—(Tamil.) On the same wall. A record in the sixteenth year (Mesha, Purva 8, Thursday, Pushya) of the Chola king Parakesarivarman *alias* Tribhuvana-chakravartin Kulottunga-Choladeva III, "who was pleased to take Madurai and the crowned head of the Pandya." Records gift of land to the image of Rajaraja-Isvara by the *sabha* of Ulppadameviya Tirukkadavur in Ambar-nadu, a sub-division of Akkur-nadu, a district of Jayangonda-Chola-valanadu. See *Ep. Ind.* Vol. IX, p. 213, where it is shown that the date corresponded to 31st March, A. D. 1194. Virapandya is said to have taken refuge with his relations in Kollam.

44 of 1906.—(Tamil.) On the base of the verandah enclosing the central shrine in the same temple south side. Records gift of land in the village of Velanmanai in Kanattur-nadu to the temple of Kalakaledeva at Olugamangalam.

45 of 1906.—(Tamil.) On the same base. A record in the thirty-fourth year of the Pandya king Jatavarman Tribhuvanachakravartin Virapandyadeva. Records gift of land. Mentions the forty-first year of the king's predecessor and the shrine of Vikrama-Cholichuramudaiyar. (Is this the king who ascended the throne in A. D. 1253 ?).

46 of 1906.—(Tamil.) On the same base. A record in the thirty-fourth year of the Pandya king Maravarman Tribhuvanachakravartin Kulasekharadeva (I ? 1268-1308). Records gift of land for forty lamps for the merit of Ulagudaiya-Perumal. The country is said to have been in a state of confusion for a long time and the inhabitants to be suffering distress evidently in consequence of the king's making over a portion of his dominions to his younger brothers. The king resumed the lands and the people returned.

47 of 1906.—(Tamil verse.) On the third *gopura* of the same temple. A record in Vishaya (Vrisha ?) of the Vijayanagara king Krishnaraya. A certain Brahmana named Apatsahaya of Tirukkadavur repaired the temple. He is said to have taken part in the war against Rachchur ! ! "The epigraph gives thus an example of a Brahman's military career." For an account of Raichur siege see *Forg. Empe.* pp. 136–54.

48 of 1906.—(Tamil.) On the same *gopura*. Records that a native of the Pandya country presented the *simhasana* in the room of the God-Kalakaladeva.

49 of 1906.—(Tamil.) On the same *gopura*. A damaged record. Mentions Kadavarkon.

50 of 1906.—(Tamil verse.) On the same *gopura*. Composed by Kalakala, king of Ceylon.

51 of 1906.—(Tamil.) On the same *gopura*. A damaged record of the Pandya king Perumal-Sundara Pandya, the date of which is lost.

52 of 1906.—(Tamil.) On the north wall of the Sundaresvara shrine in the same temple. A record in the tenth year of the Chola king Tribhuvanachakravartin Rajarajadeva. Records gift of land."

CHAPTER X.

GANGAIKONDASOLAPURAM.

This is one of the most famous places in Southern India. It was at one time the Capital of the Chola dynasty.

PURANIC VERSION.

The *puranic* history of the place is that Rajendra-Chola built and dedicated the city to Siva, as a monument to commemorate the conquest by him of the kingdoms lying on the banks of the Ganges. It is also stated that the victorious Rajendra directed the vanquished Chiefs to carry water from the Ganges to the lion-faced well, Singakkinaru, dug out in the north-east corner of the shrine. This city seems to have been in ancient days one of the flourising centres of trade and was the Capital of the Chola kingdom. The inscriptions in the temple and the Tamil poem "Kalingattupparani" depict the exploits of King Kulottunga I, grandson of Rajendra-Chola, the founder of the shrine.

The legend connected with the idol in the central shrine is that Siva gave a *Linga* to Banasura, a demon, who seems to have installed it here. In later times a pious Chola king wanted to hold communion with the God. When the temple priest was approached on the matter he promised to help the king if he should build a temple. At the completion of the temple the God appeared unto the king and answered his prayer. The priest, who was a witness to this scene, is said to have been struck dumb, in order to prevent him from proclaiming the news to the world.

EPIGRAPHICAL IMPORTANCE.

[1] Rajendra Chola I succeeded to the throne in A. D. 1012. His conquests were even more extensive and wide than those of his father and comprised the regions beyond Kalinga, *viz.*, Kosala, Vangala and the banks of the Ganges. Gangaikonda-Chola was one of the *birudas* adopted by the king in consequence of these conquests. The Tiruvalangadu [2] plates distinctly state that he got the conquered chiefs of the north to carry the sacred water of the Ganges to be poured into a tank called poetically 'a pillar of victory' which he constructed at Gangaikonda-solapuram, a town which was founded by himself and which served as the Chola Capital for a sufficiently long time. Mudigonda-Chola was a surname of Rajendra-Chola I and this he must have deservedly assumed; for, in his historical introduction he is stated to have taken the Crown (*mudi*) of the king of *Ilam*

1. *Annual Report of the Madras Epigraphical Department for the year 1908-09 pages 92 & 93.*

2. For a complete text and translation of this copper plate see pages 383 to 459 of the *South Indian Inscriptions* Vol. III, Part III published by the Government of Madras in 1920.

(Ceylon) with that of his queen, the Crown of Sundara, the Crown of the king of Kerala and the Crown which Parasurama had deposited in *Santimattivu* (identified with the Kerala country). Gangaikonda-solapuram which was founded by him must have also borne the name *Mudigonda-solapuram.* In later times this city was occupied by the Pandya king Maravarman Sundara Pandya who boasts of having performed the anointment of heroes and victors there.

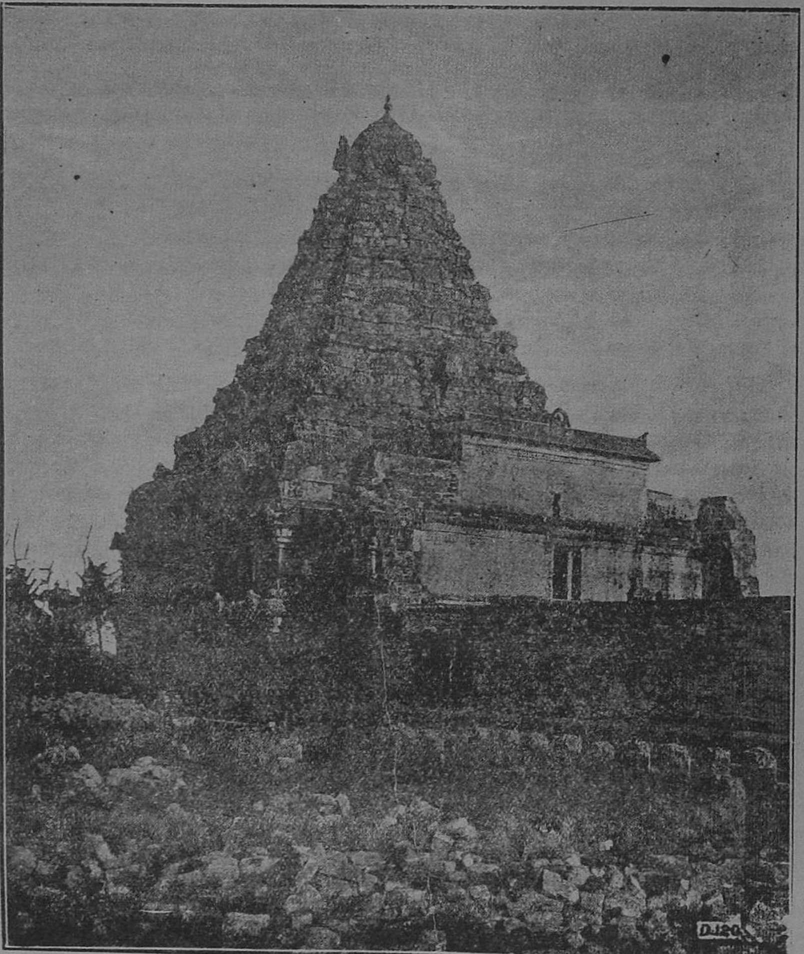


Fig. 55.—Central Shrine of the Temple, GANGAIKONDASOLAPURAM.

At present we have very few traces of the ancient greatness of the place, besides the ruins of the palace at a short distance to the south-west of the local shrine of Brihadesvara.

The plan of the building (Fig. 55) appears to have been similar to that of the Tanjore temple having the same architectural peculiarity of possessing a lofty stone erection over the sanctum, unlike most of the other edifices, which have the largest *gopura* at the main entrance. The crown over the tower is said to have been formed of a single block of stone, and placed in its present posture by means of an inclined plane laid out from the village of Paranam, which is a few miles off. There are still slight traces of stone bastions of ancient days.

In the interior of the temple a monolithic representation of the *Navagrahas* (the 9 planets) is installed in the shape of a chariot with a lotus flower at the top. *Surya* occupies the topmost place in the chariot, and Saturn is the driver. The other planets occupy places on the sides. There is also a fine sculpture of *Mahishasura-Mardini* (Fig. 56), the Goddess in the aspect of the slayer of the buffalo demon.

The sculptures over the outer walls of the temple are of fine workmanship. The story of Chandesa, a devotee of Siva, is depicted in a most appreciative manner in a niche in the northern wall, and it is called *Chandesanugrahamurti*.[1]

ARCHAEOLOGICAL INFORMATION.*

"The temple is enclosed in a single courtyard. It is one of the most important of the temples erected by the Cholas in the 11th century. Though not as large as the great temple at Tanjore, it is of similar plan and design and of slightly earlier date. It has the same unique architectural feature of a lofty stone tower over the shrine. In this respect these two examples are distinguished from the majority of South Indian temples which are architecturally defective in having the most lofty structures over the gateways. As with Tanjore, the crowning member of the tower the *Sikara* is formed of a single block of stone, said to have been placed in position by means of an inclined plane laid from the village of Paranam situated some miles to the westward in the Udayarpalayam Zamindari. Around

1. In the Chola country on the banks of the river Manniyar in the village of Seygnalur there was born in the *Gotra* of the sage Kasyapa, Vicharasarma who while going to school saw a cow, which has been considered divine by the Hindus at all times, ill-treated and in consequence thereof took upon himself the duty of grazing the cows of the whole village. The cows began to give plenty of milk and with the whole quantity drawn from them, he bathed a *Linga*, which he had set up with sand in the village close by, on the other side of the river, by name Tiruvappadi. As by so doing the cows yielded only a lesser quantity in their houses, the villagers recognised this and complained to the father of the boy, who on going to the spot got provoked and kicked the sand-made *Linga*. The boy could not put up with this atrocity and so cut off the father's leg with the axe in his hand. Seeing the devotion of this youth, Isvara at once appeared with his consort and gave him his full grace by making him the steward of Kailasa and naming him Chandesa. Siva also crowned him with the garland worn by him, as is shown in the sculptural representation here. Siva also then ordered that all the offerings and cloths of Him, should be set aside for this devotee. Chandesa is always depicted with the axe on the right shoulder with which he is said to have cut off the leg of his father.

* Report of the Archæological Survey Department for May 1891.

the tower are numbers of archaic sculptures and inscriptions. In front of the shrine is an immense Nandi cut out of a block of stone. In the courtyard is a large round well entered by an underground passage with a large figure of a Yali at the entrance. The water of the Ganges is traditionally stated to have flowed into the well, hence the name of the place. Another derivation is that the place was named after the Chola who ruled here. The temple had at one time been fortified by bastions at the four corners of the courtyard but the walls have been demolished.

Fig. 56.—Mahishasuramardhini, GANGAIKONDA-SOLAPURAM.

About a mile to the south-west are a number of mounds. These are said to mark the site of the palace of the Chola King who built the temple and who also had his residence here. Traces of a surrounding moat are at places visible. The mounds extend over several acres, and are too extensive for those of a palace only; they must also have included a town. The greatest of the mounds probably hides the ruins of the palace. It covers over an acre of ground, but traces of the building buried under it extend beyond this area. It is about 10 feet in height. The foundations of the walls are about 6 feet below the present surface of the surrounding ground. The walls are 4 feet in thickness and built of large bricks similar to those found in Buddhist types."

INSCRIPTIONS.*

The inscriptions here have been copied by the Madras Epigraphical Department during the years 1892 and 1908.

For notices of this historic place see Moor's *District Manual*, p. 342, *Ind. Antq.* Vol. IX, p. 117; *J. A. S. B.* 1880, Pt. I, Mr. Sewell's *Antiquities*, Vol. I, p. 264 and *Trichinopoly Gazr.*, Vol. I, based on Elliott's collections. Mr. Sewell gives twenty inscriptions in this place, but of these Nos. 3, 4, 5, 6, 7, 8, 11 and 14 are very vague and cannot be identified with any in the following list :—

" 75 of 1892.—(Tamil.) (No. 17 of Elliott's Lists.) East wall of the second *prakara* of the Brihadesvara temple. A record of the Pandya king Ko-Maravarman Kulasekhara-deva II (1314-21) in his fourth year. See *Ep. Ind.*, Vol. VI., p. 313, where Dr. Kielhorn discusses the date and points and that Saturday, Uttarashada, Purvapaksha, Chaturdasi, Karkataka, corresponded to 23rd July, A. D. 1317.

76 of 1892.—(Tamil.) South wall of the second *prakara* of the Brihadesvara temple. A record of the Pandya king Konerinmaikondan Vikrama-Pandyadeva in his sixth year. This is No. 15 of Elliott's Lists (*Antiquities* Vol. I, p. 265.)

* I. M. P. Vol. III, pp. 1607 to 1609.

77 of 1892.—(Tamil.) South wall of the second *prakara* of the Brihadesvara temple. A record of the Pandya king Konerimmaikondan Sundara-Pandyadeva, in his second year. (No. 18 of Elliott's Lists.)

78 of 1892.—(Telugu.) (No. 16 of Elliott's Lists.) South wall of the second *prakara* of the Brihadesvara temple. A record of the Pandya king Ko-Maravarman Kulasekhara-deva II, in his fifth year. See *Ep. Ind.* Vol. VI, p. 313, where Dr. Kielhorn calculates that the date (Monday, Pusya, Purvapaksha, Trayodasi, Simha) corresponded to Monday, 5th March, A.D. 1319.

79 of 1892.—(Tamil.) (No. 9 of Elliott's Lists.) West wall of the second *prakara* of the Brishadesvara temple second tier. A record in S. 1385, expired, Subhanu.

80 of 1892.—(Tamil.) (No. 10 of Elliott's Lists) West wall of the second *prakara* of the Brihadesavara temple first tier. A record of Chola king Kulottunga Choladeva (I?) in his forty-ninth year. Beginning of each line lost.

81 of 1892.—(Tamil.) (No. 13 of Elliott's Lists.) West wall of the second *prakara* of the same temple, second tier. Records in Subhanud, gift by Tiruvengadamudaiyan; *S.I.I.* Vol. I, p. 78.

82 of 1892.—(Tamil.) North and west walls of the second *prakara* of the same temple. A considerably mutilated record of the Chola king Ko-Rajakesraivarman *alias* Vira-Rajendradeva in his fifth (twenty-third ?) year two hundred and seventy-fourth day. (This seems to correspond to Nos. 1 and 2 in Elliott's Lists. It records a grant by sixty-eighth chiefs and refers to the king's conquests of the Vengi country.)

83 of 1892.—(Tamil.) (No. 19 of Elliott's Lists.) Right of the entrance to the north wall of the second *prakara* of the Brihadesvara temple. A record of the Vijayanagara king Virupakshraya (son of Mallikarjuna) in 1405 expired, Sobhakrit.

29 of 1908.—(Tamil and Grantha.) On the west wall of the central shrine in the Brihadesvara temple. An unfinished record of the Chola king Rajakesarivarman *alias* Tribhuvanachakravartin Sri-Kulottunga-Choladeva (I?) in his forty-first year. After the date is the Sanskrit passage *Akunthotkantha*, etc. (This is perhaps No. 20 of Mr. Elliott's List given in the *Antiquities* Vol. I, p. 265. But the date given there is fortieth year.)

30 of 1908.—(Tamil.) On the same wall. A much damaged record in S. 1384, expired, Chitrabhanu of the Vijayanagar king. Mentions Devaraya once and Mallikarjunaraya twice.

31 of 1908.—(Tamil.) On the south wall of the same shrine. A record of the Pandya king Tribhuvanachakravartin, the date of which is lost. The inscription probably belongs to the reign of Sundara-Pandya. But the name Perumal Parakrama Pandya occurs in a damaged line above the inscription.

32 of 1908.—(Tamil.) On the north wall of the *mandapa* in front of the same shrine. A record of the Chola king Kulottunga III. Fragment containing a portion of the historical introduction of the king.

33 of 1908.—(Tamil.) On the south wall of the same *mandapa.* A record of Tribhuvanachakravartin Konerinmaikondan, the date of which is lost. Registers an order of the king relating to the emoluments of a temple servant.

34 of 1908.—(Tamil.) On the east wall of the same *mandapa.* A record of Tribhuvanachakravartin, the date of which is lost. End of each line mutilated.

CHAPTER XI.

TIRUVIDAIMARUDUR.

This religious centre lies on the South Indian Railway between Mayavaram and Kumbakonam. It is also called MADHYARJUNAM from its being situated between *Mallikarjuna* or Srisaila in the district of Kurnool and *Sputarjuna* or Tiruppudaimarudur in the south near Ambasamudram in the Tinnevelly district. The Kaveri passes through this town and IDAIMARUDU, *Idai* (Tamil) 'the middle' corresponds to *mudhya* (Sanskrit). The principal deity of the place in the temple (Figs. 57 and 58) is Mahalinga or the great *Linga*, so named on account of His all importance and the annual festival of TAIPUSHYAM in December-January is of much local importance.

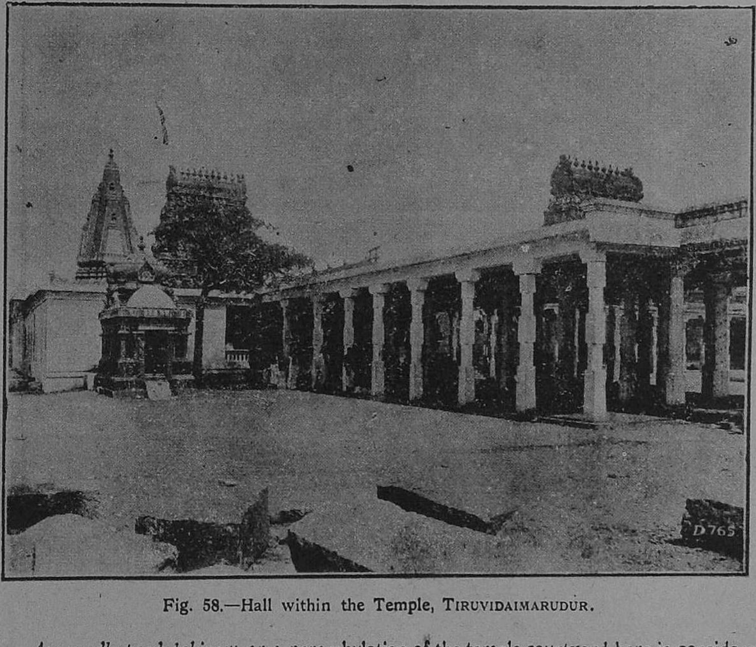


Fig. 58.—Hall within the Temple, TIRUVIDAIMARUDUR.

Asvamedhapradakshinam or a perambulation of the temple courtyard here is considered not only healthy but also supposed to obtain the benefits of having gone round the whole of sacred India. People suffering from mental affliction resort to this place.

Fig. 57.—Shrines within the Temple, TIRUVIDAIMARUDUR.

At one time Siva is said to have ordered his son Ganapathi to worship him here. So the deity is called AGYA GANAPATHI (*Agya* is Tamil means command), and this legend dates probably from the Buddhist period.

STORY OF SOLA BRAHMAHATTI.

One of the inner *gopura* on the eastern side contains the sculpture of the *Sola-Brahmahatti*. The local tradition connected with that is that it possessed a Chola king immediately he happened to kill a Brahmana. Ever since, the king was greatly afflicted as the evil spirit did not leave him. With a view to get rid of it the king is said to have undertaken a number of charitable acts such as building temples, pilgrimages to centres of worship, etc. It was usual with the *Brahmahatti* to temporarily dispossess the suffering king on his entering the sacred precincts of a temple and await his return to continue its torments. At this place of great religious importance he was shorn of the evil as on reaching Tribhuvanam, a mile on the west, he did not feel its effect.

Hence King Varaguna Pandya of Madura, who is said to have been haunted by the ghost of a Brahman that was accidently killed by him while on a hunt, was exorcised of the ghost by a visit to the place. The sculptural representation of the ghost can be seen on the *gopura* at the second entrance.

SAINT PATTINATTUPPILLAIYAR.

The famous Tamil Saint Pattinattu pillaiyar [1] lived here for some time with Bathruhari and a well-polished sculptural representation of the Saint is placed on the right side of the outer eastern *gopura*.

EPIGRAPHICAL IMPORTANCE.

The inscriptions over the temple walls record the revenue survey and settlement made in the 38th year of the reign of Kulottunga I, with other additions made in the various departments of the temple. Instructions regarding dances, the re-arrangement of streets and the procession of the deity on the occasions of festivals are also recorded.

Another engraved on the south wall of the second *prakara* relates to a Brahman of the place by name Tiruchchirrambala Bhattar having joined the army of Vittaladeva Maharaja in *Saka* 1466 (A.D. 1544-45) while he was going on an expedition against 'Tiruvadi' to fight on his side from "*Anantasayanam* (Travancore) in the south to Mudugal in the north". Even while thus engaged in a military expedition this Brahman did not forget his native place and the presiding deity therein. He represented to his master that the villages Avanam and Sirradi belonging to the temple had passed into other hands. The matter was enquired into and the villages besides being restored to the temple, demarcation stones containing the seal of the God Marudappar were ordered to be planted in the said two villages.

Another inscription mentions the fact that in the 4th year of King Parakesarivarman the trustees and other officers of the temple assembled in the theatrical hall of the temple and made up an account of the gifts of gold made for maintaining lamps in that temple

1. A short life-sketch of this Saint appears on page 43 footnote.

and that also the stones which bore the original inscriptions regarding those gifts were placed in underground cellars and when the temple was renovated, true copies of them were made of them and that from these copies the documents were re-incised in the stone walls of the renovated temple. The holding of dramatic performances in the temple hall was in vogue in those days. There is provision made by this king for the dance called *Ariyakkuttu* dance *i.e.*, a regular dramatic performance in which dancing and singing holds a prominent place. There is an inscription that the stones which bore the original inscriptions of certain gifts were placed in underground cellars and when the temple was renovated, true copies were made of them and that from these copies the documents were re-incised in the stone walls of the renovated temple.

INSCRIPTIONS.*

The inscriptions that stood on the walls of the temple here have been copied during the years 1895 and 1907 by the Madras Epigraphical Department.

Known as *Madhyarjunam* among the orthodox, this place prominent in Saivite legendary lore, is epigraphically very rich. For details of legends, festivals etc., see *Tanj. Gazr.* Vol. I, p. 223. From 1798 onward it has been the residence of the descendants of Amir Singh of Tanjore. The *Devaram* mentions it as *Idaimarudu.* In Chola time it was in Tiraimur-nadu in Uyyakonda Chola-valanadu. The local epigraphs contain large number of Rajakesarivarmans who are mostly unidentifiable.

" 193 of 1907.—(Tamil). On the north wall of the central shrine in the Mahalingasvamin temple. A record in the tenth year of the Chola king Parakesarivarman. Records gift of money for a lamp. The money was entrusted to the assembly of Tirunilakudi in Tiraimur-nadu.

194 of 1907.—(Tamil). On the same wall. A record in the fourteenth year of the Chola king Parakesarivarman. Records a sale of land.

195 of 1907.—(Tamil). On the same wall. A record in the thirty-eighth year of the Chola king Madiraikonda Parakesarivarman (Parantaka I). Mentions Irumudisola-Pallavaraiyar and refers to the Palangaviri-nirodu-kal.

196 of 1907.—(Tamil). On the same wall. A record of the Chola king Parakesarivarman, the date of which is damaged. Purchase of land with the gold granted for a lamp by Pillayar Uttamasiliyar. Mentions Mahendramangalam and Nattu-vaykkal. (Uttamasili was the son of Parantaka I, 905-47).

197 of 1907.—(Tamil). On the same wall. A record in the tenth year of the Chola king Rajakesarivarman (Rajaraja I) " who destroyed the ships at Kandalur". Records gift of gold flower by a certain Hridayasiva of Tirupputtur.

198 of 1907.—(Tamil). On the same wall. A record in the fourth year of the Chola king Parakesarivarman. Records gift of gold hand *(hasta)* set with precious stones.

* I. M. P, Vol. II, pp. 1265 to 1280.

199 of 1907.—(Tamil.) On the same wall. A record in the fourth year of the Chola king Parakesarivarman. Refers to the inscriptions registering money endowments for lamps to the temple and states that all the stones bearing them were used up when the central shrine was built of stone. Accordingly copies were made of these records, one of which belonged to the reign of the Kadupattigal Nandipottaraiyar. This king had endowed a lamp called Kumaramattanda. Kadupattigal Nandipottaraiyar was evidently the Pallava king Nandivarman III who must have had the title *kumara-marttanda*.

200 of 1907.—(Tamil.) On the same wall. A record in the third year of the Chola king Parakesarivarman *alias* Sri-Rajendra-Choladeva I. Records gift of forty-five sheep for a lamp to burn at night at the gate called *Ekanayakam Tiruvasal.*

201 of 1907.—(Tamil.) On the same wall. A record in the twentieth year of the Chola king Madiraikonda-Parakesarivarman (Parantaka I). Records gift of gold for the green gram offering.

202 of 1907.—(Tamil.) On the same wall. An incomplete record in the third year of the Chola king Rajakesarivarman.

203 of 1907.—(Tamil.) On the same wall. A record in the thirty-seventh year of the Chola king Madiraikonda Parakesarivarman (Parantaka I). Records gift of hundred sheep for a lamp by the Manradi Kolli-Pugalan.

204 of 1907.—(Tamil.) On the same wall. A record in the thirty-seventh year of the Chola king Madiraikonda Parakesarivarman (905-47). Records gift of ninety sheep for a lamp.

205 of 1907.—(Tamil.) On the same wall. A record in the thirty-seventh year of the Chola king Madiraikonda Parakesarivarman (905-47). Records gift of eighty-seven sheep for a lamp.

206 of 1907.—(Tamil.) On the north wall of the central shrine in the Mahalinga-svamin temple. A record in the thirty-seventh year of the Chola king Madiraikonda Parakesarivarman (905–47). Records gift of ninety sheep for a lamp.

207 of 1907.—(Tamil.) On the same wall. A record in the thirty-seventh year of the Chola king Madiraikonda Parakesarivarman (905–47). Mentions a certain Kavara-molimadevan *alias* Tondaradippodi. (Tondaradippodi reminds one of the Vaishnava Alvar; but there is nothing to show that the saint is referred to here).

208 of 1907.—(Tamil.) On the same wall. A damaged record in the sixteenth year of the Chola king Parakesarivarman.

209 of 1907.—(Tamil.) On the same wall. A damaged record in the twelfth year of the Chola king Parakesarivarman.

210 of 1907.—(Tamil.) On the same wall. A record in the ninth year of the Chola king Parakesarivarman. Over this is another damaged inscription.

211 of 1907.—(Tamil.) On the same wall. A much damaged record.

212 of 1907.—(Tamil.) Mentions Inganattu-Pallavaraiyan and the image of Tiruvidaimarudil-adalvidangadevar which he set up. In the body of the inscription the *sabha* of Tiraimur is said to consist of 300 men and the citizens of 400.

213 of 1907.—(Tamil). On the same wall. A partly damaged record in the fourth year of the Chola king Parakesarivaram. Records gifts of lamps.

214 of 1907.—(Tamil). On the same wall. A record in the fourth year of the Chola king Parakesarivarman, " who took the head of the Pandya". The temple is called Tiruvidaimarudil Alvar-Koil. Mentions Sirringan-udaiyan Kovil Mayilai *alias* Parantaka Muvendavelan. (Was the King Parantaka II, Uttamachola ?)

215 of 1907.—(Tamil.) On the same wall. A record in the sixth year of the Chola king Rajakesarivarman. Records that the Chola queen Vanavanmadevi came to worship the God.

216 of 1907.—On the same wall. A record in the seventeenth year of the Chola king Rajakesarivarman. Records the laying out of a jasmine flower garden.

217 of 1907.—(Tamil.) On the north and west walls of the same shrine. A damaged record in the fourteenth year of the Chola king Parakesarivarman.

218 of 1907.—(Tamil.) On the north and west walls of the same shrine. A record in the ninth year of the Chola king whose name is damaged. Records gift of land.

219 of 1907.—(Tamil.) On the north, west and south walls of the same shrine. A record in the sixth year of the Chola king Parakesarivarman. Public sale of land. Mentions Inganattu-Pallavaraiyar and Sirringan-udaiyan Koyil Mayilai *alias* Madhurantaka Muvendavelan. See Nos. 241 above and 255 below.

220 of 1907.—(Tamil.) On the north, west and south walls of the same shrine. A record in the twntieth year of the Chola Parakesarivarman *alias* Udaiyar Sri-Rajendra-Choladeva I. Built in at both ends and mutilated in the middle.

221 of 1907.—(Tamil.) On the north, west and south walls of the same shrine. A record in the fourteenth year of the Chola king Parakesarivarman.

222 of 1907.—(Tamil.) On the west wall of the same shrine. A damaged record in the thirty-seventh year of the Chola king Madiraikonda Parakesarivarman (Parantaka I). Seems to record a gift of land for celebrating the *tiruvadirai*, *sadaiyam* and *amavasai* festivals.

223 of 1907.—(Tamil.) On the same wall. A much damaged record of the Chola king Madiraikonda Parakesarivarman. Seems to record a gift of land.

224 of 1907.—(Tamil.) On the same wall. A much damaged record in the twenty-seventh year of the king, whose name is lost. Seems to record a gift of lamps.

225 of 1907.—(Tamil.) On the west wall of the central shrine in the Mahalingasvamin temple. A damaged record in the fourteenth year of the Chola king Parakesarivarman. Seems to record a gift of gold for a lamp.

226 of 1907.—(Tamil.) On the same wall. A mutilated record of the Chola king Parakesarivarman *alias* Rajendradeva I. Only the beginning of the historical introduction is reserved.

227 of 1907.—(Tamil.) On the same wall. A record in the twenty-seventh year of the Chola king Madiraikonda Parakesarivarman (905-47). Records gift of land. Mentions Kumaramattandapuram. See No. 227 of above.

228 of 1907.—(Tamil.) On the same wall. A record in the fourteenth year of the Chola king Parakesarivarman. Mentions Sirringan-udaiyan Pattan Kannan *alias* Inganattu-Pallavaraiyan.

229 of 1907.—(Tamil.) On the same wall. Records in the fourteenth year gift of a gold bowl (*mandai*) by a native of Tanjavur (Tanjore).

230 of 1907.—(Tamil.) On the same wall. A record in the eleventh year of the Chola king Parakesarivarman. Mentions Vennattu Varambusaludaiyan Sandirachchan Satturugandan.

231 of 1907.—(Tamil.) On the same wall. A record in the eleventh year of the Chola king Parakesarivarman. Mentions the same person.

232 of 1907.—(Tamil.) On the same wall. A mutilated record in the tenth year of the king whose name is lost.

233 of 1907.—(Tamil.) On the same wall. A fragment of record of the Chola king. Registers the grant of one *veli* of land to a person who had to sing *dosi* songs.

234 of 1907.—(Tamil.) On the same wall. A record in the seventh year of the Chola king Parakesarivarman. Refers to the building of a temple; also to the thirtieth year of Madiraikonda Parakesarivarman (905–47).

235 of 1907.—(Tamil.) On the south wall of the same shrine. A damaged record in the thirty-first year of the Chola king Madiraikonda Parakesarivarman (905–47). Mentions Nalangili-nallur-kurram. Seems to provide for feeding two Brahmans.

236 of 1907.—(Tamil.) On the same wall. A damaged record in the fourteenth year of the Chola king Parakesarivarman. Records gift of sixty-two cows.

237 of 1907.—(Tamil.) On the same wall. A damaged record in the fourth year of the Chola king Parakesarivarman. Records gift of money for a lamp.

238 of 1907.—(Tamil.) On the same wall. A record in the sixteenth year of the Chola king Madiraikonda Parakesarivarman (905–47). Records gift by a native of Irumbedu Magalur-nadu, a sub-division of Sengattu-kottam in Tondai-nadu.

239 of 1907.—(Tamil.) On the same wall. A record in the second year of the Chola king Rajakesarivarman. Records gift of eight *Ilakkasu* to the shrine of Purana Ganapati on the southern side of the *Mulasthana* at Tiruvidaimurudil by a native of Emanallur, a brahmadeya in Vadagarai-Manni-nadu.

240 of 1907.—(Tamil.) On the same wall. A damaged record in the thirty-seventh year of the Chola king Madiraikonda Parakesarivarman (905–47).

241 of 1907.—(Tamil.) On the same wall. A record in the twenty-ninth year of the Chola king Madiraikonda Parakesarivarman (905–47). Records gift of a sheep for a lamp.

242 of 1907.—(Tamil.) On the same wall. A record in the third year of the Chola king Rajakesarivarman. Provides for the supply of the tender coconuts to the God.

243 of 1907.—(Tamil.) On the same wall. Mentions Tongamangalamudaiyan, one of the Mutta-Pirantaka-anukkar.

244 of 1907.—(Tamil.) On the same wall. A record in the second year of the Chola king Parakesarivarman. Mentions the Singalantaka-terinda-Kaikkolar.

245 of 1907.—(Tamil.) On the south wall of the central shrine in the Mahalinga-svamin temple. A record in the seventeenth year of the Chola king Madiraikonda Para-kesarivarman (905-47). Records gift of paddy by the inhabitants of Tiruvilai-nadu.

246 of 1907.—(Tamil.) On the same wall. A record of the Chola king Madirai-konda Parakesarivarman (905-47), the date of which is lost. Records gift of ninety-one sheep. Mentions the *Tai-pusam* festival.

247 of 1907.—(Tamil.) On the same wall. A record in the third year of the Chola king Parakesarivarman. Records gift of a silver *kalasam* by a native of Tulakkilimanga-lam in Pandi-nadu.

248 of 1907.—(Tamil.) On the same wall. A damaged record in the twelfth-year of the Chola king Madiraikonda Parakesarivarman (905-47). Records gift of a lamp. Mentions the festival of *Tai-pusam*. See No. 274 above.

249 of 1907.—(Tamil.) On the same wall. A damaged record of the Chola king Parakesarivarman, "who took the head of the Pandya," the date of which is lost. Records a gift of land for maintaining the *champaka* flower garden laid out by Tiruvenkattu Pichchan. (The king referred to might be Parantaka II Sundara Chola.) See No. 287 below.

250 of 1907.—(Tamil.) On the same wall. A damaged record in the thirty-sixth year of the Chola king Madiraikonda Parakesarivarman (905-47). Records gift of gold vessels.

251 of 1907.—(Tamil.) On the same wall. A damaged record in the thirty-fourth year of the Chola king Madiraikonda Parakesarivarman (905-47).

252 of 1907.—(Tamil.) On the same wall. A record in the thirty-eighth year of the Chola king Madiraikonda-Parakesarivarman (905–47). Records gift of a lamp for the merit of Arinjiyaipirattiyar. She was the daughter of Arikulakesari, the son of Paran taka I (905–47.)

253 of 1907.—(Tamil.) On the same wall. A record in the second year of the Chola king Parakesarivarman. Refers to the putting up of a window, the door, the doorpost and the steps in front of the big *mandapa* by the regiment called Kaikkola-Perumbadai. The *mandapa* was called Tigai Ayirattan-nurruvar.

254 of 1907.—(Tamil.) On the same wall. A record of the Chola king Rajaraja-Rajakesarivarman I (985–1013), "who destroyed the ships at Salai," in his tenth year and two hundred and seventy-eighth day. Records gift of a gold image of *Umasahitar* by the queen Panchavanmahadevi.

255 of 1907.—(Tamil.) On the same wall. A damaged record in the fifth year of the Chola king Parakesarivarman, "who took the head of the Pandya." (Was the king intended Parantaka II Sundara Chola ?)

256 of 1907.—(Tamil.) On the same wall. An unfinished record in the fourth year of the Chola king Parakesarivarman, "who defeated Vira-Pandya and took his head." See note to the above.

257 of 1907.—(Tamil.) On the same wall. A record in the sixth year of the Chola king Konerinmaikondan. Records a gift in favour of Sirukulatturudayan Araiyan Parantakan *alias* Sembiyan Soliyavaraiyan. The sixth year of Parakesarivarman is quoted in the body of the inscription.

258 of 1907.—(Tamil.) On the same wall. A record in the thirtieth year of the Chola king Madiraikonda Parakesarivarman (905-47). Registers an endowment in favour of the drummers (*uvachagal*). Refers to the agent of the Chola king in Kongu. (See the Tiruchengodu inscriptions for Parantaka's conquests in Kongu).

259 of 1907.—(Tamil.) On the same wall. A record in the twenty-fourth year of the Chola king Madiraikonda Parakesarivarman (905-47). Records gift of ninety sheep for a lamp by a native of Anaimangalam in Pattinakkurram.

260 of 1907.—(Tamil.) On the same wall. A record in the ninth year of the Chola king Rajakesarivarman. Refers to the laying out of a *sirusenbaga* flower-garden by Tiruvenkattu-Pichchan. See No. 276 above.

261 of 1907.—(Tamil.) On the south wall of the central shrine in the Mahlingasvamin temple. A record in the nineteenth year of the Chola king Madiraikonda Parakesarivarman (905-47). Records gift of gold for a lamp. Mentions the Nampirattiyar Kokkilan Adigal.

262 of 1907.—(Tamil.) On the same wall. A record in the eighteenth year of the Chola king Madiraikonda Parakesarivarman (905-47). Records gift of gold for a lamp by a merchant of Kumaramattandapuram in Tenkarai-Tiraimur-nadu.

263 of 1907.—(Tamil.) On the same wall. Beginning much damaged. Records gift of two lamps.

264 of 1907.—(Tamil.) On the same wall. A record in the thirty-second year of the Chola king Rajakesarivarman *alias* Udaiyar-Sri-Rajadhirajadeva I (1018-52).

Registers an endowment of 2 *velis* and 2 *mas* in favour of Ariyan Tiruvidaimarududaiyan *alias* Mummudi-Sola-Nittaperaiyan and his troupe. The grant proper begins with the word *ko-no-inmai-kondan.* The record says that a daily allowance of 2 *tuni* of paddy and annual allowance of 240 *kalams* should be given to the *padavyam-vasippar.*

265 of 1907.—(Tamil.) On the same wall. A record of the Chola king Uttama-Chola *alias* Parakesarivarman in Kaliyuga 4083 and in his thirteenth year. Mentions Kanjanur *alias* Simhavishnu-Chaturvedimangalam, *brahmadeya* in Vadagarai-Nallur-nadu. (The inscription is of unique value in giving the Kali and regnal years together and distinctly proves that Parakesarivarman Madhurantaka Uttamachola came to the throne in A. D. 969-70).

266 of 1907.—(Tamil.) On the same wall. A record in the thirteenth year of the Chola king Madairaikonda Parakesarivarman (905-47). Records gift of ninety sheep for a lamp by a native of Kattivayal in Mutturru-kurram, a district of Pandi-nadu.

267 of 1907.—(Tamil.) On the same wall. Mentions Tirutturutti-Nalli Srikanthar and Sivacharanasekharan. Close to this is a sculpture representing a *Linga*, a worshipper, an attendant and a lampstand.

268 of 1907.—(Tamil.) On the east wall of the same shrine. A damaged record of the Chola king Parakesarivarman, the date of which is doubtful. Records gift of sheep for two lamps.

269 of 1907.—(Tamil). On the same wall. A damaged record of the Chola king Madiraikonda Parakesarivarman (905-47), the date of which is lost.

270 of 1907.—(Tamil). On the same wall. Damaged in the beginning. Mentions *Kudamukku* (Kumbakonam).

271 of 1907.—(Tamil). On the west wall of the *mandapa* in front of the shrine. A record of the Vijayanagara king Virapratapa Achyutadeva Maharaya (1530-42), in S. 1456, expired Jaya. Records gift of a village for the merit of Vasavannayaka.

272 of 1907.—(Tamil). On the south base of the same *mandapa.* A record in the seventh year of the Chola king Parakesarivarman *alias* Tribhuvanachakravartin Sri-Vikrama-Choladeva (1118-35). Records gift of the village of Vannakudi *alias* Tyaga-samudra-chaturvedimangalam. Refers to a revenue settlement in the thirty-eighth year of Kulottunga I.

273 of 1907.—(Tamil). On the south base of the *mandapa* in front of the central shrine in the same temple. A record in the seventh year of the Chola king Parakesarivarman *alias* Tribhuvanachakravartin Sri-Vikrama-Choladeva (1118-35). Connected with the above epigraph. Mentions Vannakudi *alias* Tyagasamudra-chatur-vedimangalam, a *brahmadeya* in Tiraimur-nadu, a sub-division of Uyyakondar-valanadu. Refers to the revenue survey of the country and to the revenue settlement in the thirty-eighth year of Kulottunga I.

274 of 1907.—(Tamil). On the same base. A mutilated record of the Chola king Parakesarivarman *alias* Tribhuvanachakravartin Sri Vikrama-Choladeva (1118–35), the date of which is lost. Stones out of order. The ninth year of the king is referred to on one of the stones. Seems to record a gift of lamps.

275 of 1907.—(Tamil.) On the north base of the same *mandapa*. A record in the ninth year of the Chola king Parakesarivarman *alias* Tribhuvanachakravartin Sri Vikrama-Choladeva (1118-35.) Refers to the shrine of Vikrama-Sola-Isvaramudaiyar in the temple at Tiruvidaimarudur and records the grant of the village of Madhurantaka-nallur *alias* Arindavan-Satta-mangalam under the name of Vikramasolanallur. Mentions the revenue survey and settlement made in the thirty-eighth year of Kulottunga I.

276 of 1907.—(Tamil.) On the same base. A record in the tenth year of the Chola king Parakesarivarman *alias* Tribhuvanachakravartin Sri Vikrama-Choladeva (1118-35.) Records gift of the village of Nalladi in Tirunaraiyur-nadu, a sub-division of Kulottunga-Sola-valanadu. Queen Tribhuvanamulududaiyal is mentioned. The king was seated on the conch called *Solakon*.

277 of 1907.—(Tamil.) On a stone built into the floor of the same *mandapa*. A fragment of record of the Chola king Parakesarivarman *alias* Rajendra-Choladeva I (1012-43), the date of which is lost. Contains a portion of the historical introduction of the king.

278 of 1907.—(Tamil.) On a pillar of the same *mandapa*. A record in the ninth year of the Chola king Rajaraja-Rajakesari-varman (985-1013). Records gift of ornaments (*irrattaimana*, *tali* etc., weighing nine *kalanju* of gold) to the Goddess of Umabhattaraki by the Nambirattyar Sri Panchavanmadeviyar.

279 of 1907.—(Tamil.) On the east wall of the first *prakara* of the same temple, right of entrance. A record in the forty-first year of the Chola king Tribhuvanachakravartin Sri Kulottunga-Choladeva I (1070–1118). Provides for the supply of a bathing water-pot to the temple. The donor was a native of Gangaikondasolapuram.

280 of 1907.—(Tamil.) In the same place. A record in the third year of the Chola king Tribhuvanachakravartin Sri-Vikrama-Choladeva (1118–35). Records gift of money for supplying periodically an earthern pot of Sembangudi in Tiruvindalur-nadu, a sub-division of Rajadhiraja-valanadu.

281 of 1907.—(Tamil.) On the east wall of the first *prakara* of the same temple, right of entrance. A record in the forty-first year of the Chola king Tribhuvana-chakravartin Sri Kulottunga-Choladeva I. Records gift of money for a lamp by a native of Gangaikondasolapuram.

282 of 1907.—(Tamil.) In the same place. A record in the seventh year of the Chola king Tribhuvanachakravartin Sri Vikrama-Choladeva (1118–35). Records gift of money for a lamp and for a bathing water-pot by a native of Suttamali-chaturvedimangalam, a *brahmadeya* in Purangarambai-nadu, a sub-division of Rajendra-Cholavalanadu.

283 of 1907.—(Tamil.) In the same place, left of entrance. A record in the fifth year of the Chola king Tribhuvanachakravartin Sri Vikrama-Choladeva (1118–35.) Records gift of money for a lamp and of a lamp-stand by a native of Tiraimur in Vilai-nadu, a sub-division of Rajanarayana-valanadu.

284 of 1907.—(Tamil.) In the same place. A record in the seventh year of the Chola king Tribhuvanachakravartin Sri Vikrama Choladeva (1118–35). Records gift of money for a lamp and for a bathing water-pot by a native of the village mentioned in No. 309 above.

285 of 1907.—(Tamil.) In the same place. A record in the tenth year of the Chola king Parakesarivarman *alias* Tribhuvanachakravartin Sri Vikrama-Choladeva (1118–35). Records gift of money for a lamp by a certain Andapillayandar.

286 of 1907.—(Tamil.) In the same place. A record in the fifth year of the Chola king Parakesarivarman *alias* Udaiyar Sri Vikrama-Choladeva. Records gift of land for offerings to the image of *Manikkakuttar* in the same temple at Tiruvidaimarudur and money for a bathing water-pot.

287 of 1907.—(Tamil.) In the same place. A record in the fourth year of the Chola king Parakesarivarman *alias* Tribhuvanachakravartin Sri Vikrama-Choladeva (1118–35.) Records gift of village-site land.

288 of 1907.—(Tamil.) In the same place. A record in the sixteenth year of the Chola king Parakesarivarman *alias* Tribhuvanachakravartin Sri Kulottunga-Choladeva III, "who was pleased to take Madurai (Madura) and the crowned head of the Pandya." Registers an order of the king *altering the procession of the God during festivals and arranging the streets of Tiruvidaimarudur.*

289 of 1907.—(Tamil.) In the same place. A mutilated record in the twenty-eighth year of the Chola king Tirbhuvanachakravartin Sri Kulottunga-Choladeva III, "who took Madura, Karuvur and Ilam (Ceylon) and who was pleased to take the crowned head of the Pandya." Records gift to the image of *Aludaiya-Pillaiyar* set up by Vanadhi-rajan of the village of Kulottunga-Solanpundi *alias* Vikramasolansuralur in Tiruvalundur-nadu, a sub-division of Jayangonda-Chola-valanadu. Refers to the revenue survey in the sixteenth year of Sungandavirtta Kulottunga-Choladeva I.

290 of 1907.—(Tamil). In the same place. A record in the third year of the Chola king Tribhuvanachakravartin Sri Vikrama-Choladeva (1118-35). Records gift of money for a bathing water-pot.

291 of 1907.—(Tamil.) In the same place. A mutilated record (on Wednesday, Pushya Makara Purvapaksha Panchami) of the twenty-seventh year of the Chola king Tribhuvanachakravartin Sri Rajarajadeva III. Records sale of land. (See *Ep. Ind.* Vol. X, p. 135, where Mr. R. Sewell points out that the fifth *thithi* is a mistake for the fifteenth and then equates the date to Wednesday, 7th January, A.D. 1243.)

292 of 1907.—(Tamil.) On the south wall of the same *prakara*. A record in the fourth year of the Chola king Vikrama-Choladeva (1118-35). Records gift of money for a bathing water-pot by a native of Sattamangalam in Innamba-nadu, a sub-division of Viridurajabhayankara-valanadu.

293 of 1907.—(Tamil.) On the south wall of the first *prakara* of the Mahalinga-svami temple. A record in the fourth year of the Chola king Vikrama-Choladeva (1118-35). Records gift of money for bathing water-pot by a native of Gangaikonda-solapuram.

294 of 1907.—(Tamil.) On the same wall. A record in the sixth year of the Chola king Vikrama-Choladeva (1118-35). Records gift of money for four lamps by another native of Gangaikondasolapuram.

295 of 1907.—(Tamil.) On the same wall. A record in the fourth year of the Chola king Vikrama-Choladeva (1118-35). Records gift of money for a bathing water-pot and for a lamp by the Vellalanganda-Avaiyampukkan *alias* Adalaiyur-nattu Pallavarai-yan of Serrur in Rajaraja-Pandinadu.

296 of 1907.—(Tamil.) On the same wall. A damaged record in the fourth year of the Chola king Vikrama-Choladeva (1118-35). Records gift of money.

297 of 1907.—(Tamil.) On the same wall. A record in the fourth year of the Chola king Vikrama-Choladeva (1118-35). Records gift of money for two lamps by a native of Uttama-sili-Chaturvedimangalam in Pandikulasani-valanadu.

298 of 1907.—(Tamil.) On the same wall. A record in the seventh year of the Chola king Tribhuvanachakravartin Sri Vikrama-Choladeva (1118-35). Records gift of a cow for a lamp by a woman of Mulanallur in Tiraimur-nadu.

299 of 1907.—(Tamil.) On the same wall. A record in the seventh year of the Chola king Tribhuvanachakravartin Sri Vikrama-Choladeva (1118-35). Records gift of a cow for a lamp by a dancing girl (*devar-adiyal*).

300 of 1907.—(Tamil.) On the same wall. A record in the twenty-seventh year of the Chola king Rajakesarivarman *alias* Chakravartin Sri Kulottunga-Choladeva (I ?) Records gift of sixty sheep for a lamp and of a lamp-stand.

301 of 1907.—(Tamil.) On the same wall. A record in the fourth year of the Chola king Parakesarivarman *alias* Tribhuvanachakravartin Sri Vikrama-Choladeva (1118-35). Records gift of land to the image of Kulottunga Cholisvaramudaiya Mahadeva set up by Svamidevar Srikanthasiva at Mangalakkudi, a hamlet of Solamattanda-chaturvedi-mangalam in Manni-nadu, a sub-division of Virudarajabhayamkara-valanadu for the merit of Udaiyar Sri-Kulottunga Choladeva I. (In his list of *Sans. MSS.* in the Tiruvidaimarudur library Dr. Hultzsch mentions a Srikantha Sivacharya who wrote the Vedantic work *Brahmamimamsa Bhashya* and a Srikantha, a tantric writer who belonged to the Kashmir school and composed the *Ratnatraya pariksha* about the close of the eleventh century. The present epigraph not improbably refers to the former. See

also Prof. Rangacharya's *Des. Cat. Sans. MSS.* Vol. X, No. 5092, p. 3874-6. The famous Appayya Dikshita has written a commentary on *Srikantha's Bhashya.* See *Ibid.* p. 3876-7. Srikanta's son was Somesvara or Isvara Siva who wrote the *Siddhanta ratnakara.* This Isvara Siva was the *guru* of Kulottunga III (1178-1216) and consecrated the temple which he built at Tribhuvanam. The Government Epigraphist surmises that this Isvara Siva might be the same as Isana Siva, the author of the *Siddhantasara,* but different from his namesake of the Amarda-matha who wrote the *Krinakramadyotika.*

302 of 1907.—(Tamil.) On the same wall. A record in the third year of the Chola king Parakesarivarman *alias* Tribhuvanachakravartin Sri Vikrama-Choladeva (1118-35.) Records gift of land to the same image set up in the same village, here said to be the eastern hamlet of Solamattanda-chaturvediimangalam in Manni-nadu, a sub-division of Virudarajabhayankara-valanadu.

303 of 1907.—On the south wall of the first *prakara* of the same temple. A record in the eighth year of the Chola king Rajakesarivarman *alias* Tribhuvanachakravartin Sri Kulottunga-Choladeva (II ?) Records sale of land to a native of Tandantottam by the *sabha* of Kulottunga-solamangalam detached from Keralantaka-chaturvedimangalam, a *brahmadeya* in Vennadu, a sub-division of Uyyakondar-valanadu. Refers to the fourth year of Sri Vikrama-Choladeva (1118-35).

304 of 1907.—(Tamil.) On the same wall. A record in the twenty-sixth year of the Chola king Rajakesarivarman *alias* Chakravartin Sri Kulottunga Choladeva I. Records gift of 180 sheep for three lamps by the Nambirattiyar Siraman Arumolinangaiyar *alias* Elulagumudaiyar.

305 of 1907.—(Tamil.) On the same wall. A record in the thirteenth year of Tribhuvanachakravartin Konerinmaikondan. Refers to the revenue survey in the sixteenth year of Sungandavirtta Kulottunga-Choladeva I.

306 of 1907.—(Tamil.) On the same wall. A record in the thirteenth year of the Chola king Tribhuvanachakravartin Sri Kulottunga-Choladeva III, " who took Madura and was pleased to take the crowned head of the Pandya." Records an *addition made to the dancing masters of the temple. The new incumbent had to dance with gestures.*

307 of 1907.—(Tamil.) On the same wall. A record in the twenty-second year of Tribhuvanachakravartin Konerinmaikondan. Records gift of land to the shrine of the *Pidari-Yogirunda-Paramesvari* in the fourth *prakara* of temple.

308 of 1907.—(Tamil.) On the same wall. An unfinished record in the ninth year of the Chola king Kulottunga-Choladeva. Mentions Panan-Irumudi Solan Piran *alias* Asainjalapperayan.

309 of 1907.—(Tamil.) On the west wall of the same *prakara.* A record in the twenty-first year of the Tribhuvanachakravartin Konerinmaikondan. Records gift of land. Mentions Irumara bunduya-Perumal Chaturvedimangalam in Uyyakondar-valanadu

and refers to land which had been granted tax-free for the worship of *Aludaiya-Pillaiyar* and *Aludaiya-Nambi* (*i.e.*, Saint Sundaramurti.)

310 of 1907.—(Tamil.) On the second eastern *gopura* of the same temple, right of entrance. A damaged record in the seventh year of the Chola king Tribhuvanachakravartin-Sri-Rajarajadeva (III ?). A few syllables of each line were inaccessible at the end. Mentions Tribhuvanavira-chaturvedimangalam.

311 of 1907.—(Tamil.) On the same *gopura* left of entrance. A record in the third year of the Pandya king Maravarman Tribhuvanachakravartin Kulasekharadeva. Seems to record a gift of land for temple repairs. (It is doubtful whether the king is the first or second of that name (1268-1308) or (1314-21.)

312 of 1907.—(Tamil.) On the third eastern *gopura* of the same temple, right of entrance. A much damaged record.

313 of 1907.—(Grantha and Tamil.) On the same *gopura*, left of entrance. A damaged record in the third year of the Pandya king Vikrama-Pandya. Seems to record a gift of land for celebrating a festival called *Vikrama-Pandyan Sandi.*

130 of 1895.—(Tamil.) On the east wall of the second *prakara* of the Mahalinga-svamin temple, right of entrance. A record in the fifth year of the Chola king Ko-Parakesarivarman *alias* Vikrama-Choladeva (1118-35). Records gift of land and money.

131 of 1895.—(Tamil.) In the same place. A record in the seventh year of the Chola king Tribhuvanachakravartin Vikrama-Choladeva (1118-35). Records gift of money for two lamps.

132 of 1895.—(Tamil.) In the same place. A record in the twenty-sixth year and one hundred and seventy-second day of the Chola king Ko-Rajakesarivarman *alias* Kulottunga-Choladeva I. Records gift of 120 sheep for two lamps. Mentions the four queens of the king. See *S. I. I.* Vol. III, No. 72, pp. 156-9. The priests and the local assembly were trustees and undertook to supply per day one *uri* of ghee by the *Ekanayaka* measure.

133 of 1895.—(Tamil.) On the same wall, left of entrance. A record in the forty-ninth year of the Chola king Tribhuvanachakravartin Kulottunga-Choladeva I. Records gift of money for a pot.

134 of 1895.—(Tamil.) In the same place. A record in the forty-ninth year of the Chola king Tribhuvanachakravartin Kulottunga-Choladeva I. Records gift of money for a lamp.

135 of 1895.—(Tamil.) In the same place. A record in the eighteenth year of Sakalabhuvanachakravartin Ko-Perunjingadeva. Records gift of land. See *Ep. Ind.* Vol. VII, p. 165 where Dr. Kielhorn calculates the exact date to be Friday, 30th July, A. D. 1249.

136 of 1895.—(Tamil.) On the south wall of the same *prakara*. A record in the sixth year of the Chola king Vikrama-Choladeva (1118-35). Records gift of money for a lamp.

137 of 1895.—(Tamil.) In the same place. A record in the sixth year of the Chola king Vikrama-Choladeva (1118-35). Records gift of money for a lamp by an inhabitant of Conjeevaram.

138 of 1895.—(Tamil.) In the same place. A record in the fourth year of the Chola king Ko-Parakesarivarman *alias* Vikrama-Choladeva (1118-35). Refers to the twenty-fifth year of Kulottunga-Choladeva I.

139 of 1895.—(Tamil.) In the same place. A record in the seventh year of the Chola king Ko-Parakesarivarman *alias* Vikrama-Choladeva (1118-35).

140 of 1895.—(Tamil.) In the same place. A record of the Vijayanagara king Sadasivadeva-Maharaya in S. 1466, expired, Krodhin. Records gift of two villages by Ramaraju Vittaladeva-Maharaja. (He was the conqueror of Southern India in 1545 and he was then Viceroy for about a decade.)

141 of 1895.—(Tamil.) In the same place. A record in the ninth year of the Chola king Ko-Rajakesarivarman *alias* Kulottunga-Choladeva (I ?). Records gift of land.

142 of 1895.—(Tamil.) In the same place. A record in the twelfth year of the Chola king Tribhuvanachakravartin Kulottunga-Choladeva III, "who took Madurai and cut off the crowned head of the Pandya." Records allotment of shares.

143 of 1895.—(Tamil.) In the same place. A record in the second year of the Chola king Tribhuvanachakravartin Rajarajadeva. Records gift of land.

144 of 1895.—(Tamil.) In the same place. A record in the eighteenth year of Tribhuvanachakravartin Konerinmaikondan. Records gift of land.

145 of 1895.—(Tamil.) On the south wall of the *mandapa* in front of the shrine in the same temple. A record in the fourth year of the Chola king Ko-Parakesarivarman. Records gift of money for a lamp.

146 of 1895.—(Tamil.) On the same wall. A record of the Chola king Madiraikonda Ko-Parakesarivarman (905-47), the date of which is doubtful. Records gift of gold.

147 of 1895.—(Tamil.) On the south wall of the shrine in the same temple. A record in the thirty-seventh year of the Chola king Madiraikonda Ko-Parakesarivarman (Parantaka I, 905-47). Records gift of land for a lamp.

148 of 1895.—(Tamil.) On the same wall. An incomplete record in the sixteenth year of the Chola king Ko-Rajakesarivarman.

149 of 1895.—(Tamil.) On the west wall of the same shrine. A record in the thirty-fifth year of the Chola king Madiraikonda Ko-Parakesarivarman (Parantaka I, 905-47). Records gift of land.

150 of 1895.—(Tamil.) On the same wall. A record in the eleventh year of the Chola king Ko-Parakesarivarman. Records gift of eating vessels.

151 of 1895.—(Tamil.) On the same wall. A record in the third year of the Chola king Ko-Parakesarivarman. Records gift of lamp.

152 of 1895.—(Tamil.) On the north wall of the same shrine. A record in the third year of the Chola king Ko-Rajakesarivarman. Records gift of paddy.

153 of 1895.—(Tamil.) On the same wall. A record of the Chola king Ko-Rajakesarivarman, the date of which is lost. Records gift of land.

154 of 1895.—(Tamil.) On the same wall. A record in the fourth year of the Chola king Ko-Parakesarivarman " who cut off the head of the Pandya". Records gift of land. (The King referred to was evidently Parantaka II, Sundara Chola).

155 of 1895.—(Tamil.) On the same wall. A record in the thirty-fourth year of the Chola king Madiraikonda-Ko-Parakesarivarman (905–47). Records gift of a lamp.

156 of 1895.—(Tamil.) On the same wall. A record in the tenth year of the Chola king Ko-Rajakesarivarman. Records gift of gold for a lamp.

157 of 1895.—(Tamil.) On the same wall. A record in the thirty-seventh year of the Chola king Madiraikonda Ko-Parakesarivarman (905–47). Records gift of land.

158 of 1895.—(Tamil). On the pillar in the *mandapa* surrounding the shrine in the same temple. A record in the fourteenth year of the Chola king Ko-Rajakesarivar. man. Records gift of land.

159 of 1895.—(Tamil). On another pillar in the same place. A record in the sixteenth year of the Chola king Ko-Rajaraja-Rajakesarivarman I (985–1013). Records gift of land."

SURYANARKOIL.

The image of the Sun is regularly worshipped in Suryanarkoil which is two miles away from Tiruvidaimarudur, and so far, this is the only place where the Sun has a temple dedicated to him. Brihaspati is depicted in front of the Sun in the sanctum. The other planets [1] also find a place here in separate shrines around the courtyard (Figs. 59 & 60), and a horse depicted in front of the Sun is said to be the *Vahana* or vehicle of the deity.

The inscriptions of the temple go to show that it was known as *Kulottungachola Mattandalayam*. It is also believed that king Kulottunga I, who built this temple, had some intimate relationship which was related to the Gahadavala Kings of Kanouj who were also Sun worshippers.

1. The *Navagrahas* (nine planets) are worshipped with a view to acquire peace, prosperity, wealth and longevity in this world, or to bring down good showers of rain in the country. They are believed to influence the destinies of human beings. There are circular, quadrilateral, triangular, arrow-shaped, rectangular, pentagonal, bow-shaped, winnow-shaped, and flag-shaped seats prescribed for each of them. If with special care people should worship the planets hostile to them, they bless them with good.

The Madras Ephigraphical [1] Department write :—"Kulottunga I appears to have built a shrine of *Surya* in his own dominions. The temple of Suryanarkoil is perhaps the only one in the Tamil country where the Sun-God is regularly worshipped as the presiding deity of a temple. The central shrine faces the west and is dedicated to the Sun. Brihaspati is given a place in front of the central shrine. The *garbhagriha* and the *mukha mandapa* of the temple are built of stone. The shrines of the remaining seven of the *navagrahas viz.*, Rahu, Sukra, Ketu, Chandra, Angaraka, Budha and Sani are constructed of bricks around the central building. Two inscriptions of Kulottunga I are engraved in the base of the *mukha mandapa*. The temple is called in one of them *Kulottungachola Mattandalalaiyam* which shows that it was probably built during the reign of Kulottunga and that it was already dedicated to the Sun-God.

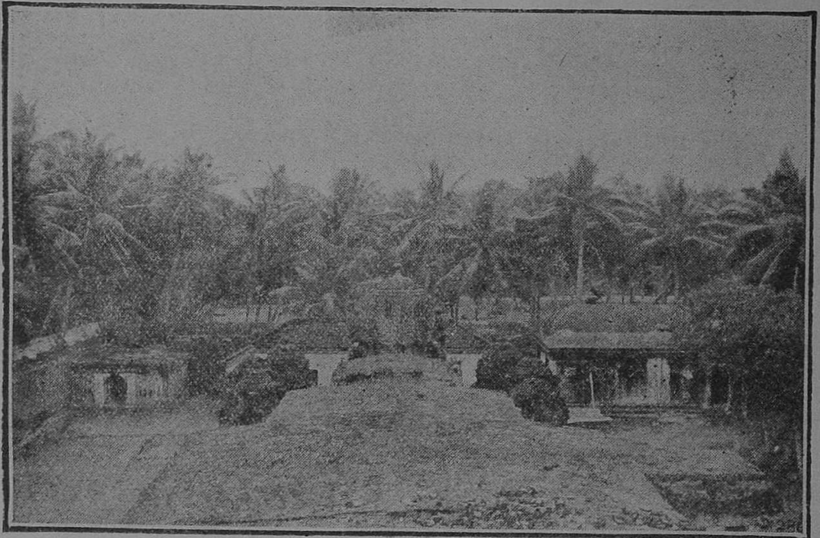


Fig. 59.—Shrines within the Temple, SURYANARKOIL.

[2] " Another important inscription in this year's (1920-21) collection is No. 81 of Appendix C. which consists of the first six verses of the *Suryasataka* of Mayurakavi engraved in characters of about the early part of 11th century A. D. on a pillar in the *mandapa* in front of the Durga shrine in the Kachchisvara temple at Conjeevaram. In all probability, it was a votive pillar erected by somebody in honour of the Sun-God (*Suryadeva*), one of the *Panchasandhi* deities (*Ainjandideva* as the group is called in Tamil), who is installed

---

1. Vide the Annual Report for 1907-1908.
2. M. E. R, 1920-21.

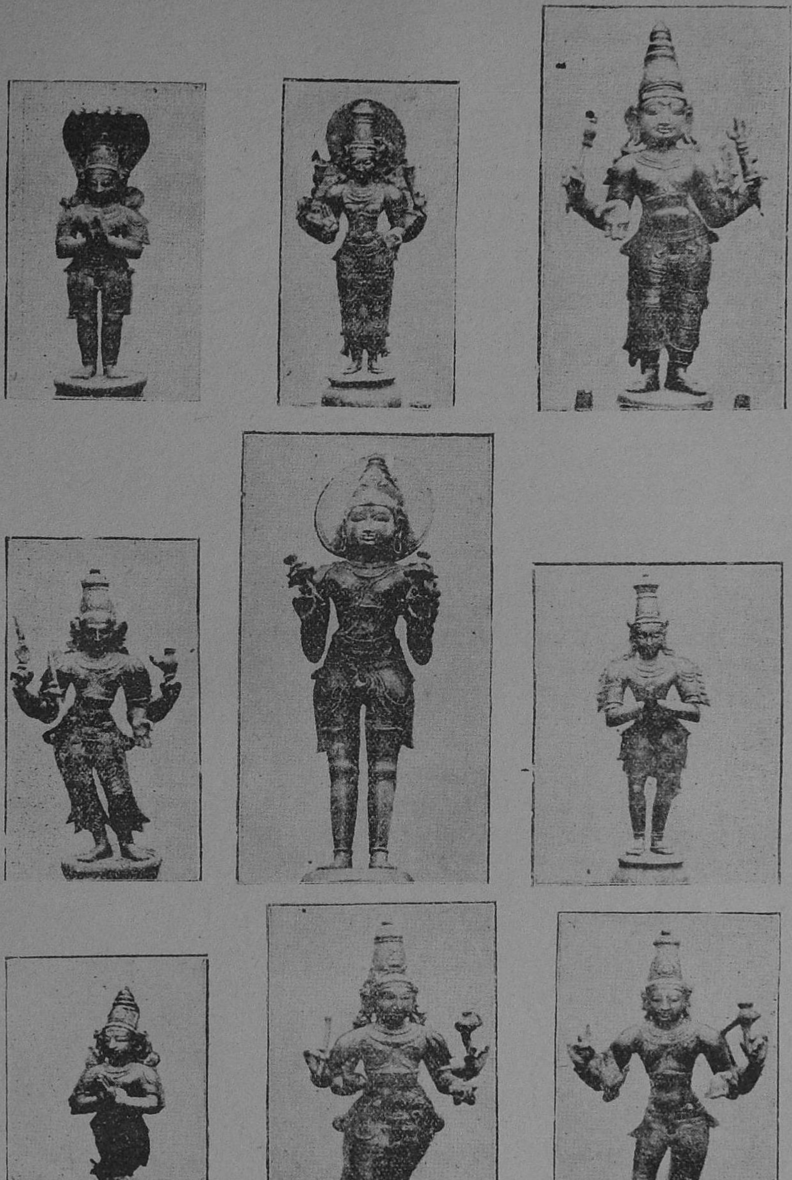


Fig. 60.—*Navagrahas* or nine planets, SURYANARKOIL.

in small shrine in the compound of the same temple. The inscription under reference does not however contain any endorsement giving historical information as to when, by whom and under what circumstances, the inscription was incised on this pillar. There might have been more pillars of this type which might have contained other verses of the same *sataka* but they are not existent now and the presence of this pillar in the Durga shrine has to be accounted for by its probable displacement during temple repairs in later days—probably in the time of Kulottunga I, when the central shrine of the Kachchisvara temple seems to have undergone thorough overhauling (No. 68 of Appendix C.)

Mayurakavi was a court-poet, who flourished in the court of Harsha in the first half of the 7th century A.D. and is reputed to have been the father-in-law of Banabhatta; while in the ***Prabhanda chintamani***, the relationship is mentioned as that of a brother-in-law (sister's husband)—(vide ***Suryasatakam*** in the *Kavyamala* Series of Bombay). His only work is the ***Suryastakam***, which is also popularly known by the name of ***Mayurasatakam.*** The verses are written in the ***Sragdhara*** metre and their literary merit coupled with the miraculous results which are alleged to have attended their composition, have secured for them great popularity among the orthodox. The author appears to have been suffering from blindness and to have been cured of his troublesome disease by composing these verses in praise of God Surya, so that even to-day these verses are used for purposes of *parayanam* (*i.e.*, devout recitation) ! ! This is therefore another instance of purely literary matter engraved on stone; and this adds one more to the number of similar stray examples which have been hitherto met with elsewhere in this Presidency, *viz*., the music inscription at Kudimiyamalai (*Ep. Ind.* Vol. XII No. 28), the *Bharatanatya* verses at Chidambaram (pages 74 to 81 of the *Annual Report on Epigraphy* for 1913-14), the *Devaram* inscription at Tiruvidavayal (No. 8 of 1918) and the *Hanumadvimsati* at Conjeevaram (No. 651 of 1919)."

TRIBHUVANAM.

Tribhuvanam is a village near Tiruvidaimarudur in the district of Tanjore between Triuvidaimarudur and Kumbakonam. The deity in the temple (Fig. 61) is named Kampahareswara as he is said to have removed the *Kampa* (quaking) of a certain King who was haunted by an evil sprit consequent on the sin committed by him in killing a Brahman accidentally.

There is a shrine to *Sarabha* God wherein the metal image (Fig. 62) enshrined is very attractive. In front of the shrine are two *dvarapalas* of high architectural workmanship.

ARCHITECTURE.

The architecture of the temple is similar to those found in Tanjore, Gangaikondasolapuram, and Darasuram near Kumbakonam. The *Vimana* (tower) over the sanctum in all these four places are unique in being very high unlike the majority of cases where the *Vimana* over the *garbhagriham*, will be short and unimposing.

EPIGRAPHICAL IMPORTANCE.

An inscription, which records the building operations of Kulottunga-Choladeva, is engraved on the south wall of the central shrine in the Kampahareswara temple at

Tribhuvanam. Copies of the same are also recorded in the outer *gopura* of the said temple. The alphabet used therein both in the original over the sanctum wall as well as in

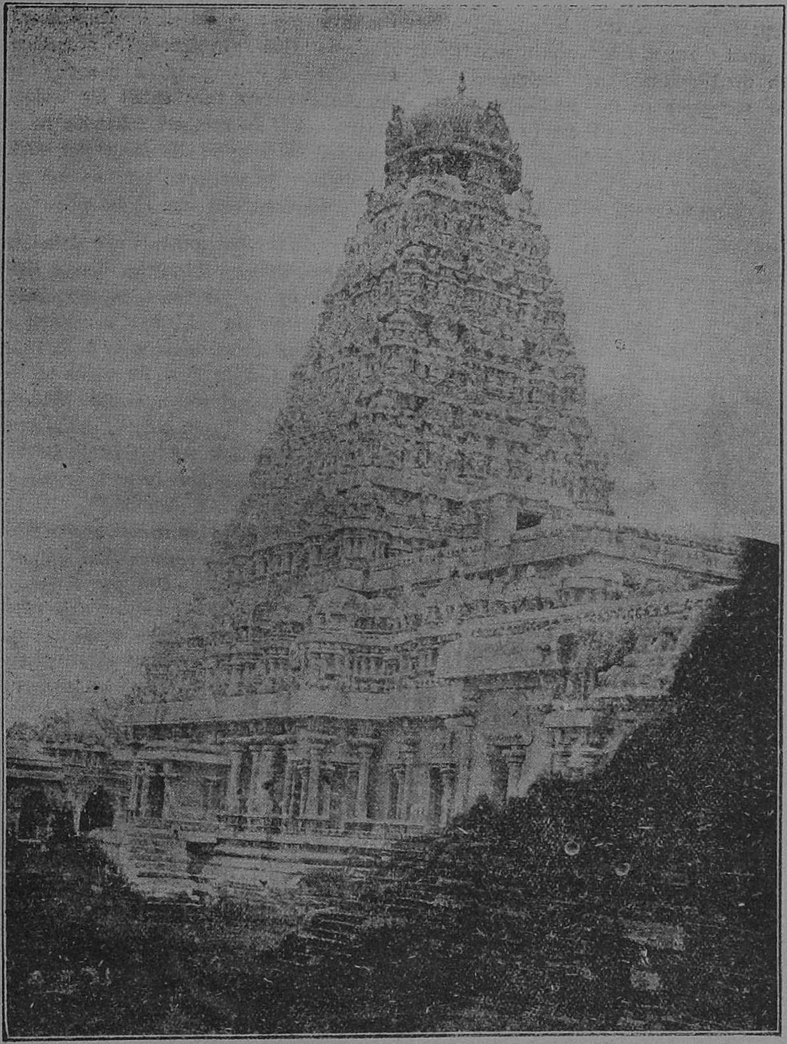


Fig. 61.—Central Shrine, TRIBHUVANAM.

the copies over the *gopuram* is Grantha and the language Sanskrit. It consists of four lines of writing, the whole having been in an excellent state of preservation till 1907 when it was copied by the Madras Epigraphical Department and numbered as 190 of 1907, except for parts of three letters only where the stone has been chiselled. It opens with the usual "*Swasti Sri*" which when translated means 'Hail' 'Prosperity' in accordance with the Hindu custom of commencing all such auspicious writings. The first two lines bear testimony to the King's victories while the last two lines detail his building operations. Out of the wealth obtained by his conquest of the northern countries he appears to have built the temple at Darasuram and Tribhuvanam on the model put up by his predecessors in Gangaikondasolapuram and Tanjore. At the same time he has also renovated the temple at Chidambaram, Madura, Tiruvidaimarudur and Tiruvarur.

Fig. 62.—*Sarabha* God, TRIBHUVANAM.

Though the inscription is not dated we are in a position to settle the time of Kulotunga III by an inscription in the Ranganayaka temple at Nellore; according to which he commenced reigning in A. D. 1178. For a period of at least 39 years he has reigned as an inscription in the Nataraja temple at Chidambaram is dated in the 39th year of his reign. In the historical introduction of many inscriptions he goes by various names such as *Tribhuvanachakravartin*, *Tribhuvanaviradeva*, *Parakesarivarman*, *Virarajendradeva II*, *Konerimaikondan*, *Rajathiraja-karikalacholadeva*, *Ulagayya-Nayanar*, *Ulagudayya Nayanar*. Another on the north *Prakara* wall at Sayavanam, designates him as *Periyadevar* and he seems to have been the last of the Chola kings who was powerful. He held a *durbar* in a *mandapa* within the temple at Tiruvoriyur near Madras on a certain festival day.

INSCRIPTIONS.*

The Government Epigraphist surmises that the village was founded by Kulottunga Chola III who had the title *Tribhuvanavir adeva*.

"159 of 1911.—(Tamil.) On the south base of the Ranganatha-Perumal temple. A damaged record in the tenth year of the Pandya king Jatavarman Tribhuvanachakravartin Parakrama-Pandyadeva. Registers a contract between the residents of "*the city*" of Tribhuvanavirapura and those of Kulamangala-nadu who owned the *ur-kaval* of that village. (The *ur-kaval* men take an oath not to be unjust or injure the people in any

* I. M. P. Vol. II, pp. 1245 to 1246.

way and they receive, in return for their duty, a *selai* (cloth) on each marriage among the *Kallarmakkal*. They were to demand no *selai* on other marriages than the first).

160 of 1911.—(Tamil.) On the north and west bases of the same temple. A mutilated record in the tenth year of the Pandya king Jatavarman Tribhuvanachakravartin Parakrama-Pandyadeva. Refers to a contract similar to that registered in the above epigraph and mentions the chief Udaiyar Kulasekharadeva *alias* Kupakaraya in whose presence Sennaiperumal *alias* Kulottunga-sola-varaiyan, agreed to the contract. (Is the king referred to the same as Jatavarman Parakrama who ascended the throne in 1334?)

189 of 1907.—(Grantha.) On the south wall of the central shrine in the Kampaharesvara temple. A damaged record. Mentions Arya Sri-Somanatha.

190 of 1907.—(Grantha.) On the same wall. A record of the Chola king Sri-Kulottunga-Choladeva III. Registers the *building operations of the king*.

191 of 1907.—(Grantha.) At the entrance into the outer *gopura* of the same temple right side. A record of the Chola king Tribhuvanavira. (This is a duplicate copy of the above epigraph).

192 of 1907.—(Grantha.) On the same *gopura*, left side. A record of the Chola king Sri Kulottunga Chola. (This is also a duplicate copy of No. 79.)"

CHAPTER XII.

KUMBAKONAM.

This ancient city, formerly called KUDAMUKKU, with a number of Vishnu and Siva temples, on the river Kaveri, is a railway station on the Madras-Danushkodi line. The town, lying in north latitude 0°57' and east longitude 79°25' at a height of 85 feet in a low level tract between two rivers—the Kaveri in the north and the Arasalar in the south—extending about two miles in length from north to south and one mile in breadth from east to west, derives its name from its presiding deity Kumbesvara whose temple has an immense local celebrity. The central *Linga* is said to be composed of fragments of a pot installed in a box. There are several explanations of the origin of the name Kumbesvara.

This is the only place where the great *Mahamagha* festival occurring once in twelve years and celebrated in February, takes place and which has temples dedicated to the Trimurtis—Brahma, Vishnu and Siva.

ANTIQUITY.

The ruins of an ancient structure in a suburban village called SOLAMALIGAI or the palace of the Cholas indicate that Kumbakonam was the capital of the Chola kings. It is also said that king Srimara Pandya, who lived about the ninth century, defeated the armies of the Cholas and the Gangas here.

MAHAMAGHA FESTIVAL.

The *Mahamagha* festival which comes off once in twelve years, when Jupiter passes the constellation of *Simha* or Leo, draws pilgrims from all parts of the country, and a bath in the *Mahamagha* tank (Figs. 63 to 65) on that day is considered very sacred. The tank is situate in the heart of the town and covers an area of twenty acres. There are sixteen *mandapas* along the banks and they are dedicated to various deities. It is believed that deities of the nine sacred rivers meet together on the *Mahamagha* day at Kumbakonam. Their sculptural representations are seen in the temple of Visvanadha. In the *mandapa* on the northern bank one sees a sculptural representation of *Tulapurushadana* (weighing oneself against gold), a ceremony observed on the occasions of the equinox, the solstice, the commencement of an era (*Yuga*) [1] and its termination, eclipses and *Sankaranti*, (*Pongal*), etc. This ceremony is performed ner- sacred tanks, holy rivers or similar places. The amount of gold weighed against the person observing the ceremony is distributed amongst deserving men.

---

1. For the various *Yugas* that prevail in India please refer to page 8.

It is a strong belief held by Hindus in common with all other religions that after every *Yuga* (Cosmic Cycle) the whole world is immersed in a great deluge through the unmitigated wrath of Siva as a just punishment for sins committed by human beings on the

Fig. 63.—*Mahamagha* Tank, KUMBAKONAM.

earth. Since the last deluge the world has been reconstructed for the current *Kaliyuga* (Iron age) through the personal importunity of Brahma, the Creator. Siva declared that after the destruction of the world a pot full of *Amirtha* (nectar) would move on till at last it would settle in a certain holy spot. Thus the divine pot reached Kumbakonam, when Siva in the form of *Kirata* (hunter) loosed an arrow at the pot which broke, and from which were scattered many fragments—which accounts for so many temples in Kumbakonam, such as Kumbeswara, Nageswara, Someswara, Adi-Visveswara (also known as Komata Visvanatha or Malathivaneswara), Abimukeswara, Goutameswara, Banapuriswara, Visvanatha, Varahar, Lakshminarayana, Sarangapani, Chakrapani and Varadaraja temples. The town itself is named after this incident, *viz.*, the breaking of the holy pot. There are also 18 other important centres within a radius of ten miles and they are Tiruvidaimarudur, Tribhuvanam, Ammachatram, Tirunageswaram, Ayyavadi, Sivapuri, Sakkottai, Kottayur, Banadurai, Maruthanthanallur, Pattiswaram, Sakthimutham, Darasuram, Tiruvalanjuli, Swamimalai, Innambur, Karuppur and Tiruppirambiyam.

Astronomically the Planet Jupiter passes over Leo (Fig. 66.) on the Great *Mahamagham* festival day, when, it is said, to exercise certain powers over the waters of the tank and saturate it with mineral properties. On the same occasion there is a lake in Kotihar (Kashmir State) which as the result of Jupiter passing over Leo gets a full supply of water though it continues dry for the remaining 11 years!!

Since the last deluge the world has been reconstructed by Brahma, the Creator in honor of whom there is a temple specifically dedicated in Kumbakonam to the left of the *Mahamagha* tank in what is now called Pattunoolkara (silk-weaver) Street though he is cursed to be without a temple and as such no temple exists anywhere

for this deity. At the entreaty of Brahma to give him a more detailed account about the *Mahamagham* tank, it was said by Lord Siva that the sins of mortality, who

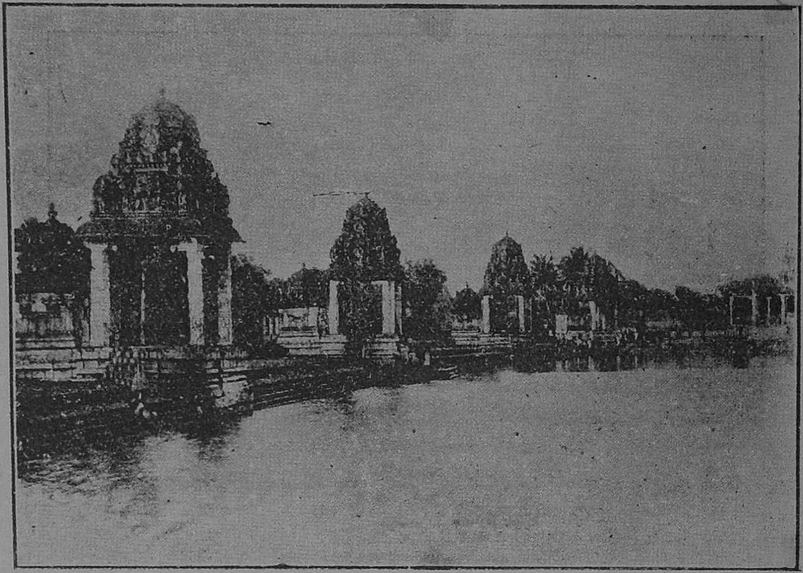


Fig. 64.—*Mahamagha* Tank, KUMBAKONAM.

after a bath handed down to them the loads of sins which were too great for them to bear; it was suggested to those river nymphs that all of them should go to the tank in the month of *Masi* (February-March) when the asterism Makha (*Leonis*) holds sway and that God by his presence on that occasion would wash them of their sins. Even to-day may be seen on the right side of this tank a shrine containing the "9 Virgins Statues", *viz.*, the Ganges, the Yamuna (Jamna), the Saraswathi, the Narmada, the Godavari, the Kaveri, the Mahanadi, the Payoshni (Palar) and the Sarayu; and these are supposed to bathe in the tank on the *Mahamagham* occasion which occurs once in 12 years. This shrine of the nine Virgins is within the temple of Visvanatha facing the south on the north bank of the tank. Brahma thereafter also prayed to Siva for the grant of further boons to mortal beings created by him should they have the benefit of a bath in the tank on the occasion and to this Siva replied that then not only He would be present in the tank but that also Mahavishnu and all the other *Devas* (celestials) and that all the river nymphs would go in advance and occupy the centre of the tank. This is one of the beliefs of the Hindus.

Many stories of *Puranic* greatness and historical importance [1] are in record to manifest the importance of a bath in the tank on the occasion. A woman by name

1. More detailed information about the importance of the festival could be got by referring to Chapter VI of "*South Indian Festivities*".

Kanigai of Sowrashtra country (Bombay Presidency) who was suffering from an incurable ailment, King Hehaya who was issueless in spite of his just administration, Prince Sutharma who lived on the banks of Tampraparni river (Tinnevelly District) who as the result of some curse lost his children, King Veerasarma of Kalinga country who had a deformed issue, Gyanavan of Konkana Desa who could not successfully perform a tortoise sacrifice had great relief by visiting this tank and bathing therein. Men with chronic disease, like leprosy, elephantiasis, etc., get cured after a bath provided they have a firm belief, for in these days of advanced civilisation when science works out her miracles, all belief flies before the devil of atheism !! Yet to those who have some belief in heaven, who think and feel that there is something higher than man that rules the destiny of men, they are sure to have the relief prayed for. In all earnestness, like the Excalibur of "Round Table of Arthur's time," there is belief that the holy Ganga and other nymphs stretch out their lovely hands laden with banges, and this King Achyutha Nayak of Tanjore is said to have actually witnessed in the presence of his Prime Minister Govinda Dikshitar to whom the construction of the 16 shrines on the sides of the tank is attributed. Thus it will be manifest from mental, bodily and spiritual point of view that the tank is held in great esteem from time immemorial which accounts for the multitudious masses that rush in for the occasion.

The importance of this festival bears also ample archæological and epigraphical evidence. Archæologically, it will be seen on the ceiling of the *mandapam* on the northern bank opposite to what is known as "Gangathirtham" is a sculptural representation of *Tulapurushadhana* (gift of weighing oneself against gold). The great Prime Minister of Nayak kings of Tanjore—Govinda Dikshithar is said to have utilised the wealth thus obtained from the observance of this ceremony by the then Nayak King in repairing this tank and also constructing the 16 shrines that are now seen on the sides of this tank. Epigraphically the famous Vijayanagara King Krishna Devaraya is said to have witnessed a *Mahamagham* festival during this time. At the entrance into the north *gopura* of the temple at Nagalapuram (Chingleput District) is a record of this King dated *Saka* 1445 referring to the visit the King paid to that village on his way to Kumbakonam to attend this festival. That the same King Krishna Devaraya made gifts to a temple on this holy occasion is proved by another inscription found on the northern wall of the *mandapa* in front of the central shrine at Kuthalam (Tanjore District).

NAGESVARA TEMPLE.

The temple of Nagesvara contains a separate shrine for the Sun, who is said to have worshipped Siva in this place, and to this day the rays of the Sun are seen to fall on the central *Linga* on certain days of the year. There is also a sculptural representation of *Uchchishta Ganapati* [1] (the polluted Elephant-God) in this temple.

An inscription which is dated in the third year of Parakesarivarman (*i.e.* Aditya-Karikala II), refers to a gift to one of the famous commentaries on the *Purva-Mimamsa-Sutras* which founded a new school of philosophy called *Prabhakara-Mata* after its expounder the great Prabhakara who in point of time was contemporaneous with Bhatta-

1. In this form the female energy of creation occupies a prominent position,

kumarila being one of his direct pupils and must, consequently, have flourished about the beginning of the 8th century. The Telugu work "*Sakalurthasagara*" also makes mention of this Prabhakara. This temple goes by the name of Tirukkil-kottam.

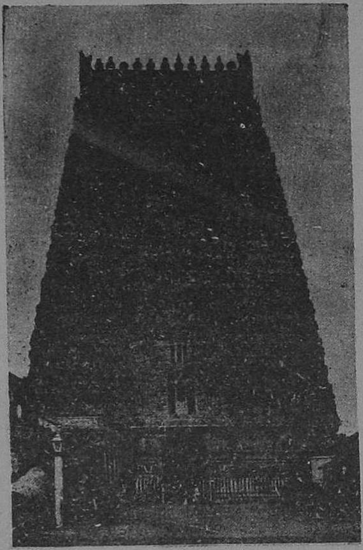


Fig. 67.—Entrance *gopura* of Sarangapani Temple, KUMBAKONAM.

SARANGAPANI TEMPLE.

The Vaishnava deity SARANGAPANI [1], an incarnation of Vishnu, appeared to a sage called Hema Rishi, who performed penance. The central shrine of the temple (Figs. 67 & 68) is in the form of a chariot drawn by horses and elephants with openings on either side, showing the descent of God Sarangapani from Heaven in this chariot. The hermitage of the sage is said to have been on the bank of the temple tank named Pottamarai.

SRI RAMASWAMI TEMPLE.

The RAMASWAMI temple, which lies in the west of Kumbakonam, is believed to have been constructed in the 16th century by Reghunatha Naik, King of Tanjore. The popular tradition of the construction of this temple is that the king discovered the idols of Rama and Sita and other deities in a tank at Darasuram, a village near by and installed them in the temple close to the Sarangapani shrine. Sri Rama is

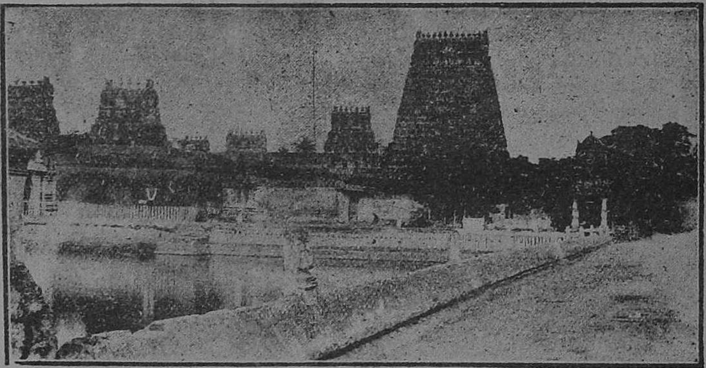


Fig. 68—Sarangapani Temple with Tank at the back, KUMBAKONAM.

1. The deity is named so as he then appeared with a SARANGA (deer).

represented in his coronation robes. The *Mahamandapa* in front of the temple has several fine sculptures—Vamana-Tiruvikrama (Fig. 69), Vishnu with his consorts Sridevi and Bhudevi (Fig. 70), and of the marriage of Parvati (Fig. 71).

Fig. 69.—Sculpture of Tiruvikrama in Ramaswami Temple, KUMBAKONAM.

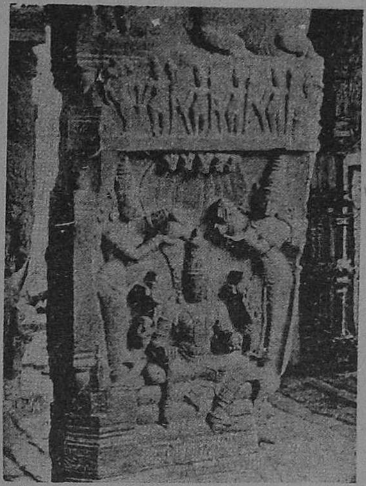


Fig. 70.—Sculpture of Vishnu in Ramaswami Temple, KUMBAKONAM.

SRI CHAKRAPANI TEMPLE.

In the CHAKRAPANI temple, Vishnu appears in the form of a discus or *Chakra* (Fig. 72) to put down the pride of *Surya* (the Sun), who subsequently became His devotee in the temple of Nageswara.

SRI SANKARACHARYA MUTT.

Kumbakonam is also the seat of the Sankaracharya[1] mutt, which was at one time in Conjeevaram. The seat was transferred to this place during the reign of Maharaja Pratap Singh of Tanjore.

"Akkanna and Madanna were two brothers born of a very poor family in Golconda. They both entered service as shroffs in A. D. 1666 on a very poor pay. The former is said to have been cunning and a little roguish while the latter, known also as Suryaprakasa Rao was highly intelligent. They in course of time rose to the status of a noble, which elevated Madanna to the office of a minister and thus the virtual ruler of

1. For further praticulars reference may be made to page 80.

the kingdom. He was well versed in the several languages and was moving in close intimacy with the Dutch that he then came in contact with.

Fig. 71.—Marriage Scene of Parvati, Ramaswami Temple, KUMBAKONAM.

Fig. 72.—Chakrathalvar.[1]

According to a copper-plate grant preserved in the *mutt* here these eminent ministers gave certain villages to the mutt by way of gift.

Ramdoss, the faithful devotee of Sri Rama, whose adventures are being sung in the form of a ballad, who held the office of a chief revenue officer under the Golconda chief, and who was imprisoned and saved at the end miraculous'y is inferred to have been the nephew of these gentlemen ! !

Later on in 1685 the Mugal king Aurangazeb plundered their house by entering Golconda and had them dragged along the streets in the presence of the people. The head of Akkanna was trampled under the foot of an elephant and that of Madanna was severed from the body and sent to Aurangazeb on the 29th of October, 1685. Thus ended the lives of these eminent men.

Another record of these two Brahman officers of the Golconda King Abdul Hassan, the last of the Kootbshahi line, is dated *Saka* 1602 (A.D. 1680) mentions Madanna Pandita, as he is called therein, as the chief officer of the king of Bhagnagara, which has been identified to be the ancient name of Hyderabad (Deccan). King Mahammad Kolly Kootb Shah (1581-86) is said to have built in 1581 a magnificent city called Bhaugnuggur (latterly called Hyderabad) 8 miles from Golconda, after his favourite mistress Bhagmutty, a public singer of whom he was greatly enamoured. This name Bhaugnuggur often assumes the form Bhagyanagara (*i.e.*, the city of wealth on the analogy of the second name Vidyanagara (*i.e.*, the city learning) of Vijayanagara, the capital of the Vijayanagar Empire.

1. This figure is from TADIKOMBU near Dindigul

The copper-plate grant referred to in the report of the Madras Epigraphical Department for the year 1917-18 states that, while Lingoji-Pandita was governing the Karnataka kingdom from Penukonda-pattana as a subordinate of Akkanna-Pandita, the younger brother of Madanna-Pandita who was the best of Brahmanas and the chief officer of the king of Bhaugnuggur, Nanjappa of the Kamakayana, *Viswamitra gotra, Asvalayana sutra* and *Rik saka* who was the "*stala-karnam*" of Lepakshi in the Roddhanati-sthala in Penukonda-rajya gave some land in that village Kumarayya of the "*Bharadhvaja gotra*" "*Apatstamba sutra*, of *Yajus sakha*, who was the "*Aradhva*" at Lepakshi and this mentions also the *gift of rates on pack-bullocks, shops, looms and marriages to the same Kumarayya by the* "*samayins*" of Ayyavali etc., the *Vaisyas* of 102 "*gotras*," the representative of the "*mathas*", the "*yajamanas*" of the Lepaashi-stala etc., assembled in the temple *mandapa* of *that place for daily offerings and lamps to the God* Nanjundesvara.

The comprehensive character of the communal assembly is a prominent feature. The Ayyavale merchants, the Vaisyas of the 102 "*gotras*,' the representatives of the chief Saiva "*mathas*," the "*sampradayikas*" (caste leaders), the members of the 18 sects the "*yajamanas*," *gavadas* and *karanams* of the Lepakshi-stala at which the gift was made, the *Pattanasvami sampradayika*, the representatives of the 4 (chief) Reddi families, who were landowners (*bhumi prabhus*) and the members of the 18 professional classes of the early 17th century are represented.

INSCRIPTIONS.*

The inscriptions in the temples here have been copied during the years 1908, 1911 & 1915 by the Madras Epigraphical Department.

The antiquity of Kumbakonam is well-recognized, its God Sarangapani or Aravamuda having been sung in the *Prabhandas* in the eighth century, but no epigraphical evidences are available to show its antiquity. It has twelve Saivite and four Vaishnavite shrines, besides a Brahma temple. The temples are comparatively modern (being the works of the Naik kings) in outer parts, but ancient, going back to the Chola period at least in inner parts. The Nagesvara shrine is famous for the adoration of its deity by the Sun and the Chakrapani shrine for the statue of a Tanjore king holding a lamp for the God. The Sankaracharya *Matha* is one of the most important historical institutions.

"13 of 1908.—(Tamil.) On the west wall of the shrine of the Goddess in the Nagesvara temple. A record in the eighth year of the Pandya king Maranjadaiyan. Records gift of 138 cows for milk and 100 *kasu* for two lamps by the king to the temples of Tirukkilakkotattu Bhatara at Tirukkudamukku. (The exact identity of Maranjadaiyan is not known). Tirukkudandai Kilkottam is famous in Saivite tradition as the place where the Sun worshipped Siva and got back the splendour which he had lost owing to Visvakarma's curse.

14 of 1908.—(Tamil.) On the north wall of the Suryanarayana shrine in the Nagesvara temple. A record of the Chola king Rajakesarin Udaiyar Sri-Vijayarajendra-deva (Rajadhiraja I) in his thirty-sixth year, Makha, Apara, Wednesday, Ayiliam. Records

* I. M. P. Vol. II, pp. 1235 to 1242.

sale of land for 498 *kalanju* and lands made rent free. (See *Ep. Ind.* Vol. X, p. 121, where Mr. R. Sewell points out that the date corresponds to December 29, A. D. 1053).

15 of 1908.—(Tamil.) On the east wall of the same shrine. An unfinished record in the eighth year of the Chola king Parakesarivarman *alias* Sri Rajendra-Choladeva I. Seems to provide for offerings to the shrine of Chandrasekharadeva.

223 of 1911.—(Tamil). On the north wall of the central shrine in the Nagesvara temple. A record in the sixth year of the Chola king. . . . Sarivarman. Built in at the beginning. Records gift of 96 sheep for a lamp to the temple of Tirukkilkottattu Paramasvami at Tirukkudamukku in Vadagarai Pambur-nadu, by Ingala-Madevan Kodai Maran, a native of Ingal-nadu.

224 of 1911.—(Tamil). On the same wall. A record in the second year of the Chola king Parakesarivarman. Records sale of land to a certain Kadan Achchan for 25 *kalanju* which he had deposited in the same temple, for maintaining a prepetual lamp. (Mr. Krishna Sastri surmises that the king referred to might be Aditya Karikala II).

225 of 1911.—(Tamil). On the same wall. A record in the fifth year of the Chola king Parakesarivarman (Aditya II ?) "who took the head of the Pandya." Records sale of land by the assembly of Tirukkudamukku, a *devadana* in Vadagarai-Pambur-nadu, to the palace woman (*pendatti*) Periyan Tribhuvanasundari (a resident) of Palaiyavelam at Tanjavur in Tanjavur-kurram, for 85 *kalanju* of gold which she had deposited, for feeding a *Sivayogin* in the temple of Tirukkilkottattu-Paramasvami. The land given by Kadan Achchan (see the above epigraph) formed one of the boundaries of this land.

226 of 1911.—(Tamil). On the same wall. A record in the fourth year of the Chola king Parakesarivarman (Aditya II ?) "who took the head of the Pandya". Records gift of ninety sheep for a lamp to the temple of Tirukkilkottattu-Paramesvara by Pendatti Devayan Pulakkan *alias* Avanisikhamani (a resident) of Kilaivelam (quarter) at Tanjavur, called after Udaiyapirattiyar Kilanadigal, the mother of Anaimerrunjinar (*i.e.*, Rajaditya who was killed by Bhutuga II while seated in his elephant and whose mother was Kokkilanadigal, the queen of Parantaka I. See Leyden Grant in *Tam*, and *Sans. Ins.* p. 204 ff ; the Atakur inscription as interpreted by R. Narasimhachar in *J. R. A. S.* April 1909 ; and *Mys. Arch. Rep.* 1911, p. 38).

227 of 1911.—(Tamil.) On the same wall. A record in the third year of the Chola king Rajakesarivarman. Records sale of land by the assembly of Tirukkudamukkil, to Arayan Kalangamalai, a Vellala of Tanjavur, for feeding a *Sivayogin* in the temple of Tirukkilkottattu-Paramasvami.

228 of 1911.—(Tamil.) On the same wall. A record in the third year of the Chola king Rajakesarivarman (Gandaraditya ?). Records gift of ninety sheep for a lamp by Kumaran Tuduvan, one of the *Kaikkolas* of Virasolatterinja-Kaikkolar and a resident of Tanjavur. (Vira Chola was a surname of Parantaka I and the *Kaikkolars* evidently got the title from him. For similar epithets see *Taj.* 1397 and 1398).

229 of 1911.—(Tamil.) On the same wall. A damaged record in the eighth year of the Chola king Parakesarivarman. Records gift of ninety-six sheep for a lamp. Mr. Swamikannu Pillai calculates the date to be Thursday, the 30th January, A. D. 979, and so the king must have been Madhurantaka Uttama Chola who came to the throne in A.D. 969-70.

230 of 1911.—(Tamil.) On the same wall. A record in the third year of the Chola king Parakesarivarman (Aditya II?) " who took the head of the Pandya." Records sale of land by the assembly of Sri-kudandai to Koilmayilai *alias* Parantaka-Muvendavelan of Sirringan in Inganadu, for feeding twenty *apurvins* versed in the Vedas and five *Sivayogins* in the temple (*srikoil*) of Tirukkilkottattu-Perumal. (*Kudandai* is the name of. Kumbakonam by which orthodox Vaishnavites even now call it).

231 of 1911.—(Tamil.) On the same wall. A record in the fourth year of the Chola king Parakesarivarman, " who took the head of the Pandya." Records gift of land by the same person fer feeding fifty Brahmanas.

232 of 1911.—(Tamil.) On the same wall. A record in the twenty-seventh year of the Chola king Madiraikonda Parakesarivarman (Parantaka I). Built in at the end. An inscription to the left of this on the same wall has its beginning built in and records a gift of land for feeding a *Sivayogin* and maintaining a lamp in the temple of Tirukkilkottattu-Perumanadigal.

233 of 1911.—(Tamil.) On the same wall. A record in the third year of the Chola king Parakesarivarman, " who took the head of the Pandya." Records sale of land to Koyilmayilai *alias* Parantaka Muvendavelan by the assembly of Tirukkudamukku which he presented as a *bhattavritti* to those who expounded *Prabhakaram* in the temple. (Mr. Krishna Sastri identifies the Chola king with Aditya Karikala II, but it seems that Parantaka II is more probable. Prabhakara Matha is one of the famous schools of *Mimamsa*, founded by Prabhakara, a contemporary of Kumarila in the eighth century).

234 of 1911.—(Tamil.) On the same wall. A record in the eighth year of the Chola king Parakesarivarman. Records gift of ninety-six sheep for a lamp. Mentions Sri-Uttamasola-Nambirattiyar. (Evidently refers to Madhurantaka Uttamacholadeva).

235 of 1911.—(Tamil.) On the west wall of the same shrine. A record in the fortieth year of the Chola king Parakesarivarman (*i.e.*, Parantaka I, 906–47) " who took Madurai (Madura) and Ilam (Ceylon)." Records gift of ninety sheep for a lamp.

236 of 1911.—(Tamil.) On the same wall. A damaged record in the fifth year of the Chola king Rajakesarivarman. Quotes the third year of . . . kesarivarman and seems to record a gift of seventy *Ilakkasu* for offerings. (*Ilakkasu*— the coin of Ceylon).

237 of 1911.—(Tamil.) On the same wall. A much damaged record of the Chola king Parakesarivarman, the date of which is doubtful. Records gift of eighty *kalanju* of gold for feeding Brahmanas.

238 of 1911.—(Tamil.) On the same wall. A much damaged record of the Chola king Madiraikonda Parakesarivarman (906–47), the date of which is lost. Records gift

of ninety-six sheep for a lamp to the temple of Tirukkilkottattu-Mahadeva, by a certain Kari-Villupparaiyan.

239 of 1911.—(Tamil.) On the same wall. A much damaged record of the Chola king Rajakesarivarman, the date of which is lost. Records gift of ninety-six sheep for a lamp.

240 of 1911.—(Tamil.) On the same wall. A much damaged record in the thirteenth year of the Chola king Parakesarivarman. Records gift of land by Viranarayan-iyar, daughter of . . . and queen (*nambirattiyar*) of Sri-Uttamasolar, for providing garlands of flowers to the temple of Tirukkilkottattu-Perumal. (According to Mr. Swamikannu Pillai the date corresponds to Friday, the 9th June, A. D. 982 and so the king referred to is Madhurantaka Uttamachola, whose date of accession was A. D. 969–70).

241 of 1911.—(Tamil.) On the same wall. Records gift of gold for lamps by two private individuals.

242 of 1911.—(Tamil.) On the west and south walls of the same shrine. A record in the second year of the Chola king Parakesarivarman. Records gift of ninety sheep for a lamp by a Kaikkolan named Devan Rajadittan.

243 of 1911.—(Tamil.) On the same walls. A record in the fifth year of the Chola king Parakesarivarman. Records gift of sheep for lamps.

244 of 1911.—(Tamil.) On the same walls. A record in the fifth year of the Chola king Parakesarivarman. Records gift of ninety-seven sheep for a lamp by a certain Devan-Nakkan.

245 of 1911.—(Tamil.) On the same walls. A much damaged record in the fourth year of the Chola king Parakesarivarman. Records sale of land by the assembly of Tirukkudamukku for maintaining a lamp in the temple of Tirukkilkottattu-Paramasvamin in the name of Kari-Kolamban, a Kaikkolan. (According to Mr. Swamikannu Pillai the date corresponded to Thursday, the 22nd April, A.D. 975, and so the king referred to is evidently Madhurantaka Uttamachola whose accession was in A. D. 969-70).

246 of 1911.—(Grantha and Tamil.) On the same walls. A record in the twenty-eighth year of the Chola king Parakesarivarman. Records gift of money for a lamp by Tanavadi Arangan *alias* Panchavan, a native of Karuvur in Milalaikurram, to the temple of Tirukkilkottattu-Bhattaraka.

247 of 1911.—(Tamil.) On the south wall of the same shrine. An incomplete record in the fourth year of the Chola king Parakesarivarman. Records gift of land for feeding a Brahmana by a merchant of Nandipuram.

248 of 1911.—(Tamil.) On the same wall. A record in the third year of the Chola king Parakesarivarman. Records gift of 25 *kalanju* of gold for a lamp, by Puvan Kannan of Nedumpuraiyur in Malai-nadu.

249 of 1911.—(Tamil.) On the same wall. A record of the Chola king Madiraikonda Parakesarivarman (Parantaka I), the date of which is lost. Built in at the end

and damaged. Records sale of land by the assembly of Tirukkudamukku for feeding two persons in the temple of Tirukkilkottattu-Perumanadigal. Mentions Ayirattali in Kilar-kurram, a sub-division of Tenkarai-nadu.

250 of 1911.—(Tamil.) On the same wall. A record in the thirty-eighth year of the Chola king Madiraikonda Parakesarivarman. Records gift of ninety-six sheep for a lamp by a certain Mainjan Kavaiyan, a native of Aiyyaru in Tirunaraiyur-nadu.

251 of 1911.—(Tamil.) On the same wall. A record in the second year of the Chola king Parakesarivarman. Records gift of ninety sheep for a lamp by Kadigavan Kallan, one of Udaiyar-Virasolatterinja-Kaikkolar.

252 of 1911.—(Tamil.) On the same wall. A record in the fifteenth year of the Chola king Rajakesarivarman. Records gift of a lamp by Kalayan Manikkam, to the temple of Tirukkilkottattu-Perumanadigal.

253 of 1911.—(Tamil.) On the same wall. A damaged record in the fortieth year of the Chola king Parakesarivarman (905-47), who took Madurai (Madura) and Ilam (Ceylon). Records gift of land for providing a lamp and burning incense *(sidari)* in the temple of Tirukkilkottattu-Purumanadigal and for maintaining two lamps in the shrine of *Suryadevar*.

254 of 1911.—(Tamil.) On the same wall. A damaged record of the Chola king Madiraikonda-Parakesarivarman (906-47), the date of which is lost. Records gift of 105 pieces of gold *(tulaipon)* by Villavan Peraraiyan *alias* Sidupuyam Pandan, a native of Kavalur which was a *devadhana* of Ayirattali in Kilar-kurram, a sub-division of Tenkarai-nadu, for conducting festivals in the same temple.

255 of 1911.—(Tamil.) On the same wall. A damaged record in the third year of the Chola king Rajakesarivarman (Gandaraditya). Records sale of land in Arisalur by the assembly of Tirukkudamukku to the temple of Tirukkilkottattu-Paramasvami, for 500 *kalanju* of gold, in order to pay a part of 3,000 *kalanju* levied upon them as an impost *(dandam)* by Madiraikonda-Udaiyar (*i.e.*, Parantaka I) in his thirty-eighth year. Mentions the army of the Pandya (Pandi-padai) and the temple of Jalasayana. (*Ep. Rep.* 1907, p. 73, Venkayya describes the three invasions of Parantaka I against the Pandya, in the last of which he conquered Ilam also. Inscriptions show that this took place in his thirty-seventh year. The present inscription corroborates it. The Pandipadayar has been interpreted to be the army which conquered the Pandya country.)

256 of 1911.—(Tamil.) On the same wall. A much damaged record in the sixth year of the Chola king Parakesarivarman *alias* Rajendra-Choladeva I. Records gift of land for providing offerings to the image of Selvappiran in the *Srivimana* (central shrine) of the temple of Tirukkilkottam-Udaiyar, by the assembly of Tirukkudamukku in Pambur-nadu, a sub-division of Uyyakondai-valanadu.

257 of 1911.—(Tamil.) On the north wall of the *mandapa* in front of the same shrine. A record in the twenty-second year of the Chola king Tribhuvanachakravartin Rajarajadeva. Records gift of land by a Brahmana lady, for maintaining certain

festivals in the shrine of Madandaipaga-Nayanar, situated in the temple of Tirukkilkottam-Udaiyar at Tirukkudamukkil in Pambur-nadu, a sub-division of Uyyakondar-valanadu. (This inscription is evidently the same as *Ins. S. Dts.* p. 195, No. 10. But the donors are given as Narayana Ambalattan and " Pramanavooyavundan.")

258 of 1911.—(Tamil.) On the same wall. A record in the twentieth year (Chitra, Mina, first lunar fortnight) of the Chola king Rajakesarivarman *alias* Tribhuvanachakravartin Rajarajadeva. Begins with a new historical introduction *sir-manni-iru-nangu-disai*, etc. Records gift of land for repairs and jewels to the same shrine by a certain Kuttadum Tirugnanasambhandar Madandaipagan. A gift of land by Kuttadum Tirugnanasambhandar Manikkavasagan, to the shrine of Kuttadum Tirugnanasambhandesvaram-Udaiyar built by himself in the temple of Tirukkilkottam-Udaiyar, is recorded below the above. (Mr. Swamikannu Pillai calculates the year of the inscription to be 1235-36, and so the king should have been Rajaraja III (1216-48). I have traced this inscription in the *Mack. Lists to Ins. S. Dts.* p. 195, No. II.)

259 of 1911.—(Tamil.) On the same wall. A record of Mahamandalesvara Pattukattari Konerideva-Maharaja, " lord of Kanchipura, the best of towns," in S. 1412, Sadharana. Registers that Timmanan (surnamed) Madandapaga-Kongarayan, son of Sediraya-Manikkam, was granted food, house and land by the authorities managing the temple of Madandaipaga-Nayanar at Tirukkudamukku, a *brahmadeya* in Pamburattu-nadu, a sub-division of Uyyakondarsola-valanadu, for the services rendered by him to the temple. (Mr. Krishna Sastri believes that the king might be the same as he who is referred to in the *Koyilolugu* as the successor of Saluva Tirumal Raja in the Government of the Trichinopoly country who was an anti-Vaishnavite. This inscription is given in *Ins. S. Dts.* p. 194, No. 8 also.)

260 of 1911.—(Tamil.) On the same wall. An unfinished record in the thirty-fifth year of the Chola king Tribhuvanachakravartin Tribhuvanaviradeva (Kulottunga III) " who being pleased to take Madurai (Madura), Ilam (Ceylon), Karuvur and the crowned head of the Pandya, was pleased to perform the anointment of victors and heroes." Records that a certain Alvar Tiruppurambiyam-Udaiyan *alias* Sembiyan Pallavaraiyan of Velur had set up an image called Tiruppurambiyam-Udaiyar in the eastern enclosure of the temple of Tirukkilkottam-Udaiyur and presented 17,000 *kasu* for offerings and lamps to that image and for a *makara-torana* to Tirukkilkottam-Udaiyar. (This inscription is given in *Ins. S. Dts.* p. 194, No. 9).

C. P. No. 4 of 1915.—A Telugu record of the Penugonda king Virapratapa Venkatadeva Maharaja, dated S. 1630, Vikriti, Kartigai, su. di. 15, Monday, Rohini. Records grant of land by the Madura Naik king Vijia Ranga Chokkanatha for the maintenance of worship, feeding of Brahmans, etc., in the *Sankaracharya matha* at Jambukesvaram. For a full account of Vijia Ranga Chokkanatha see *Ind. Antq.* August and September 1917.

C. P. No. 5 of 1915.—Records an agreement in the reign of Srirangadeva Maharaya in S. 1[illegible], Dundubhi, Tai 15, which the servants of Vijia Ragunatha Raya Tondaiman with one Bhavani Venkatakrishnaiya of Conjeevaram regarding the fee (?) due to him from them.

C. P. No. 6 of 1915.—A Telugu record in S. 1608, Prabhava, Vaisakha, su. di. 15, Saturday, lunar eclipse. Registers that Mahadevendra Sarasvati, pupil of Chandrasekhara Sarasvati, of the Sankaracharya-Sarada *matha* at Kanchi, gave to one Ramasastrulu of the Hoysana Kannadi sect land in the village of Melpaka, an annuity of two *varahas* in the *matha*, and certain collections in the Jaghir of Chingleput given to the *matha* by Akkanna and Madanna of Golconda. (These were the celebrated ministers of Abdulla Kutb Shah and Abdul Hassan of Golconda). For a brief account of them as based on the Dutch journalist Havart see *Ep Rep*. 1915, p. 118. Mahadevendra Sarasvati was apparently the *Acharya* who presided over the *matha* from 1703 to 1746 and in whose time the *matha* was removed from Conjeevaram first to Udaiyarpalaiyam and then, at the instance of Prataba Singh of Tanjore and of his minister Dabhir Pant, to Kumbakonam.)

C. P. No. 7 of 1915.—A record of Krishnadeva Raya in S. 1450, Virodhin, Vaisakha, Paurnami, in Sanskrit. Registers the gift of the village of Udayambakkam in Chingleput Sima, Kalattur-kottam to Sadasiva Sarasvati, a disciple of Chandra-Sekhara Sarasvati. In a list of Sankaracharyas of Kamakotipitha of Conjeevaram, later on removed to Kumbakonam, published by the talented scholar T. S. Narayana Sastri, I find that the fifty-fifth Acharya was called Chandrachudendra and that he presided over the *matha* from 1506–1512 and that fifty-sixth was Sadasivendra, who was in charge of the *matha* from 1512–1538. These are the two *Acharyas* apparently referred to in this epigraph).

C. P. No. 8 of 1915.—Registers a grant by Krishnadeva Raya in S. 1444, Svabhanu, Margasirsha, su. di. 12 of the village of Podavuru or Krishnarayapuram in Sengad-Kurram, Nirvalur-nadu in Chandragiri Rajya to Chandrachuda Sarasvati of Conjeevaram, disciple of Mahadeva Sarasvati. See the above epigraph".

TIRUVISALUR.

Tiruvisalur, the ancient Vembatur or Solamarthanda-chaturvedimangalam, is a few miles to the north of Kumbakonam and here there are several valuable inscriptions of devotees inclusive of those relating to the *Tulabharadana* of King Rajaraja and the *Hemagarbha* or the ceremony of passing one-self through a golden cow, by his queen Lokamah Devi.

There is the sculpture of the king and queen as worshipping the *Linga* in the *mandapa* within the temple. According to the inscriptions recorded therein the architect that constructed this *mandapa*, is one Anantasivan, whose figure is shown on the front wall of a shrine in the southern enclosure. He is shown as worshipping a *Linga* with *puja* materials before him. The *Linga* is decorated with lotus flowers and garlands and the *puja* materials consist of *gandi*, *rudraksha*, *pela*, flowers and a *Sankha* (conch.)

INSCRIPTIONS*.

One of the 63 North Kaveri Saivite centres renowned as the place where a devotee who died of fear the king was revived by God's grace!! It was sung by Tirugnana-

* I. M. P. Vol. II, pp. 1280 to 1289.

sambhanda, and known in ancient times as Vembarrur or Cholamartanda-chaturvedi-mangalam.

" 1 of 1907.—(Tamil.) On the south wall of the central shrine in the Sivayoganatha-svamin temple. A record in the fourth year of the Chola king Parakesarivarman *alias* Sri-Rajendra Choladeva (1011–43). Records gift of a gold fillet to the temple of Tiruvisalur-Mahadevar at Vembarrur *alias* Solamartanda-chaturvedimangalam, a *brahma-deya* in Manni-nadu, a sub-division of Vadagarai-Rajendrasimhavalanadu.

2 of 1907.—(Tamil.) On the same wall. A record in the tenth year of the Chola king Rajarajakesarivarman I (985–1013) "who destroyed the ships at Kandalur-Salai." Records gift of money for a lamp.

3 of 1907.—(Tamil.) On the same wall. A record in the tenth year of the Chola king Rajarajakesarivarman (Rajaraja I, 985–1013) "who destroyed the ships at Kandalur-Salai." Records gift of money for a lamp to the temple of Tiruvisalur-Perumal at Avani-Narayana-chaturvedimangalam, a *devadana*, and a *brahmadeya*.

4 of 1907.—(Tamil.) On the same wall. A record in the second yerr of the Chola king Parakesarivarman. Records gift of 96 sheep for a lamp.

5 of 1907.—(Tamil.) On the same wall. A record in the third year of the Chola king Rajakesarivarman. The date is expressed in words. But above the *akshara* "*mu*" of *munravadu* the numeral 20 seems to be inserted. If this is part of the date, it would be the twenty-third year of the king's reign.

6 of 1907.—(Tamil.) On the same wall. A record in the third year of the Chola king Parakesarivarman. Makes provision for bathing the God.

7 of 1907.—(Tamil.) On the same wall. A record in the fourth year of the Chola king Parakesarivarman. Built in at the end. Records gift of 180 sheep for two lamps.

8 of 1907.—(Tamil.) On the same wall. A record of the Chola king Parakesari-varman. Built in at the end. Records gift of a lamp.

9 of 1907.—(Tamil.) On the same wall. A record in the sixth year of the Chola king Parakesarivarman. Records gift of gold by Sembiyan Karaikkadudaiyan *alias* Anniyaradigal.

10 of 1907.—(Tamil.) On the same wall. A record in the third year of the Chola king Parakesarivarman. Records gift of a lamp to the temple of Tiruvisalur-Perumal in Amani-Narayana-chaturvedimangalam, a *devadana* and a *brahmadeya* in the country on the northern bank (*vadagarai*) of the river Cauvery.

11 of 1907.—(Tamil.) On the same wall. A partially damaged record in the fourteenth year of the Chola king Tribhuvanachakravartin Vikrama-Choladeva (1118-35). Makes provision for bathing the God and for sacred garlands.

12 of 1907.—(Tamil.) On the same wall. A record in the sixteenth year of the Chola king Madiraikonda Parakesarivarman (Parantaka I). Records gift of 180 sheep for two lamps.

13 of 1907.—(Tamil.) On the same wall. An incomplete record in the ninth year of the Chola king Rajakesarivarman. Records sale of land to a relation of Karugavur-kilavan Marudan-Pattan *alias* Solavelan, son of Sembiyan Karaikkadudaiyan.

14 of 1907.—(Tamil.) On the same wall. A record in the eighteenth year of the Chola king Parakesarivarman *alias* Tribhuvanachakravartin-Kulottunga-Choladeva III, "who was pleased to take Madura and the crowned head of the Pandya." Records sale of land. The village is called Vembarrur *alias* Edirilisola-chaturvedimangalam. See *Ep. Ind.* Vol. IX, p. 214 where Dr. Kielhorn, after pointing out certain irregularities in the date, fixes it as Saturday, 3rd December, 1196.

15 of 1907.—(Tamil.) On the same wall. A record in the third year of the Chola king Parakesarivarman *alias* Rajendra-Choladeva I (1011-43). Records gift of gold in order to provide *sidari* for the incense.

16 of 1907.—(Tamil.) On the same wall. An incomplete record in the third year of the Chola king Parakesarivarman. Records gift of land.

17 of 1907.—(Tamil.) On the same wall. A record in the thirty-second year of the Pandya king Varaguna-Maharaja. Partly covered by a wall. (If this Varaguna is the same as he who ascended the throne in A.D. 862, it has to be inferred that he ruled at least till A.D. 894.)

18 of 1907.—(Tamil.) On the same wall. A record in the fourth year of the Chola king Parakesarivarman. Records gift of hundred sheep for a lamp by Nakkan Arinjigai *alias* Parantaka Pallavaraiyan.

19 of 1907.—(Tamil.) On the west wall of the same shrine. A record of the Chola king Rajaraja-kesarivarman (Rajaraja I) in his fifth year, Sunday, Mula, Dhanus. Records gift of gold by a queen of Rajarajadeva. See *Ep. Ind.* Vol. IX, p. 207, where Dr. Kielhorn points out that the date corresponded to Sunday, the 1st December, A.D. 989.

20 of 1907.—On the same wall. An incomplete record in the twenty-eighth year of the Chola king Madiraikonda-Parakesarivarman (905-47). Records a gift by a native of Kulittandilai in Kurumbur-nadu.

21 of 1907.—(Tamil.) On the same wall. A record of the Chola king Parakesarivarman, the date of which is doubtful. The date is expressed by the symbol for nine followed by that for ten. Records gift of a lamp.

22 of 1907.—(Tamil.) On the same wall. A damaged record in the twenty-seventh year of the Chola king Madiraikonda Parakesarivarman (A. D. 905–47).

23 of 1907.—(Tamil.) On the same wall. A record in the forty-first year of the Chola king Parakesarivarman (A. D. 905–47), "who took Madirai and Ilam (Ceylon)." Records gift of gold for a lamp.

24 of 1907.—(Tamil.) On the same wall. A damaged record in the sixteenth year of the Chola king Madiraikonda Parakesarivarman (A. D. 905–47).

25 of 1907.—(Tamil.) On the north wall of the same shrine. A record in the tenth year of the Chola king Parakesarivarman. Records gift of ninety sheep for a lamp.

26 of 1907.—(Tamil.) On the same wall. A record in the tenth year of the Chola king Parakesarivarman. Records gift of ninety sheep for a lamp.

27 of 1907.—(Tamil.) On the same wall. A record in the fifteenth year of the Chola king Madiraikonda Parakesarivarman (A. D. 905–47). Records gift of ninety-three sheep for a lamp.

28 of 1907.—(Tamil.) On the same wall. A record of the Chola king Parakesarivarman *alias* Kandaradittan Sri-Madhurantakar (*i.e.*, Madhurantaka, son of Gandaraditya). Records gift of ornaments by the King's mother. The king was apparently the same as Uttamachola.

29 of 1907.—(Tamil.) On the same wall. A record in the third year of the Chola king Madiraikonda Parakesarivarman (905-47). Built in at the beginning. Records gift of sheep for a lamp.

30 of 1907.—(Tamil.) On the same wall. A record in the tenth year of the Chola king Parakesarivarman. Built in at the beginning. Records gift of ninety-three sheep for a lamp.

31 of 1907.—(Grantha and Tamil.) On the same wall. A record in the twenty-second year of the Chola king Madiraikonda Parakesarivarman (905-47). Records gift of ninety-six sheep for a lamp.

32 of 1907.—(Tamil.) On the same wall. An unfinished record in the fifth year of the Chola king Parakesarivarman.

33 of 1907.—(Tamil.) On the same wall. A damaged record of the Chola king Madiraikonda Parakesarivarman, the date of which is lost. Records gift of ninety sheep for a lamp.

34 of 1907.—(Tamil.) On the same wall. An incomplete record in the fourth year of the Chola king Rajakesarivarman.

35 of 1907.—(Tamil.) On the same wall. A record in the twenty-seventh year of the Chola king Madiraikonda Parakesarivarman (905-47). Makes provision for the supply of bathing water from the Kaveri for the God. The temple is called Tiruvisalur-Madevabhattarakar at Avani-narayana-chaturvedimangalam *alias* Vembarrur, a *devadana* and *brahmadeya* on the northern bank (*vadagarai*) of the river Kaveri.

36 of 1907.—(Tamil.) On the same wall. A record in the tenth year of the Chola king Parakesarivarman. Records gift of ninety-six sheep for a lamp.

37 of 1907.—(Tamil.) On the same wall. A record in the twelfth year of the Chola king Rajakesarivarman. Records gift of ninety-six sheep for a lamp by a native of the Pandya country.

38 of 1907.—(Tamil.) On the same wall. A record in the eighteenth year of the Chola king Madiraikonda Parakesarivarman (905–47). Records gift of ninety sheep for a lamp.

39 of 1907.—(Tamil.) On the same wall. A damaged and incomplete record of the Chola king Madiraikonda Parakesarivarman (905–47).

40 of 1907.—(Grantha and Tamil.) On the same wall. A record in the fifth year of the Chola king Sundara-Chola. Built in at the beginning.

41 of 1907.—(Tamil.) On the south wall of the *mandapa* in front of the same shrine. A record in the tenth year of the Chola king Rajarajakesarivarman, "who destroyed the ships at Kandalur-Salai" (985–1013). Records gift of money for feeding two Brahmanas, for scents and for lamps.

42 of 1907.—(Tamil.) On the same wall. A record in the twenty-ninth year of the Chola king Rajarajakesarivarman *alias* Sri Rajarajadeva I. The village is called Vembarrur *alias* Solamattanda-chaturvedimangalam, a *brahmadeya* in Manni-nadu, a sub-division of Rajendrasimha-valanadu. Refers to the performance of *tulabhara* by the king and of *hemagarbha* by his queen Dantisakti Vitankiyar *alias* Lokamahadeviyar in the temple at Tiruvisalur.

43 of 1907.—(Tamil.) On the west wall of the same *mandapa*. A record in the twenty-fourth year of the Chola king Rajarajakesarivarman *alias* Sri-Rajarajadeva I (985–1013). Records a gift of land for offerings at the shrine of Pichchadeva.

44 of 1907.—(Tamil.) On the same wall. A record in the twenty-fourth year of the Chola king Rajarajakesarivarman *alias* Sri-Rajarajadeva I. Records a gift of land for offerings at the shrine of Pichchadeva. Refers to a revenue survey made some time prior to the date of the inscription.

45 of 1907.—(Tamil.) On the north wall of the same *mandapa*. An incomplete record in the third year of the Chola king Parakesarivarman *alias* Sri Rajendra-Choladeva (1011-43). Records gift of land for lamps.

46 of 1907.—(Tamil.) On the same wall. A record in the third year of the Chola king Parakesarivarman *alias* Sri-Rajendra-Choladeva (1011-43). Records gift of ornaments by the queen of the Pandya king Srivalluvar (*i.e.* Srivallabhadeva).

47 of 1907.—(Tamil.) On the same wall. Refers to the foundation of a *matha* on the northern bank of the fresh water tank in the temple of Tiruvisalurudaiya-Mahadevar at Solamattanda-chaturvedimangalam in Manni-nadu, a sub-division of Virudarajabhayankara-valanadu.

48 of 1907.—(Tamil.) On the same wall. An incomplete record in the thirtieth year of the Konerinmaikondan. The royal order was issued from Kanchipuram.

49 of 1907.—(Tamil.) On the same wall. A record in the fifth year of the Chola king Kulottunga-Choladeva. Records gift of land.

50 of 1907.—(Tamil.) On the north wall of the shrine in the southern side of the same temple. Close to the inscription is a piece of *sculpture which seems to represent the person who built the mandapa and whose name was Anantasivan.*

51 of 1907.—(Tamil.) On the same wall. A record in the fifth year of the Chola king Parakesarivarman, "who took the head of the Pandya." Records gift of gold for a lamp. The temple is called Tiruvisalur Perumanadigal at Amaninarayana-chaturvedi-mangalam, a *devadana* and *brahmadeya*, in the country on the northern bank *(vadagarai)* of the river Kaveri. The Government Epigraphist suggests that the king may be Aditya Karikala, son of Parantaka II, Sundarachola Parakesarivarman, who took the head of Vira-Pandya. See *S. I. I.* Vol. III, p. 21.

52 of 1907.—(Tamil.) On the inner *gopura* of the same temple, right of entrance. Records that the *gopura* as well as the enclosing *verandah* were built by Vikrama-Chola (1118-35).

314 of 1907.—(Tamil.) On the north wall of the central shrine in the Sivayoganathasvamin temple. A record in the second year of the Chola king Rajakesarivarman. Records gift of ninety sheep for a lamp by a native of Pennagadam in Tanjavur-kurram.

315 of 1907.—(Tamil.) On the north wall of the central shrine in the same temple. A record in the twenty-third year of the Chola king Madiraikonda Parakesarivarman (905-47). Records gift of 190 sheep for two lamps.

316 of 1907.—(Tamil). On the same wall. A record in the twenty-third year of the Chola king Madiraikonda Parakesarivarman (905-47). Records gift of 90 sheep for a lamp.

317 of 1907.—(Tamil.) On the same wall. A record in the second year of the Chola king Rajakesarivarman. Records gift of land for feeding a Brahmana learned in the *Vedas*, by Pirantakan Irungolar *alias* Siriyavelar of Kodumbalur. (The Kodumbalur Chiefs belonged to the Kadava tribe and had *Irukkuvel* or *Ilangovel* for their famiy name. See *Ep. Rep.* 1908, pp. 87-9, for history of Kodumbalur and its chiefs).

318 of 1907.—(Tamil.) On the same wall. An unfinished record in the fifth year of the Chola king Parakesarivarman.

319 of 1907.—(Tamil.) On the same wall. A record of the Chola king Madiraikonda Parakesarivarman (905-47), the date of which is damaged. Records gift of 90 sheep for a lamp by a relation of Kalikesarin, the son of Karaikkadudaiyar.

320 of 1907.—(Tamil.) On the same wall. A record in the fourth year of the Chola king Rajakesarivarman. Records gift of land by Pirantakan Irungolan *alias* Siriyavelar. See No. 317.

321 of 1907.—(Tamil.) On the same wall. A record in the thirty-seventh year of the Chola king Madiraikonda Parakesarivarman (905-47). Records gift of 45 sheep for a lamp.

322 of 1907.—(Tamil.) On the same wall. A record in the sixth year of the Chola king Rajakesarivarman. Records gift of a lamp.

323 of 1907.—(Tamil.) On the same wall. A damaged record in the sixth year of the Chola king Rajakesarivarman. Records gift of a lamp.

324 of 1907.—(Tamil.) On the same wall. An unfinished record in the fifth year of the Chola king Parakesarivarman. Seems to record the gift of a lamp.

325 of 1907.—(Tamil.) On the same wall. A damaged record in the third year of the Chola king Rajakesarivarman. Records gift of land by the queen of Uttama-Choladeva, who seems to have been the daughter of Miladudaiyar.

326 of 1907.—(Tamil.) On the same wall. An unfinished record of the Chola king Rajakesarivarman, the date of which is lost.

327 of 1907.—(Tamil.) On the same wall. An unfinished record in the third year of the Chola king Rajakesarivarman. Close to this is an inscription which mentions the mother of Sri-Uttama-Choladeva.

328 of 1907.—(Tamil.) On the west wall of the same shrine. A much damaged record in the forty-first year of the Chola king Parakesarivarman (905-47), "who took Madirai and Ilam (Ceylon)."

329 of 1907.—(Tamil.) On the same wall. A record of the Chola king Madirai-konda Parakesarivarman (905-47), the date of which is damaged. Records gift of a lamp by a native of Mahendramangalam, a *brahmadeya* in Tenkarai Tiraimur-nadu.

330 of 1907.—(Tamil.) On the north and west walls of the same shrine. A record in the twenty-fourth year of the Chola king Madiraikonda Parakesarivarman. Records sale of land by two natives of Velima-nallur in Urrukkattukottam, a sub-division of Tondai-nadu.

331 of 1907.—(Tamil.) On the south wall of the same shrine. A damaged record in the ninth year of the Chola king Parakesarivarman. Built in at the end. Records gift of 90 sheep for a lamp.

332 of 1907.—(Tamil.) On the same wall. A record of the Chola king Rajakesari-varman *alias* Rajadhiraja I. Built in at the end. Contains a portion of the historical introduction of the king.

333 of 1907.—(Tamil.) On the same wall. A damaged record in the seventeenth year of the Chola king Rajakesarivarman. Records gift of 300 sheep for three lamps.

334 of 1907.—(Tamil.) On the same wall. A record in the thirtieth year of the Chola king Madiraikonda Parakesarivarman (905-47). Records gift of 90 sheep for a lamp.

335 of 1907.—(Tamil.) On the same wall. A damaged record in the twelfth year of the Chola king Rajakesarivarman.

336 of 1907.—(Tamil.) On the same wall. A record in the twenty-sixth year of the Chola king Madiraikonda Parakesarivarman (905-47). Built in at the end. Records gift of 90 sheep for a lamp.

337 of 1907.—(Tamil.) On the same wall. A record of the Chola king Parakesarivarman. Built in at the end. Records gift of sheep.

338 of 1907.—(Tamil.) On the south wall of the *mandapa* in front of the central shrine in the Sivayoganathasvamin temple. A damaged record in the second year of the Chola king Parakesarivarman *alias* Rajendra-Choladeva I (1011-43). Records gift of a lamp.

339 of 1907.—(Tamil.) On the same wall. A record in the third year of the Chola king Parakesarivarman *alias* Sri-Rajendra-Choladeva I (1011-43.). Records gift of lamps.

340 of 1907.—(Tamil.) On the same wall. A damaged record in the third year of the Chola king Parakesarivarman *alias* Sri-Rajendra-Choladeva I (1011-43.). Records gift of a silver pot (*kalasa*) by a queen.

341 of 1907.—(Tamil.) On the same wall. A record in the third year of the Chola king Parakesarivarman *alias* Sri-Rajendra-Choladeva I (1011-43.) Built in at the end. Refers to the building of the *Tiruchchurralaiyam* and the *gopura*. The temple is called Tiruvisalur-Mahadevar at Vembarrur *alias* Sri-Solamattanda-chaturvedimangalam, a *brahmadeya* in Manni-nadu, a district of Vadagarai Rajendrasimhavalanadu. The *valangai* caste is mentioned.

342 of 1907.—(Tamil.) On the same wall. A damaged record in the sixth year of the Chola king Rajakesarivarman I (985-1013.) Mentions an individual belonging to the Udaiyar Kodandarama-tanichchevagam. Records gift of nine *mas* of land.

343 of 1907.—(Tamil.) On the same wall. A record in the fifth year of the Chola king Sri-Kulottunga-Choladeva. Records gift of a water-pot.

344 of 1907.—(Tamil.) On the same wall. A record of the Chola king Parakesarivarman *alias* Sri-Rajendra-Choladeva I (1011-43), the date of which is damaged. Records gift of 28 *kasu* for a lamp.

345 of 1907.—(Tamil.) On the west and south walls of the same *mandapa*. An incomplete record of the Chola king Rajakesarivarman *alias* Udaiyar Sri-Rajadhirajadeva I in his thirty-third year and sixty-fifth day.

346 of 1907.—(Tamil.) On the west wall of the same *mandapa*. A record in the ninth year of the Chola king Parakesarivarman *alias* Rajendra-Choladeva (1011-43). Records gift of twanty-five *kasu* for a lamp to the image of *Umasahitar*, entitled *Andanayagar*, by a native of Rajaraja-mandalam, *i.e.*, Pandya country.

347 of 1907.—(Tamil.) On the same wall. A damaged record in the twenty-ninth year of the Chola king Parakesarivarman *alias* Udaiyar-Sri-Rajendra-Choladeva I (1011-43). Seems to record a gift of land for a lamp. Refers to the revenue survey of the country, probably that of the reign of Rajaraja I.

348 of 1907.—(Tamil.) On the north wall of the same *mandapa*. A record in the third year of the Chola king Parakesarivarman *alias* Sri-Rajendra Choladeva I (1011–43). Records gift of land for a lamp by Nakkan Sembiyan Madaviyar, queen of Rajendra-Choladeva.

349 of 1907.—(Tamil.) On the same wall. A record in the fifth year of the Chola king Parakaserivarman *alias* Sri-Rajendra-Choladeva I (1011-43). Built in at the top and middle. Provides for feeding Brahmanas. Refers to a revenue survey and mentions Uruttiran Arumoli *alias* Pirudimahadeviyar, queen of Sri-Rajarajadeva I. See No. 21 of 1897 at Tanjore.

350 of 1907.—(Tamil.) On the same wall. A record in the fourth year of the Chola king Parakesarivarman *alias* Sri-Rajendra-Choladeva I (1011–43). Built in at the end. Records gift by Alvar-Sri-Pirantakan Kundavai-Pirattiyar while she was in the palace (*koyil*) at Palaiyaru. (Kundavai Pirattiyar was the king's aunt *i.e.*, the elder sister of Rajaraja I and the queen of Vallavaraiyar Vandyadevar, who survived her brother into the reign of Rajendra Chola I. Palaiyaru is not improbably the place in Tirunaraiyur-nadu referred to in No. 148 above).

351 of 1907.—(Tamil.) On the north wall of the *mandapa* in front of the central shrine in the Sivayoganathasvamin temple. A record in the fourth year of the Chola king Parakesarivarman *alias* Sri-Rajendra-Choladeva I (1011-41). Built in at the beginning. The donor is the same as in the above. Refers to the third year of Rajendra-Choladeva. Mentions Sri-Parantakachaturvedimangalam, a *brahmadeya* in Arkkattu-kurram, a sub-division of Pandikulasani-valanadu.

352 of 1907.—(Tamil.) On the east wall of the first *prakara* of the same temple right side. A record of the Chola king Tribhuvanachakravartin Sri-Kulottunga-Choladeva III, "who was pleased to take Madura and the crowned head of the Pandya," the date of which is lost. Refers to Vembaru *alias* Edirilisola-chaturvedimangalam as the *devadana* of Rajarajisvaramudaiyar; refers also to a revenue survey of the country.

353 of 1907.—(Tamil.) On the same wall. A record in the seventeenth year of the Chola king Tribhuvanachakravartin Sri-Kulottunga-Choladeva III, "who was pleased to take Madura and the crowned head of the Pandya." Records sale of land by a woman. Vembarrur is described as in the above. See *Ep. Ind.* Vol. X, p. 128 where Mr. Sewell shows that the details of the date given in the epigraph (Kumbha Apara 1, Saturday Anuradha) indicate January 28th, A. D. 1195, but the *nakshatra* should be *Magha* and *Purvaphalguni* and not *Anuradha*.

354 of 1907.—(Tamil.) On the same wall. A damaged record in the seventeenth year of the Chola king Tirubhuvanachakravartin Sri-Kulottunga-Choladeva III, "who was pleased to take Madura and the crowned head of the Pandya." Refers to a revenue survey of the country; seems to register a sale of land.

355 of 1907.—(Tamil.) On the second *gopura* of the same temple, right of entrance. A fragmentary record of the Vijayanagara king Vira-Krishnadevaraya Máharaya, the date of which is lost. Records the remission by the king of *jodi* and

arasuperu and other taxes in favour of certain Siva and Vishnu temples. The revenue remitted amounted to 10,000 *varahas*. See S. A. Nos. 163 and 233."

SWAMIMALAI.

Swamimalai to the west of Kumbakonam has a famous shrine on a hillock, dedicated to Subrahmanya (Fig. 73) locally called Swaminatha. He is said to have initiated his father into the mysterious significance of the divine *Pranava mantra*, which the latter had forgotton owing to a sin incurred in killing a *Rakshasa*. To commemorate the incident, the central shrine of the boy God Subrahmanya is situate at the top of the hill, while in the same temple, the shrine of Siva is situate below, indicating the fact that the son and the father stood as master and disciple.

PURANIC IMPORTANCE.

Indra, the Lord of the Celestials, when he was greatly troubled by the *Asura* Arikesa, is also said to have obtained his blessing here. In commemoration of the event Indra presented the deity with a white elephant, and an image of an elephant in front of the deity, instead of the usual peacock, indicates this fact. The Vinayaka facing south on the hill is known as Kankkudutta Vinayaka (Sight-Restorer) and the tradition is that a certain blind man regained his sight by extreme devotion to this deity ! !

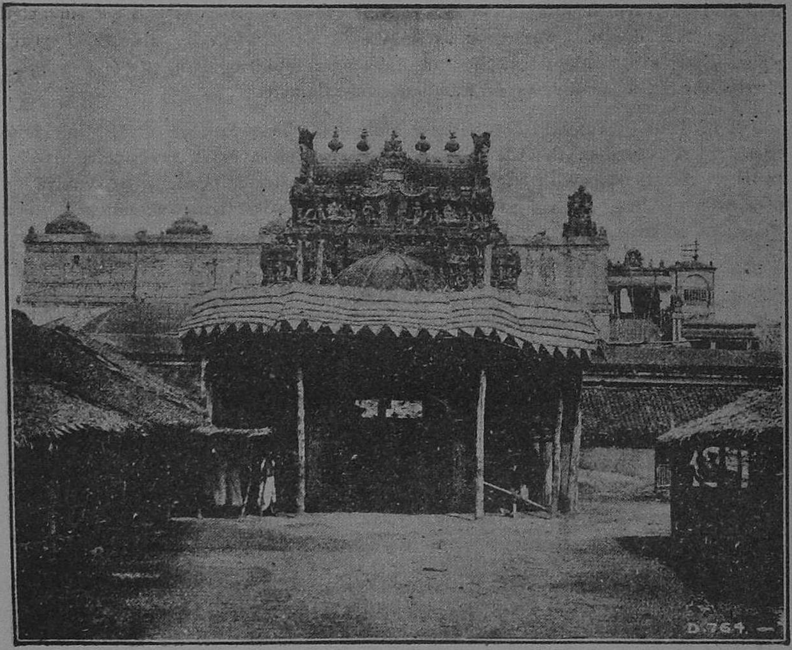


Fig. 73.—South entrance of the Temple, SWAMIMALAI.

INSCRIPTIONS.[1]

The inscriptions that stood in the temple here have been copied by the Madras Epigraphical Department during the year 1907.

The Subrahmanya shrine of this place, famous as the place where the God instructed His own father in religion and therefore a centre of pilgrimage and vows, has got two inscriptions of the sixteenth century. It has a choultry founded by a Principal Sadar Amin who was cured of a disease by taking a vow in the temple! It has, however, no epigraph in it.

"496 of 1907.—(Grantha and Tamil.) On the first *gopura* of the Subrahmanyaswami temple, right of entrance. A damaged record of the Vijayanagara king Virapratapa Krishnadeva Maharaya in S. 1436, expired *Bhava*. The *trisula* and a peacock are engraved on the top of the inscription.

497 of 1907.—(Grantha and Tamil.) In the same place. A record of the Nayaka king Sevappa Nayaka (1549–72) in S. 1495, expired . . . . Refers to the son of Timmappa Nayakkar of the *chathurtha gotra*, who was a native of Nedungunram in Tondamandalam."

TIRUNAGESVARAM.

About four miles to the east of Kumbakonam is a village called Tirunagesvaram, which is said to have been then named JAMBAKARANYA. Sekkilar, the author of the "PERIYA-PURANAM", a masterpiece of Tamil literature, lived here and his figure is found in the temple. The figures of *Sankanidhi* and *Padmanidhi*[2] are also seen in the temple.

INSCRIPTIONS.[3]

In the 2nd year of Rajakesarivarman[4] the *Perunagarattar* (*i.e.*, the merchants) of Kumaramathandapuram (perhaps a hamlet of the modern Tirunagesvaram) constructed a *verandah* round the temple (*palli*) of Miladudaiyar, built a *gopura* for it and assigned a portion of their income for keeping up these structures in proper repair and maintaining some flower gardens. This income was evidently formed of fees (*baravaikal*) which they had the privilege to collect. What the nature of these fees was, we are not told. The name Miladudaiyar-palli, which the merchants of Kumaramattandapuram improved, suggests a Jaina shrine and there appears also some reason for believing that a Jaina temple may have once existed at Tirunagesvaram. Kumaramattanda was the surname of

---

1. I. M. P. Vol. II, p. 1243.

2. These are deputed to be the presiding deities of the wealth and riches of men. These illumine the property of men. They are generally sculptured over the stone jambs of temple entrances. The former holds a *Sankha* (conch) and the latter a *Padma* (lotus) in accordance with their names.

Metal figures of both these exist at the outer entrance into the shrine on the Tirupati hill.

3. I. M. P. Vol. II, pp. 1252 to 1255.

4. Annual Report of the Madras Epigraphical Department for the year 1911-12, page 62.

an early Pallava king called Kadupathigal Nandipottarayar. Perhaps the village Kumara-mattandapuram owed its existence to this king. The archaic characters of the inscription also suggest that Rajakesarivarman who was ruling at the time may have been Aditya I. Again Miladudaiyar is the name of a famous Saiva Saint-Meypporul-nayanar whose copper image was installed in the Brihadesvara temple at Tanjavur in the 3rd year of Rajendra-Chola I. He was connected with one of the Chedi Chiefs of Kiliyur in the South Arcot District. It is also possible that Miladudaiyar-palli at Kumaramattanda-puram refers to a school or monastery built in honour of the Saiva Saint Miladudaiyar. If this were so the date of Meypporul-nayanar will have to be placed some time prior to Rajakesarivarman Aditya I.

The inscriptions here have been copied during the years 1897 and 1911 by the Madras Epigraphical Department.

The village is now well-known not only for its Naganathasvami temple, but also its Uppiliyappan or Tiruvinnahar shrine referred to in the *Prabhandhas*.

" 211 of 1911.—(Tamil.) On the north wall of the central shrine in the Naganatha-svamin temple. A damaged record in the sixth year of the Chola king Parakesarivarman *alias* Rajendra Chola I. Provides for a gold jewel worked in gems and pearls from the accumulated income of a land evidently presented by Adigal Acholan, one of the junior elephant *mahauts* (Ilaiyakunjiramallar) in the army of Udaiyar-Sri-Rajendra-Choladeva commanded by Solamuvendavelar, to the temple of Tirunagesvaram Udaiyar at Tiruvinnagar-Tirunagesvaram in Tiraimur-nadu, a sub-division of Uyyakondar-valanadu. (Tiruvinnagar is named after the local God Vishnu or Uppiliyappa. The great Gopala Desika, the founder of the *Munitraya* cult of Sri Vaishnavism is said to be an *avatar* of this God).

212 of 1911.—(Tamil.) On the same wall. A record in the eighth year of the Chola king Parakesarivarman *alias* Rajendra Chola I. Records gift of 48 sheep for half-a-lamp to the same Mahadeva (Siva temple by a palace woman (*pendatti*) Tiran Sattividangi for (the merit of) her daughter Araiyan Uttama-danti (a resident) of Udaiyar-Anaimerrunjinar-velam *alias* Abhimanabhushana-tterinda-tiruvandikkappu-velam. Mentions Jananathapuram in Tiraimur-nadu.

213 of 1911.—(Tamil.) On the same wall. A partly damaged record in the four-teenth year of the Chola king Parakesarivarman *alias* Rajendra-Chola I. Built in. Registers jewels, gold and silver vessels, etc. owned by the temple, with the permis-sion of the king which was obtained at the request of a temple servant named Kandan Kovalanadan. Tirunagesvaramudaiya-Mahadeva is stated to have been situated in Tirukkudamukku in Pambur-nadu, a sub-division of Uyyakondar-valanadu.

214 of 1911.—(Tamil.) On the west wall of the same shrine. A record in the second year of the Chola king Parakesarivarman *alias* Udaiyar Sri Rajendradeva (1050-63). Records that the assembly *(mula-parudaiyar)* of Tirukkudamukku received 100 *kasu* from Manikkan-Mavali *alias* Vikkiramasinga-Pallavaraiyan, a native of Marudam in Venkunra-kottam, a sub-division of Jayangonda-chola-mandalam. This

money was utilized by them for *repairing damages caused by the Kaveri floods to the irrigation channel.* For this, interest at the rate one *kalam* of paddy on each *kasu* was set apart for providing offerings in the temple of Tirunagesvaram Udaiyar and for expounding the *Sivadharma* in the assembly hall called *Tiruchchirrambalamudaiyan* built in the temple by the above-mentioned, Vikkiramasinga-Pallavaraiyan.

215 of 1911.—(Tamil and Grantha.) On the south wall of the same shrine. An unfinished and damaged record in the ninth year of the Chola king Rajakesarivarman (Gandaraditya). Seems to provide for offerings and mentions Arinjigaippirattiyar, a Bana queen and the daughter of Prince Arikulakesari (son of Parantaka I). Mentions the *Simhalas* (*i.e.*, Ceylon). (The marriage of a Bana king with Parantaka's granddaughter shows the later friendship of the Bana and the Chola houses).

216 of 1911.—(Tamil.) On the same wall. A record of the Chola king Rajendra Chola I. Built in at the right end. Mentions *Pasupatadeva* as the name of the image carried about in processions.

217 of 1911.—(Tamil.) On the same wall. A record in the thirty-second year of the Chola king Parakesarivarman *alias* Udaiyar Sri Rajendra Choladeva I. Built in at the right end. It records gift of land to the temple of Tirunagesvaramudaiya-Mahadeva at Tirukkudamukku in Pambur-nadu, a sub-division of Uyyakkondar-valanadu by Narakkan Krishnan Raman of Keralantaka Chaturvedimangalam in Vennadu, another sub-division of the same valanadu. The twenty-fourth and thirty-first years of the king are quoted in the body of the inscription. Mentions also the coin *Rajendrasolan-kasu* (evidently issued by Rajendra Chola I). It seems that the original area endowed was 9½ *mas*, but according to "the *ma* of the twenty-fourth year which contained 128 *kulis*" it amounted to 7½ *mas*. (Krishnan-Raman was the general of Rajaraja I and superintended the building of the enclosure of the Brihadisvarasvami temple. See *S.I.I.* Vol. II, p. 139. He also set up an *Ardhanarisvara* image in the shrine).

218 of 1911.—(Tamil.) On the same wall. A record in the fourteenth year of the Chola king Rajaraja-Rajakesarivarman I. Records of sale of 1½ *velis* of land to the same temple by the assembly of Madanamangalam, a *brahmadeya* in Tirunaraiyur-nadu. Tiruvinnagar-Tirunagesvaram is stated to have been a *devadana* in Tiraimur-nadu. The cost of the land (6 *ma* and 1 *kani*), *viz.*, 101 *kalanju* (of *tulaipon*) was the fund formerly deposited for offerings by the princess Arinjigai-Pirattiyar, the Bana queen and the daughter of prince Arikula-kesari. An introduction of Rajadhiraja beginning with *tingaler-taru* is inscribed next to this; but is much damaged and incomplete. (The *tulai-pon* is gold after being "burnt, cut, melted, cooled and found current.")

219 of 1911.—(Grantha.) On the same wall. A damaged record. Mentions Gandaraditya, the temple (*harmya*) of Naga, Madhurantaka and the latter's mother and two queens. (It seems to be hinted, says Mr. Krishna Sastri, that Gandarадittya was the builder of the temple).

220 of 1911.—(Tamil.) On the north wall of the first *prakara* of the same temple. A record in the nineteenth year of the king Chola Tribhuvanachakravartin Rajarajadeva

(II ?). Records gift of land in the hamlet of Sivapadhasekaramangalam which was a part of Tirunaraiyur *alias* Panchavanmahadevi-chathurvedimangalam in Tirunaraiyur-nadu, a sub-division of Kulottunga-Cholavalanadu, to the temple of Tirunagesvaramudaiyar at Tirunagesvaram in Uyyakondar-valanadu. Refers to a *karaiyidu* (lease) given to the tenants, by prince Kosalarayar.

221 of 1911.—(Tamil.) On the south wall of the same *prakara*. A much damaged record of the Chola king Parakesarivarman *alias* Tribhuvanachakravartin Rajarajadeva II, the date of which is doubtful. Begins with the historical introduction *punaruviyapolil*, etc., and seems to record a gift of land.

222 of 1911.—(Tamil.) On a pillar lying in a *mandapa* at the end of the street in front of the same temple. A record in the second year of the Chola king Rajakesarivarman. Records gift of *varavaikal* (?) collected by the Perunagarattar of Kumaramarttandapuram (hamlet of Tirunagesvaram) for the renovation of the *gopura* and the *tiruchchuralai* called Kumaramattandan in the Miladudaiyar *palli* (temple) of that village, which is stated to have been situated in Tenkarai-Tiraimur-nadu. (The Chola king was evidently Aditya I. The name Kumaramarttandapuram remains one of the Pallava Nandipottaraiyar who had that title (See No. 199 of 1907). The name Miladudaiyar-*palli*, again suggests a Jain shrine. This, together with the Jain images round the shrine of the Goddess in the Naganathasvami temple, shows that this place must have been an early Jain centre. Again Miladudaiyar is another name for Saint *Meypporulnayanar* and if we suppose that the *palli* was a school or *matha* built in his honour, the present epigraph can be said to give a clue to his date, *i.e.*, that he was prior to Aditya I. He was connected with the Chedi chief of Kiliyur, South Arcot District. See also *S.I.I.* Vol. II, p. 166, for a reference to the saint).

81 of 1897.—(Tamil.) On the west wall of the central shrine of the Naganathasvamin temple. A damaged record of the Chola king Ko-Rajaraja- Rajakesarivarman I the date of which is indistinct. Records gift of land.

82 of 1897.—(Tamil.) On the same wall. A record in the fourteenth year of the Chola king Ko-Rajaraja-Rajakesarivarman I. Records gift of land by a queen.

83 of 1897.—(Tamil.) On the north wall of the same shrine. A much damaged record of the Chola king Ko-Parakesarivarman *alias* Rajendra-Choladeva I, the date of which is doubtful.

84 of 1897.—(Tamil.) On the south wall of the second *prakara* of the same temple. A record in the fourteenth year of Tribhuvanachakravartin Konerinmaikondan. Records gift of land."

TIRUPPURAMBIYAM.

Tiruppurambiyam is another village, six miles away from Kumbakonam, where Siva is said to have granted salvation to a *Pariah*[1] devotee by appearing to him in the form of Dakshinamurti, and this deity has a shrine of his own. On the bank of the tank to the east of the temple, there is also a white marble image of Vinayaka (the Elephant-God)

1. For further particulars reference may be made to page 212 foot-note.

who is said to have saved the world from deluge and is known as Pralayankartha Vinayaka. (*Pralaya* means deluge.) This place is also historically connected as having been the battle-field of two important kings—the Ganga king Prithivipathi I, and Varaguna Pandya in the pre-British period. A record of these incidents is to be found in the inscriptions of the temple. The name of the presiding deity originally appears to have been Adityeswara, but later on it was changed into Sakshiswara, since He appeared incarnate as a witness for a girl of the Chetti caste.

INSCRIPTIONS.*

The inscriptions here have been copied by the Madras Epigraphical Department during the year 1897.

The Siva temple here is well-known in Saivite tradition. It is said to celebrate the grace of the Lord towards Sunda and Upasunda and the miraculous power of Gnanasambhanda in reviving the lover of a Vaniga woman who had died of snake bite. Hence the name Sakshiswara of the deity. The temple is mentioned in the *Devaram*. It is also historically important as the scene of a battle between the Ganga Prithvipati I and Varaguna Pandya, in which the former lost his life. See *Udayendram Plates of Prithvipati II* (*S.I.I.* Vol. II, p. 381). It was in Andattu kurram in Rajendra-simhavalanadu.

" 69 of 1897.—(Tamil.) On the south wall of the central shrine of the Sakshiswara temple. A record in the fourth year of the Chola king Ko-Parakesarivarman " who cut off the head of the Pandya." Records gift of land. Built in. (Was the king Parakesarivarman Sundara Chola, the destroyer of Vira Pandya ?)

70 of 1897.—(Tamil.) On the same wall. A record in the forty-third year of the Chola king Tribhuvanachakravartin Kulottunga-Choladeva I. Records gift of land. Built in.

71 of 1897.—(Tamil.) On the same wall. A record in the sixteenth year of the Chola king Ko-Rajakesarivarman. Records gift of land for two lamps.

72 of 1897.—(Tamil.) On the same wall. A record in the tenth year of the Chola king Ko-Rajakesarivarman. Records gift of gold for a lamp.

73 of 1897.—(Tamil.) On the same wall. A record in the fifteenth year of the Chola king Ko.............kesarivarman. Records gift of a lamp.

74 of 1897.—(Tamil.) On the same wall. A record in the seventh year of the Chola king Ko-Rajakesarivarman. Records gift of a lamp.

75 of 1897.—(Tamil.) On the same wall. A record in the fourteenth year of the Chola king Madiraikonda Ko-Rajakesarivarman. Records gift of cows for a lamp. (Was he the same as Gangaraditya, the son of Parantaka I who had the titles of Madurai-konda and Rajakesarivarman ?)

* I. M. P. Vol. II, pp. 1262 & 1263.

76 of 1897.—(Tamil.) On the same wall. A record in the tenth year of the Chola king Ko-Parakesarivarman. Records gift of sheep for half-a-lamp.

77 of 1897.—(Tamil.) On the same wall. A record in the twenty-first year of the Chola king Madiraikonda Ko-Parakesarivarman (Parantaka I). Records gift of sheep for a lamp.

78 of 1897.—(Tamil.) On the same wall. A record in the ninth year of the Chola king Ko-Rajakesarivarman. Records that certain gold ornaments and a silver vessel were made out of the savings of the temple treasury between the second and ninth years of the King's reign.

79 of 1897.—(Tamil.) On the same wall. A record in the sixteenth year of the Chola king Ko-Rajakesarivarman. Records gift of one-and-a-half lamps.

80 of 1897.—(Tamil.) On the north wall of the same shrine. A record in the sixteenth year of the Chola king Ko-Parakesarivarman *alias* Rajendra-Choladeva I. Records a gift of money for ten lamps to the Adittesvara temple at Tiruppurambiyam."

UPPILIYAPPANKOIL.

The famous Vaishnava temple of Uppiliyappankoil is situate about three miles to the east of Kumbakonam. It is said that Vishnu appeared here in the form of an old Brahman called Uppiliyappan. Lakshmi the Goddess was born here in a delightful spot called Akasanagara or Tulasivana under the Tulasi[1] (*Ocymum sanctum*) plant and was taken care of by sage Markandeya. It is said that the sage while giving Lakshmi in marriage to Vishnu begged of him to excuse her juvenile faults and to partake even of the saltless food she provided him with. It is in keeping with the legend that there is no mixture of salt in any of the dishes which are offered to the deity even to-day and they are said to taste well enough within the precincts of the temple ! !

PATTISVARAM.

In the south-west of Kumbakonam, at a distance of four miles, is the sacred place of Pattisvaram, called after the holy cow Patti, a descendant of Kamadenu (the divine cow), which is said to have worshipped the God in this place. The famous Prime Minister of the Nayak kings of Tanjore, Govinda Dikshadar, lived here during the latter part of his life and there is a statue of the Minister and his wife in the *Amman* (Goddess) shrine of the temple.

At a few yards distance in the north is the temple of SAKTIMUTTAM, wherein there are some beautiful carvings, one representing the Goddess performing *tapas* (penance) and the other showing her as embracing the *Linga*.

---

1. This holy plant possesses large medical properties : it is of a dark purple colour having a grateful smell. In most Indian houses it is grown in the open courtyard in order that the air inside may get purified. Worship of this is also performed by the females of the house. Out of its roots beads are made and worn in the neck of both men and women as by its contact much good to the constitution is supposed to result.

INSCRIPTIONS.

The inscriptions at the temple here have been copied during the year 1920 by the Madras Epigraphical Department.

"524 of 1920.—(Tamil.) Round the base of the Central Shrine in the ruined Gopinatha-Perumal Temple. Records gift of land given by Saluva Tirumalayadeva-Maharaya for offerings and worship to the God Gopinatha-Perumal Tiruchattimurram *alias* Mudikondacholapuram. The name Lakshmipathi is engraved in the end in Telugu characters.

525 of 1920.—(Tamil.) On the base of the ruined platform in front of the same shrine. Mentions the temple of Araya-Perumal-tali *alias* Virudaraja-bhayankaresvaram-Udaiyar in Rajarajapuram and seems to record a gift of land for the maintenance of a *matha*, called the *Isaindavarkulali matha*.

526 of 1920.—(Tamil.) On two slabs lying in the same temple. Records gift of gold for a perpetual lamp to the temple of Udaiyar Tirunaraimetta . . . . of Rajarajapuram in Tirunaraiyur-nadu.

527 of 1920.—(Tamil.) On the left door-jamb of the ruined *gopura* in front of the same temple. States that the *gopura* was the gift of Saluva Tirumaladeva-maharaja.

528 of 1920.—(Telugu.) On the beam of the ceiling at the entrance of the same *gopura*. A Telugu verse in praise of Saluva Tippa, sons of Gopaya."

DARASURAM.

The Airavateswara temple of Darasuram is at a distance of two miles to the south-west of Kumbakonam, and it is one of the cluster of 18 large temples, situate within a radius of ten miles around the Kumbeswara shrine at Kumbakonam.

PURANIC VERSION.

The Puranic story of the temple is that Isvara appeared there in the form of a RUDRAKSHA[1] (*Elaeocarpus Ganitrus*) 'holy beads' tree. The leaves and branches of the tree were so formed as to bear representations of various deities and *Rishis* or sages.

---

1. The tradition relating to these holy beads is that when Brahma, Vishnu and others complained to Siva about the trouble given to them by the Asura Tripura, he grew so angry that drops of tears fell on earth from His three eyes. These transformed themselves into the 38 varieties of *Rudraksha* trees. The Saivaites consider the wearing of the seeds of these trees as an act of religious merit. Over the seeds up to thirteen facets are visible and it is said that the lesser the number of such facets the greater the efficacy.

At one time in the village of Boochakra there lived a Brahman by name Supradeepa who had a great veneration for these seeds. When an ascetic Yogangan went for alms without wearing these seeds the Brahman refused to give him alms. The matter was taken to the notice of the King, who began to enquire into the matter. Then the Brahman began to tie the *Rudraksha* to one of the cats in the palace of the King, which act enabled it to bring down from heaven the *Kalpaka* (the giver-of-all) tree. The King and all present learnt the importance of the *Rudraksha* seeds.

A Brahman of the Kalinga country died as the result of his great sins. When the corpse was being carried to the cremation ghat a crow carried away the necklace of Angasundari, daughter of King Chakravahu, mistaking the pearls that stood along with the *Rudraksha* seeds in the necklace, for food and dropped it on this corpse. In consequence of this the Brahman obtained heaven instead of hell in spite of his numerous sins !!

Yama, the God of Death, who was suffering from a *Rishi's* curse which caused a burning sensation all over his body, went on a pilgrimage to various shrines, including Darasuram, where he bathed in the tank in front of the temple. The waters of this tank are said to have been got by the casting therein of Siva's *sulam* (trident). After a long penance at the spot, Yama is said to have been cured of his ailment, and he thereon obtained permission to build a temple and observe a festival (*Mahautsavum*) annually for ten days.

The temple is said to have been constructed originally by the celestial architect Visvakarma. The festival begins on the Asvini (*b. Arietis*) star day in the month of *Avani* (August-September) and closes on the *Amavasya* (new-moon) day. Isvara also decreed that the tank be called Yama Tirtham (Yama's tank). In proof of this, there is an image of Yama seated on a *pitam* (pedestal) in an inner shrine, with *Rishis* in attendance. Yama is said to have made a vow that those who managed the temple would be kings, and that those who bathed in the tank would be cleansed of their sins and diseases.

TEMPLE BUILDINGS.

The temple is stated to have been at one time of much larger extent than it now is, and to have had *sapta veedhis* or seven streets or courts, similar to those of Srirangam. But all the outer courts have now disappeared and the temple stands in a single court. At some distance to the east of the court is the lower part of a large *gopura* (Fig. 74) which stands isolated from the inner main buildings. It was probably the entrance to the third *prakara* or court; but the courtyard walls which abutted against it are now all gone. It has some fine carved work in the form of plasters and niches in the walls and a perforated window in stone.

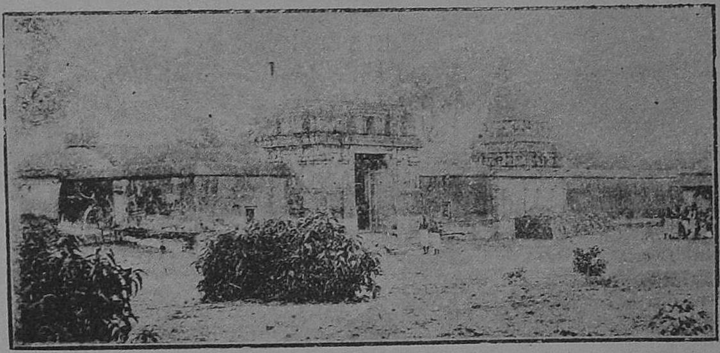


Fig. 74.—Entrance to the Temple, DARASURAM.

The tank is an extensive square, 228 feet in width, and has a supply of fresh water through a channel from the river Cauveri. It gives the temple its chief claim to religious importance, and is the great object of attraction to the numerous pilgrims who flock here annually. It was this tank that was miraculously supplied with water by the casting in of Siva's rod for Yama's bath, and here numerous Deities, Sages and others proved the

efficacy of its healing powers. Airavata, the white elephant of Indra, while suffering a change of colour from a curse inflicted by the Sage Durvasa [1], had its white colour miraculously restored by its ablutions here, and this incident is commemorated by an image of Airavata with Indra seated on in an inner shrine. It is from this incident that the temple derives its name.

Proceeding west to the *gopura* which is to the east of the inner court, the visitor will find just outside it a group of small well-carved buildings; they are only the usual appurtenances of such temples, but unique in design. One of these is the *balipita* [2] whose pedestal adjoins a small shrine formed like a miniature temple, and which contains an image of Ganesa. The pedestal has a finely-carved set of steps on the south side entirely cut out of three stones. It is considered a curiosity that when these are struck they produce different musical sounds!! Immediately adjoining this, is a large Nandi under a *mandapa*. The *gopura* on the east side of the inner court is entirely built of stone.

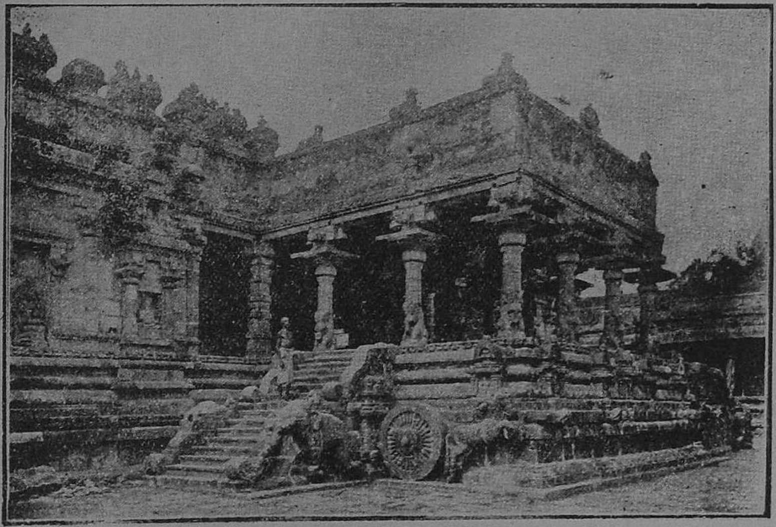


Fig. 75.—*Mandapa* (hall) in front of the Shrine, DARASURAM.

The inner court is a large one, surrounded on all side by a verandah with finely-carved pillars. In front of the main shrine (Fig. 75) is the *Alankara-mandapa* (Fig. 76)

1. Particulars relating to the life of Sage Durvasa and his figure appear in the chapter relating to TIRUVARUR.

2. *Bali* means sacrifice and *Pitham*=seat. So *Balipitha* is the principal seat or spot where offerings of food are placed to propitiate the deities. This is the raised circular seat by the side of the *dvajasthamba* or flag staff where worshippers of the temple prostrate themselves before entering into the other parts of the temple,

with a fine collonnade of piers each of which has all the square panels on its sides sculptured with scenes from the Saivaite tradition. On the south front of this *mandapa* each side of the base has large stone wheels and a horse, representative of the *mandapa* being a chariot or car, wherein the deity is decorated on festival occasions.

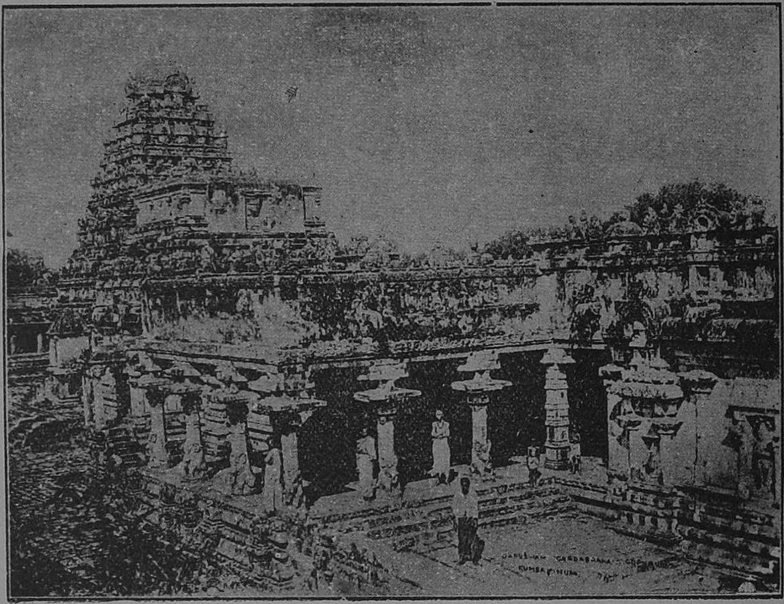


Fig. 76.—Central Shrine of the Temple, DARASURAM.

In the south-west corner of the court is a *mandapa* in which there are four shrines. One of these has an image of Yama, the God of Death, who has connection with the mythical foundation of the temple. Adjoining Yama's shrine are the large slabs sculptured with a representation of the *Saptamathas* [1] or the seven celestial nymphs.

In the centre of the west *verandah* is a small shrine with the God Subrahmanya and his two consorts. A large number of *Lingams* stand in a row along the west *verandah* and are continued around the north side. There is a shrine dedicated to Sarasvati (the Goddess of Wisdom) in the west *verandah*. The *vasanta mandapam* or summer *mandapa* in the north-west corner of the courtyard has a finely sculptured stone-panelled ceiling and some well-carved piers.

Along the east half of the wall of the north *verandah*, and extending for a length of 60 feet are sculptured representations of the various Saiva devotees, which afford a unique

1. Detailed notes relating to the importance of these Goddesses appear on page 285 footnote,

interest of the students of Tamil literature. Near the north-east corner of this *verandah* is a group of eighteen finely carved statues and the nine planets.

The shrine of the *Amman* or Goddess is a detached temple standing to the north of the Airavateswara temple. At one time when the outer courts were complete, it was probably enclosed in them, thus forming a component part of the main temple. It now consists of a single large court enclosing the shrine of the Goddess with frontal *mandapas* attached thereto. There are some fine perforated windows in the front *mandapa* representing intertwining snakes with the openings between them.

The inscriptions of the temple record the renovation of the shrines by Kulottunga Chola III and another on the north wall of the *verandah* consists of 108 sections of inscriptions, each containing the name and surname of the *Saivacharya*, whose image is sculptured below, with the principal events of their lives. Another below the image of the Dvarapala, close to the inner *gopura*, records that a certain image was brought from Kalyanapura (in the Bombay Presidency) by Rajadhiraja I (1018–52) after his capture of the place.

INSCRIPTIONS.*

The following interesting account from the inscriptions recorded in the temple attribute the construction of this temple to Kulottunga III :—

" By Sri-Rajarajesvara may be meant the Brihadesvara temple at Tanjore which in ancient times was called Sri Rajarajesvaramudaiyar. As Sri-Rajarajesvara is mentioned along with other ancient temples which Kulottunga III could only have renovated (*not* built afresh), it is very likely that the Brihadesvara temple at Tanjore benefitted at the hands of Kulottunga III. But as the location of Sri-Rajarajesvara as not given, and as the Tanjore temple built by the Chola king Rajaraja I does not bear any traces of having been repaired in later times, it is not impossible that the Airavatesvara temple at Darasuram near Kumbakonam is meant. The latter is called Sri-Rajarajesvara in its inscriptions. In fact it is the name Rajarajesvara that appears to have been corrupted into Darasuram. The former name was in later times written into two abbreviations for *raja* side by side and the syllable *suram* affixed. Accordingly, the name became Rarasuram, which occurs in some of the inscriptions of the place. This form is evidently responsible for the modern Darasuran. The Airavatesvara temple at Darasuran is built in the style of the Kampaharesvara temple at Tribhuvanam and both of them seem to have been copied from the Tanjore temple. It is thus not impossible that the Airavatesvara temple at Darasuran near Kumbakonam, which is called Sri-Rajarajesvara in its inscription was either renovated or built by the Chola king Kulottunga III."

The architectural merits of the two shrines here are far greater than those of the Kumbakonam shrines. See Fergusson's *Ind. and East Arch.* pp. 367-9.

" 2 of 1915.—(Tamil.) On the north wall of the *verandah* round the Airavatesvara temple. Consists of 108 sections, each containing the name and surname of the *Saivacharya* whose image is sculptured below.

* I. M. P. Vol. II, pp. 1233 to 1235.

3 of 1915.—(Tamil.) On a pillar of the *mandapa* in front of the central shrine of the Somesvarasvamin temple in the same taluk. A damaged record in the fifth year of the Chola king Rajarajakesarivarman (Rajaraja I). Records gift of land for sacred bath, offerings and *Sri-bali* to the Alvar of Tirusomisvaram at Tirukkudamukku (*i.e.*, Kumbakonam, a *devadhana* of Vadagarai-Pambura-nadu.)

16 of 1908.—(Tamil.) On the walls of the central shrine in the Airavatesvara temple. Contains the names of Saiva devotees, with sculptures representing the principal events of their lives. A very interesting epigraph illustrative of the establishment of Saivaite saint worship by the tenth century.

17 of 1908.—(Tamil.) On the east wall of the first *prakara* of the same temple. A damaged record in the twenty-first year of the Chola king Tribhuvanachakravartin Sri-Rajarajadeva (II ?) The temple is called Rajarajesvaramudaiyar. Arrangements are made for the disposal of fruits grown on the temple garden. (This seems to be the same as *Ins. S. Dts.* No. 119, p 248).

18 of 1908.—(Tamil). On the same wall. A fragmentary record of the Chola King Rajadhiraja II (1171-1186), containing a portion of the historical introduction beginning with the words *kadalsulnda*.

19 of 1908.—(Tamil). On the same wall. An unfinished record in the twelfth year of the Chola king Rajakesarivarman *alias* Tribhuvanachakravartin Sri-Rajadhirajadeva (II ?) (This seems to be the same as No. 124 in *Ins. S. Dts.* p. 249, but the regnal year reads thirteenth).

20 of 1908.—(Tamil.) On the same wall. A record in the eighth year of the Chola king Parakesarivarman *alias* Tribhuvanachakravartin Sri-Kulottunga-Choladeva. The temple is called Rajaraja Isvaramudaiyar. (The king referred is evidently Kulottunga III (1178-1216).

21 of 1908.—(Tamil.) On the south wall of the same *prakara*. A record in the third year of the Pandya king Maravarman Tribhuvanachakravartin Vira-Pandyadeva. Records gift of land for repairs to the temple of Udaiyar Rajaraja-Isvaramudaiyar Nayanar at Rajarajapuram. (Was this king one of the mediæval Pandyas or identical with Maravarman Vira Pandya Abhiraman Viramaran Seliyan Kaliyugaraman Tirunelvelipperumal who ascended the throne between March and July, 1443, and who was joint ruler with Arikesari, 1422-64 ? See *Ins. S. Dts.* p. 248, No. 118).

22 of 1908.—(Tamil.) On the inner *gopura* of the same temple, right of entrance. Records in S. 1408, expired, Krodhana, gift of land for providing the requirements of worship in the temple of Irarasuram (also Rarasuram).

23 of 1908.—(Tamil.) In the same place. A record of the Pandya king Maravarman Tribhuvanachakravartin Sri Vallabhadeva, the date of which is doubtful. Registers provision made for repairs and for celebrating festivals in the temple of Irarasuram-udaiya-Nayanar. (Was the king the predecessor of the mediæval Pandya Jatavarman Kulasekhara I or identical with the later Irandakalamedutta Srivallabha or the great Ativirarama ? It is evidently the former).

24 of 1908.—(Tamil.) Below the image of a dvarapalaka set up close to the same *gopura*, left of entrance. A record of Udaiyar Sri-Vijayarajendradeva. Records that the image was brought from Kalyanapuram by the king after his capture of the place. (The king was evidently Rajadhiraja I, Jayankondachola (1018-52), the anointer of heroes at Kalyanapura).

25 of 1908.—(Tamil.) On the walls of the outer *gopura* of the same temple. These are small labels containing the names of Gods, whose images have, in most cases, since disappeared or have been mutilated.

26 of 1908.—(Tamil.) On two stones lying in the courtyard of the same temple. Each of them contains a portion of the historical introduction of Kulottunga I.

27 of 1908.—(Tamil.) On a third stone in the same place. The *gopura* is called *Igaimuvendiraiyar-tirukkopuram.*

The following inscriptions have been taken from the *Mack. MSS.* Their exact places in the temple are not given :—

A grant of half *panam* by each inhabitant of the village to the God in the tenth year of Vallabha Raya Mahadeva.

Grant of 2 *mas* and 3½ *kani* of land for the God by Rajarajadeva in his thirty-first year.

A grant of 3½ *velis* of land by the same king in his second year at " Vayeghanelloor."

A grant of 2½ *velis* of land at " *Auyenvama Raja Poorum* " by Pratapadevaraya in S. 1268, Krodhi. The date is wrong.

A grant of 13½ *velis* of land at " *Taramala Varatadi Colla* " by Rajarajadeva in his twenty-second year.

A grant of 3 *velis* and 8 *mas* of land in " *Panimaralliyoor* " to the *Vrishabavahana* festival by Rangapati Udaiyan in the thirty-third year of Rajarajadeva.

A record dated in S. 1199, Bahudhanya, in the reign of Virapratapa-Devaraya. Records the erection of a *mandapam* and tank at Pattisvaram and grant of 4 *mas* and 3 *kanis* of land to Pattisvara Nayanar. *Ins. S. Dts.* p. 250, No. 127. Date wrong.

A record of Viradeva Maharaya in S. 1137, Dhatu. Records the erection of a pagoda of God Pattisvara and grant of 9½ *velis* of land at " Chandole Poorum " for the repair of the temple. *Ibid.* No. 128. Date wrong."

TIRUVALANJULI.

This sacred station, wherein is shrine dedicated to the God Kapardisvara and Goddess Brihannayagi, is three miles to the south-west of Darasuram on the bank of the Kaveri in the Tanjore District. The sage Herandar, who occupies a prominent place in the shrine, is said to have got into an underground passage through which the Kaveri, at one time, reached the nether world, and made her re-appear on the earth and proceed further to join the *Mahodadi* (Bay of Bengal) for the welfare of the Chola country ! ! This accounts for the deification of the sage.

VINAYAKA'S IMPORTANCE.

Behind the Nandi (bull) in front of the original *mandapa*, there is the Vinayaka of this shrine to whom great sanctity is attached and it is He who is called *Svetavinayaka* or the white-coloured Vinayaka. In the *mandapa* on the east of this shrine there are several stone-cut works of a high order. Inside the *mandapam*, in front of the Vinayaka, there is a perforated stone window about 9 ft. high and 7 ft. wide cut out of a single stone. There are also many stone lamps and lamp posts about 7 ft. in height. The cornice of the front *mandapam* is of a double curve, having many carvings. The whole exterior of this shrine (Fig. 77), resembling a car drawn by horses, presents an example of high architectural workmanship.

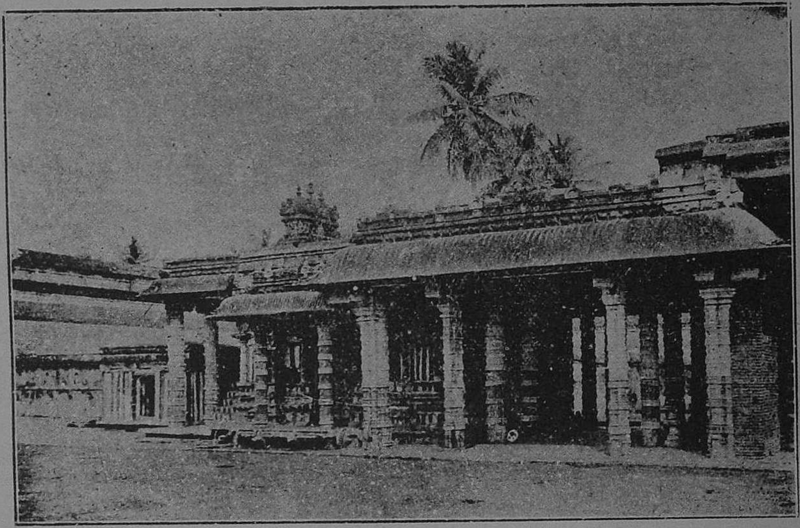


Fig. 77.—Vinayaka Shrine, TIRUVALANJULI.

PURANIC VERSION.

The tradition of the Vinayaka of this place is that the *Devas* ignored the worship of this idol before they churned the Ocean of Milk for getting *amirtha* (nectar), and that in consequence they got poison instead of nectar. When the *Devas* were informed of their negligence, they rectified the error by getting an image made immediately with sea sand. Indra, the chief of the *Devas*, obtained this image of Vinayaka prepared when the ocean was churned. When he was worshipping the deity in the shrine here, he left the image of Vinayaka in the niche, intending to take it back on his return. When Indra did so, the Vinayaka did not allow himself to be removed, but said that he would stay there alone and promised to confer on Indra the benefits of the daily worship by his visiting him

once a year on the *Vinayakachaturdasi* day. The VINAYAKACHTURDASI day festival (in August-September) is in consequence observed in this town with special splendour. There is a fine metal figure of Ganapati in the shrine with his consorts Veni and Kamali (Fig. 78) and this is the Ganapati deity that is intended for being taken out in procession during the festival occasions in honour of this God. Also Vishnu is supposed to worship this Vinayaka on all *Sukla Sashti* day in *Margali; i. e.*, the sixth day of the bright fortnight in December-January.

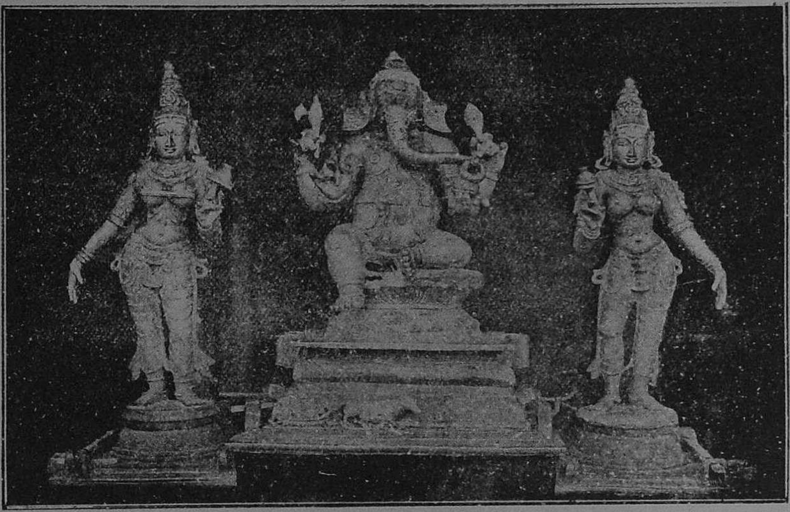


Fig. 78.—Vinayaka with His consorts in the Temple, TIRUVALANJULI.

EPIGRAPHICAL IMPORTANCE.

There are inscriptions relating to Chola king Rajaraja I, which also mention his surname *Sivapadasekhara* and also the ornaments which 3 relations of the king dedicated to the shrine of Kshetrapalesvara built by him. The three persons referred to are his queen Dantisakti-Vitanki *alias* Lokamahadevi, his daughter Kundavai, the queen of Vimaladityadeva (the eastern Chalukya king) and his "middle" daughter Madevadigal.

INSCRIPTIONS.*

The inscriptions here have been copied by the Madras Epigraphical Department during the year 1902. No. 628 of 1902 on the north wall of the *mandapa* in front of the central shrine mentions gifts made to Kannappar of Kalahasti fame.

---

* I. M. P. Vol. II, pp. 1263 to 1265.

The local temple is well-known for its delicately chiselled stone work. Some of the figures are considered to be Jain. See *Tanj. Gazr.* Vol. I, p. 223, for details. The place was so called because the Kaveri was prevented from submerging into the nether world by the self-sacrifice of Varaganda muni.

" 618 of 1902.—(Tamil.) On the south wall of the *mandapa* in front of the central shrine in the Kaparedisvara temple. A record in the thirty-ninth year of the Chola king Tribhuvanachakravartin Tribhuvanaviradeva, who took Madura, Ceylon, Karuvur and the crowned head of the Pandya (*i.e.* Kulottunga III). Records gift of land. The date corresponded to Wednesday, 25th January, A. D. 1217. See *Ep. Ind.* Vol. VIII, p. 5.

619 of 1902.—(Tamil). On the south wall of the *mandapa* in front of the central shrine in the same temple. A record in the ninth year of the Chola king Tribhuvana-chakravartin Rajadhirajadeva (I ?). Records gift of two lamps.

620 of 1902.—(Tamil.) On the same wall. A record in the seventeenth year of the Chola king Rajaraja-Rajakesarivarman *alias* Rajarajadeva I. Refers to a grant made in the thirty-eighth year of Madurai-konda Parakesarivarman (Parantaka I).

621 of 1902.—(Tamil.) On the same wall. A damaged record in the eighth year of the Chola king Tribhuvanachakravartin Rajadhirajadeva (I ?) Records gift of three lamps.

622 of 1902.—(Tamil.) On the same wall. A record in the fourth year of the Chola king Parakesarivarman *alias* Tribhuvanachakravartin Rajarajadeva II. Records gift of land for lamps. See *Ep. Ind.* Vol. VIII, p. 2, where Dr. Kielhorn shows that the English equivalent of the date is Wednesday, 23rd November, A. D. 1149.

623 of 1902.—(Tamil.) On the same wall. A damaged record in the fourth year of the Chola king Parakesarivarman *alias* Tribhuvanachakravartin Vikrama-Choladeva (1118-35).

624 of 1902.—(Tamil.) On the same wall. A record in the twenty-first year of the Chola king Rajaraja-Rajakesarivarman *alias* Rajarajadeva I. Records that while staying at Tiruvallam, the king, who bore (as in Tanjore inscriptions) the surname *Sivapadasekhara-deva*, confirmed a grant of land made in the twelfth year of Parakesarivarman.

625 of 1902.—(Tamil.) On the north wall of the same *mandapa*. A record in the eighth year of the Chola king Vikrama Choladeva (1118-35). Records copy of an inscription of the seventh year of Parakesarivarman *alias* Udaiyar Rajendradeva (1050-63).

626 of 1902.—(Tamil.) On the same wall. A damaged record in the sixteenth year of the Chola king Parakesarivarman *alias* Tribhuvanachakravartin Rajarajadeva II. See *Ep. Ind.* Vol. VIII, p. 263, where Dr. Kielhorn discusses the date of this inscription and concludes that it should be assigned to Wednesday, 11th July, 1162.

627 of 1902.—(Tamil.) On the same wall. A damaged record in the eighth year of the Chola king Rajakesarivarman *alias* Tribhuvanachakravartin Rajadhirajadeva II. See

Ep. Ind. Vol. IX, p. 211, where Dr. Kielhorn points out that the date corresponds to Monday, 10th August, A. D. 1170.

628 of 1902.—(Tamil.) On the same wall. A record in the twelfth year of the Chola king Parakesarivarman *alias* Tribhuvanachakravartin Rajarajadeva II. Records gift of land to the images of *Tirunavukkarasudevar*, *Tiruvadavuradigal* (*i.e.*, Manikkavasagar) and *Tirukkannappadevar*. The date correspond to Wednesday, 26th March, A.D. 1158. *Ep. Ind.* Vol. VIII, p. 3.

629 of 1902.—(Tamil.) On the south wall of the second *prakara* of the same temple. A record in the eighth year of the Chola king Tribhuvanakravartin Rajarajadeva III. Records gift of land. The corresponding date is Monday, 7th October, A. D. 1224. See *Ep. Ind.* Vol. IV, p. 6.

630 of 1902.—(Tamil). On the same wall. A. record in the twelfth year of the Chola king Tribhuvanachakravartin Rajaradeva (III ?). Partly built in.

631 of 1902.—(Tamil). On the north wall of the Nandi *mandapa* in the same temple. An incomplete record in the thirty-sixth year of the Chola king Tribhuvanachakravartin Tribhuvanaviradeva, who took Madura, Ceylon, Karuvur and the crowned head of the Pandya *i. e.*, Kulottunga III. The date corresponded to Monday, 14th April, A.D. 1214. See *Ep. Ind.* Vol. VIII, p. 5.

632 of 1902.—(Tamil.) On a stone set up in front of the inner *gopura* in the same temple. A record in *Saka* (year doubtful) Visvavasu. A few syllables of every line are cut away.

633 of 1902.—(Tamil.) On the north wall of the Bhairava shrine in the same temple. A record in the twenty-fifth year of the Chola king Rajakesarivarman *alias* Rajarajadeva I. Records gifts of ornaments by Rajarajadeva's queen Dantisakti-Vitanki *alias* Lokamahadevi, his daughter Kundavai, the queen of Vimaladityadeva (the Eastern Chalukyan king), and middle daughter Madevadigal, to the shrine of Kshetrapaladeva, which had been built by the king.

634 of 1902.—(Tamil.) On a stone lying in the garden in the same temple. Records gift of land to the shrine of Svetavigneshvara. (Said in the legends to have been worshipped by Indra)."

CHAPTER XIII.

NALLUR.

The Kalyanasundaresa temple (Fig. 79) in this place stands on an artificial hillock and is three miles to the east of Papanasam Railway Station in the Tanjore District.

Fig. 79.—Central Shrine, NALLUR.

PURANIC VERSION.

The Puranic version of the temple is that Sage Agastya witnessed from here the wedding of Siva and Parvati in Kailasa.

The big tank in front of the temple is sacred, and Kunti, the mother of the Pandavas, is said to have had her bath in this tank before she worshipped the God. This incident finds a place in sculptures on the tank bund.

ARCHAEOLOGICAL INFORMATION.

The central shrine has a *Lingam* on the pedastal with a corresponding *Lingam* on another side. One curious fact connected with the *Linga* is that it is highly polished, and it is stated that it changes its colour five times in the course of a day! The walls of the interior shrine have many fine sculptural representations of Siva and Parvati on the west, Vishnu on the north, and Brahma on the south. A bronze *Sabhapati,* another name for the God Nataraja, with eight hands, and dancing on the head of an *Asura* (demon) is a fine piece of workmanship. This is probably one of the *Navathandavam* or the nine dancing aspects of Siva, (*Nava* means nine). Besides the figures mentioned already, the temple has also a few other sculptural and metallic representations of Ganapathi, Sage Agastya[1] and Sundarar with his consort. God Kalyanasundara had a miracle worked out through Amarneethi Nayanar.

AMARNEETHI NAYANAR.

Amarneethi Nayanar was born to *Vaisya* parents in the village of Pazhayar of the old Chola country. He spent his life in feeding and supplying underwear to all Siva devotees. One day while thus engaged in this work in Nallur, the presiding God there, to test the devotion of this Nayanar, in the disguise of an aged Brahman, deposited for safe custody a piece of rag, which was observed to have been lost after a short time. When this was demanded Nayanar was not in a position to return it. In return an equal weight of gold to another piece of underwear produced was demanded. It was accordingly placed in the scalepan, when all the wealth he possessed was not found equal to cover the weight! Then there stood the Nayanar alone with his devoted wife, ready to get into the scalepan, which they did willingly. Thereupon the Nayanar obtained the blessing of the Almighty.

EPIGRAPHICAL IMPORTANCE.

Of the many Chola inscriptions available in this temple one particularly refers to the general enquiry into the affairs of the temple, under the personal orders of the Chola Kings. This also signifies the fact that in those days the State controlled the management of the religious institutions.

INSCRIPTIONS.*

The inscriptions here have been copied by the Madras Epigraphical Department during the year 1911.

1. A short life-sketch of this dwarfish sage and his figure appears in the chapter relating to VEDARANNIYAM.

* I. M. P. Vol. II, pp. 1363 to 1366.

One of the Saivaite centres of worship south of the Kaveri; it has been sung by Gnanasambhanda and Appar.

" 40 of 1911.—(Tamil.) On the south wall of the central shrine in the Kalyanasundaresa temple. A fragmentary record of the twenty-third year of the Chola king . . . . . . kesarivarman. Seems to record a gift of a lamp to the temples of Ilangoyil-Mahadeva.

41 of 1911.—(Tamil.) On the same wall. A fragmentary record of the tenth year of the Chola king Parakesarivarman Madhurantaka Uttama Chola. Refers to an enquiry into the affairs *(srikarya)* of the temple of Mahadeva at Nallur under orders of the king, by a certain Manakkurrai-Viranarayananar.

42 of 1911.—(Tamil.) On the same wall. A fragmentary record in the fifteenth year of the Chola king Rajakesarivarman (*i.e.*, Rajaraja I). Contains portions of the historical introduction of Rajaraja I and refers to a *mandapa* built by a certain Narayanan Ekaviran of *Panchavan-mahadevi-chaturvedimangalam* which appears to have been another name of Nallur.

43 of 1911.—(Tamil.) On the south wall of the second *prakara* of the same temple. A record in the twenty-third year of the Hoysala king Sarvabhaumachakravartin Vira-Ramanathadeva. Records gift of land by a certain Aghoradeva to the temple at Tirunallur *alias* Panchavan-mahadevi-chaturvedimangalam in Nallur-nadu, a sub-division of Nittavinoda-valanadu. (This inscription affords a proof of Hoysala domination over Chola dominion in the time of Vira Ramanatha).

44 of 1911.—(Tamil.) On the same wall. An unfinished and damaged record in the fifteenth year of the Chola king Rajarajadeva (III ?). Records sale of a temple land to a certain Ponnan Rajan *alias* Vikkiramasingadeva of Pandimandalam, who was a subordinate of Sola Konar.

45 of 1911.—(Tamil.) On the same wall. An unfinished and damaged record in the fifth year of the Chola king Tribhuvana-chakravartin Rajarajadeva (III ?). Records gift of a lamp to the same temple by a certain Vanakovaraiyar.

46 of 1911.—(Tamil.) On the same wall. A record in the fourth year of the Chola king Tribhuvanachakravartin Rajendra Choladeva III. Records gift of lands clubbed together under certain specified names. (A hamlet called Manukulamedutta Perumal was evidently named after the king who, we know had that *biruda*).

47 of 1911.—(Tamil.) On the same wall. A record in the fifth year of the Chola king Tribhuvanachakravartin Rajarajadeva (III ?). Records gift of money for a lamp and of a lamp-stand by the chief mentioned in No. 45 of 1911 who bore the titles *Tundanad-udaiyan Ekavachakan* and *Ulagukanvidutta-Perumal.*

48 of 1911.—(Tamil.) On the same wall. A record in the twenty-fourth year of the Chola king Tribhuvanachakravartin Rajarajadeva (III ?). It gives a list of all the tax-free lands enjoyed by a temple, the name of which is not clear on the stone.

49 of 1911.—(Tamil.) On the same wall. A record in the twenty-fifth year of the Chola king Tribhuvanachakravartin Rajarajadeva.(III ?). Records gift of a *Matha* to the teacher called Tattanudaiya-Isanadeva, by a lady disciple of his, in accordance with the instructions of her dying husband. Later on, the epigraph registers the grant of an additional land to the same *Matha*. Isana-Siva was a teacher of the Mudaliars of Maligai *Matham* at Thiruvidaimarudur and he evidently settled at Nallur. See Tj. 1010, 1012, etc., for similar *Mathas*.

50 of 1911.—(Tamil.) On the same wall. A record in the thirtieth year of the Chola king Tribhuvanachakravartin Rajarajadeva. Records sale of land to the temple by a native of Kiliyur in Pandikulasani-valanadu. In continuation of this inscription is engraved a record of the second year of the same king which refers to the assembly of Rajakesari-chaturvedimangalam in Nallur-nadu and to a gift of land for a lamp to the temple of Tirunallur-Nayanar.

51 of 1911.—(Tamil.) On the east wall of the same *prakara*. A record in the thirty-third year of the Chola king Tribhuvanachakravartin Rajarajadeva. Records gift of land for supplying a garland of red lilies (*Sengalunir*).

52 of 1911.—(Tamil.) On the same wall. A damaged record in the twenty-first year of the Chola king Tribhuvanachakravartin Rajarajadeva. Records gift of land for supplying a garland of red lilies (*sengalunir*).

53 of 1911.—(Tamil.) On the same wall. A record in the twenty-ninth year of the Chola king Tribhuvanachakravartin Rajarajadeva. Records gift of paddy for offerings.

54 of 1911.—(Tamil.) On the same wall. A record in the thirteenth year of the Chola king Tribhuvanachakravartin Rajadhirajadeva II, who was pleased to take Madurai (Madura) and Ilam (Ceylon). Records gift of 200 *kasus* for two lamps.

55 of 1911.—(Tamil.) On the same wall. A record in the third year of the Chola king Tribhuvanachakravartin Kulottunga-Choladeva. Records gift of land.

56 of 1911.—(Tamil.) On the same wall. A damaged and incomplete record in the eleventh year of the Chola king Tribhuvanachakravartin Rajadhirajadeva (II ?). Records gift of land for offerings.

57 of 1911.—(Tamil.) On the same wall. A damaged record in the fifth year of the Chola king Tribhuvanachakravartin Rajarajadeva (III ?). Records sale of a house-site and a garden for the temple of Agambadi-Vinayaka-Pillayar.

58 of 1911.—(Tamil.) On the same wall. A record in the fifth year of the Chola king Tribhuvanachakravartin Rajarajadeva (III ?). Records sale of a house and eight cocoanut trees to the same temple which is stated to have been built by the *Agambadiyar* (*i.e.*, the servants of the temple of Tirunallur-Nayanar). (Was the term Agambadiyar connected with the Agamudaiyar caste ?).

59 of 1911.—(Tamil.) On the same wall. A record in the twenty-ninth year of the Chola king Tribhuvanachakravartin Rajarajadeva. Records gift of land for offerings to the temple of Tirunallur-Nayanar.

60 of 1911.—(Tamil.) On the base of the north *verandah* in the same temple. A mutilated record in the fourth year of the Chola king Tribhuvanachakravartin Rajendra-Choladeva. Records gift of lands situated in different villages to the same temple.

61 of 1911.—(Tamil.) On the same base. A record in the fifth year of the Chola king Tribhuvanachakravartin Rajendra-Choladeva. Built in at the bottom. Records gift of land.

62 of 1911.—(Tamil.) On the second *gopürä* of the same temple; right of entrance. A record in the twenty-sixth year of the Chola king Tribhuvanachakravartin Rajarajadeva. Records gift of land for feeding the *Mahesvaras.*"

KAMARASAVALLI.

Kamarasavalli is a small village in the district of Trichinopoly, situate within ten miles from Papanasam on the South Indian Railway. It was formerly called KAMAKAVANAM in the *Dandakaranyam* (a wild forest covering the country lying between the river Krishna in the North and Rameswaram in the South). Siva is known here as Sundareswarar and Vishnu as Varadaraja.

PURANIC VERSION.

The *Devas* or the celestials were unable to defend themselves from the oppression of the demons and they sought the aid of Siva when he was in deep contemplation and could not be disturbed. Thereupon they prevailed upon Kama (Cupid) to shoot his flowery arrows[1] on Siva, who in consequence enraged, opened his *Phala Netra* (eye of fire) and burnt the insolent Kama to ashes. According to the *Puranas* this eye, which is also the eye of wisdom, exists between the eyebrows, but it is invisible now for want of development!! However the spot where a mark of sandal or some aromatic paste is put on is considered to be the site of the eye of wisdom. When Kama was burnt up, Rati (Venus), bemoaning the loss of her spouse, approached Vishnu, who advised her to go to Sundaratirtha, a tank in this place, and offer prayers to Siva. Her husband was restored to her on condition that he would be visible only to her. A bronze figure of Rati, in the act of her appeal to God (Fig. 80) is preserved here. The fullmoon day of *Phalguna* or *Panguni* (February-March) commemorates the burning day of Cupid, and the festival is observed all over India.

Fig. 80.—Rati.

The Ekambaranatha temple at Conjeevaram contains a sculptural representation of this incident in one of the *mandapas* within. This form of Siva is known as *Kamadahanamurti* or *Kamantakamurti.*

1. The five arrows of Kama or Manmatha are known as TAPANI, DABANI, VISVAMOHINI, VISVAMARDINI and MADINI.

INSCRIPTIONS.*

The inscriptions here have been copied by the Madras Epigraphical Department during the year 1914.

"61 of 1914.—(Tamil.) On the north wall of the central shrine in the Karkotakesvara temple. Records in the seventeenth year of the Chola king Parakesarivarman *alias* Vira-Rajendra Choladeva (*i.e.* Rajendra Chola I) gift of land to the temple of Tirunallur-Mahadeva.

62 of 1914.—(Tamil.) On the same wall. An incomplete record of the Chola king Rajakesarivarman *alias* Rajarajadeva I, dated in his twentieth year, Kanya, Wednesday, Krittika, corresponding to 20th September, A.D. 1004. Mentions an assembly of eighty persons.

63 of 1914.—(Tamil.) On the same wall. Records in the twenty-ninth year of the Chola king Rajarajakesarivarman *alias* Rajarajadeva I gift of fifteen *kalanjus* of gold for a lamp to the temple of Tirunallur Mahadeva at Kamarasavalli-chaturvedimangalam, a *brahmadeya* in Mirai-kurram which was a sub-division of Vadagarai-Rajendra-simha-valanadu.

64 of 1914.—(Tamil.) On the same wall. Records in the twenty-sixth year of the Chola king Rajaraja-Rajakesarivarman (Rajaraja I) gift of ten *kalanjus* of gold to the temple treasury for a lamp to Mahadeva of Tirukkarkotakisvaram at Tirunallur in Kamaravalli-chaturvedimangalam, a *brahmadeya* in Virai-kurram.

65 of 1914.—(Tamil.) On the same wall. Dated in the reign of the Chola king Parakesarivarman *alias* Udaiyar Sri Rajendra Choladeva I. Records in his twenty-ninth year, Rishaba, Wednesday, Ardra, corresponding to May 6, A.D. 1041, gift of land by the great assembly of Kamarasavalli-chaturvedimangalam to Sakkai Marayan Vikramasolan for performing the dance (*Sakkai-kuttu*) thrice on each of the festivals *Margali-tiruvadirai* and *Vaigasi-tiruvadirai*. Mr. Swamikannu Pillai points out that the date shows that this King began to rule between 6th May and 7th July, 1012.

66 of 1914.—(Tamil.) On the north, west and south walls of the same shrine. A record of the Chola king Rajakesarivarman *alias* Tribhuvanachakravartin Kulottunga-Choladeva I. Records in his twenty-seventh year, Tula, su. di. 10, Sunday, Satabhishaj, corresponding to 18th October, 1097, gift of land for a flower garden by the assembly of Kamarasavalli-chaturvedimangalam, a *brahmadeya*, in Viraikurram which was a sub-division of Geyavinoda-valanadu. The land had been waste and it was now given for the garden tax-free and the assembly resolved to bear the burden in case the tax (*irai*) was levied.

67 of 1914.— (Tamil.) On the west wall of the same shrine. Records in seventeenth year (of ?) a sale of land in Vannam *alias* Madhurantakanallur, a *devadana* village belonging to the temple of Karkotisvaram-Udaiyar, in Virakurram, a sub-division of Vikramasola-valanadu.

1. I. M. P. Vol. III, pp. 1609 to 1613.

68 of 1914.—(Tamil.) On the same wall. Records in the fifteenth year of the Chola king Rajaraja-Rajakesarivarman (Rajaraja I) gift of land for the offering of *akkaradalai* on the festival day of *Margali-tiruvadirai.*

69 of 1914.—(Tamil.) On the same wall. A record of the Chola king Rajaraja-Rajakesarivarman *alias* Rajarajadeva I. Records in his twenty-second year, Dhanus, su. di. 9, Monday, Revati, gift of tanks and ponds by the *Maha sabha* for supplying red lotuses daily during the month of *Dhanus* to the Mahadeva temple. The date corresponded to December 2, A. D. 1006.

70 of 1914.—(Tamil.) On the same wall. Records in the twenty-fourth yeear of Rajakesarivarman *alias* Rajaraja-Rajadeva I gift of 4 *mas* of land for sandal paste (1 *pala* every *sandi*) to Tirunallur-Mahadeva of the temple of Tirukkarkotisvaram at Kamarasavalli-chaturvedimangalam by a native of Priyadhiramangalam.

71 of 1914.—(Tamil.) On the same wall. Records in the seventeenth-year and thirty-seventh day of King Rajarajadeva III a sale of land. The transaction was the same as in No. 67 of above.

72 of 1914.—(Tamil.) On the west and south walls of the same shrine. A record of the Chola king Parakesarivarman *alias* Rajendra-Choladeva I, dated in his eighth year, Tula, Friday 9, Sravana, corresponding to October 9, A. D. 1019. Records gift of land. The assembly is stated to have met at the temple of Sri Kayilasamudaiyar in this village.

73 of 1914.—(Tamil.) On the same. A record of the Chola king Rajakesarivarman *alias* Tribhuvanachakravartin Kulottunga-Choladeva I, dated in his twenty-sixth year, Makara, su. di. 13, Thursday, Ardra-(=January 10, A. D. 1096). The assembly makes provision for festivals and *sri-Lali* in the temple of Sri Kailasa *alias* Rajendra-sola Isvaramudaiyar. It resolved that one *kurini* of paddy from irrigated fields, one *kuruni*, from lands growing *varagu* and *sesamum*, one nut from every *kamugu* and one lamp-oil from the owners of every *manai* was to be collected from the village.

74 of 1914.—(Tamil.) On the south wall of the same shrine. Dated in the reign of the Chola king Rajakesarivarman. Records in his fifth year, Makara, Friday. Punarvasu, gift of land for *Sidari* by Balasiriya-Bhattan Silan Kuttan of Adanur, *devadana* and *brahmadeya* in Innambara-nadu.

75 of 1914.—(Tamil.) On the same wall. Records gift of two stones by Kadan Adigal of Arunallur.

76 of 1914.—(Tamil.) On the same wall. Records in the thirteenth year of the Chola king Rajaraja-Rajakesarivarman, "who destroyed the ships at Salai" (Rajaraja I) gift of fifteen *kalanjus* of gold, the interest on which was to be given to those who recited the *Talavakara-samaveda* on the day of *Tiruvadirai* in the month of *Margali* before the God's bath. Details of the method of recitation given.

77 of 1914.—(Tamil). On the same wall. Records in the seventeenth year of the Chola king Rajaraja-Rajakesarivarman (Rajaraja I) gift of gold for the midday

offerings by the *madhyastha* of the village on the new-moon days. Kamarasavalli-chaturvedimangalam is mentioned as a *brahmadeya* in Vadagarai Rajaraja-valanadu.

78 of 1914.—(Tamil). On the same wall. A record of the Chola king Parakesarivarman, dated in his ninth year, Dhanus, Thursday, Krittika. Registers gift of land for conducting the services of *sribali* and *tiruppalli eluchchi*. Mentions Kodandarama-vaykkal.

79 of 1914.—(Tamil). On the north wall of the *mandapa* in front of the same shrine. Records that the *mandapa* was constructed by Araiyan Tiruvarangamudaiyan Appaninum-nalla Sembiyadaraiyan of Pudukkudi.

80 of 1914.—(Tamil). On the same wall. A record of the Chola king . . . Chakravartin Vikrama-Choladeva (1118-1135). Records in his fourteenth year gift of land. Built in at the end. Mentions that Venkadan Pandarangamudaiyan *alias* Neriyudaichchola Pallavarayar, a native of village in Marudadu-nadu, a sub-division of Venkunrakottam in Jayangondasola-mandalam, was also present in the assembly.

81 of 1914.—(Tamil). On the same wall. A record of the Chola king Parakesarivarman *alias* Tribhuvanachakravartin Vikrama-Choladeva (1118-35) in his fourteenth year, relating gift of ten *kalanjus* of gold for a lamp to the temple of Tirukkalkodisvaramudaiya-Nayanar at Kamarasavalli-chaturvedimangalam in Viraikurram, a subdivision of Vikramachola-valanadu.

82 of 1914.—(Tamil.) On the south wall of the same *mandapa*. An incomplete record of the Chola king Tribhuvanachakravartin Kulottunga-Choladeva I, dated in his fiftieth year. Records gift of money for three lamps. States that Kamarasavalli-chaturvedimangalam was a *brahmadeya* in Viraikurram, a sub-division of Vadagarai-Ulaguyyavandasola-valanadu.

83 of 1914.—(Tamil.) On the same wall. Records in the tenth year of the Chola king Tribhuvanachakravartin Kulottunga-Choladeva III, " who was pleased to take Maduari (Madura)," gift of money, for a lamp and midnight offerings and for betel-leaves, arecanuts, a knife (*kilikatti*) and a pair of scissors to the God and Goddess by a native of Alangudi.

84 of 1914.—(Tamil.) On the same wall. Records in the fiftieth year of the Chola king Rajakesarivarman *alias* Tribhuvanachakravartin Kulottunga-Choladeva I, gift of land for worship by the assembly to the temple of Tiruvagattisvara-mudaiya-Mahadeva at Valavan-Puliyangudi in Vadagarai-Ulaguyyavandasola-valanadu. Mentions the irrigation channels Kodandarama-peruvaykkal and Avanigandharva-vaykkal. See No. 78 above.

85 of 1914.—(Tamil.) On the same wall. Records in the fourth year of the Chola king Vikrama Choladeva gift of money for a lamp to the temple of Tirukkarkoti-Isvaram-udaiyar at Kamarasavalli-chaturvedimangalam in Mirai-kurram, a sub-division of Geyavinoda-valanadu.

86 of 1914.—(Tamil.) On the same wall. Records that Araiyan Tiruvarangamudaiyar *alias* Sembiyadaraiyar of Pudukgudi covered his *mandapa* with flat tiles.

87 of 1914.—(Tamil.) On the same wall. Dated in the reign of the Chola king Rajakesarivarman *alias* Tribhuvanachakravartin Kulottunga-Choladeva II. Records in his third year, Simha, su. di. 12, Thursday, Sravana, (=August 22, A.D. 1135), gift of land for two lamps.

88 of 1914.—(Tamil.) On the east wall of the first *prakara* of the same temple. Records in the tenth year of the Pandya king Jatavarman Tribhuvanachakravartin Vira-Pandyadeva assignment of certain customs duties on articles of merchandise for repairs to the temple of Tirukkarkotisuramudaiya Nayanar at Kamarasavalli-chaturvedimangalam, by the people of the eighteen countries and the seventy-nine *valanadus*.

89 of 1914.—(Tamil.) On the entrance into the *gopura* of the same temple, right side. Records in the twenty-second year of the Chola king Tribhuvanachakravartin Rajarajadeva gift of oil by the oil merchants for bathing the God with it, on Saturdays.

90 of 1914.—(Tamil.) In the same place. Records in the sixteenth year of the Chola king Tribhuvanachakravartin Rajarajadeva, gift of a silver forehead-plate by a native of Tolumur.

91 of 1914.—(Tamil.) On the same entrance, left side. A record of the Chola king Tribhuvanachakravartin Rajarajadeva III. Records in his nineteenth year, Vrischika, su. di. II, Wednesday, Satabishaj, corresponding to October 4, A. D. 1234 (Vrischika is wrong for Tula), gift of oil for lamps.

92 of 1914.—(Tamil.) On the east wall of the Ganapati shrine in the same temple. Records in the eleventh year of the Chola king Tribhuvanachakravartin Rajarajadeva that the assembly of Kamarasavalli-chaturvedimangalam arranged to have the village administration *(gramu karya)* attended to by those who consented to vacate their seats by the year, according to the old custom.

93 of 1914.—(Tamil.) On the north wall of the same shrine. A record of the Chola king Tribhuvanachakravartin Rajendra Choladeva III. Records in his fourteenth year, Vrischika, ba. di. 5, Thursday, Punarvasu (=November 6, A.D. 1259), gift of land for maintaining a flower garden to the temple of Kamarasavalli-chaturvedimangalam in Virai-kurram in Vadagarai Vikrama-chola-valanadu.

94 of 1914.—(Grantha and Tamil.) On the same wall. Records in the fifth year of the Hoysala king Pratapachakravartin Vira-Somesvara that the king in settling the dispute between the temple managers and a private individual regarding the ownership of the village Vannam *alias* Madhurantaka-nallur, decided that it should be enjoyed as a temple property.

95 of 1914.—(Tamil.) On the east, north and west walls of the Chandikesvara shrine in the same temple. A record of the Chola king Tribhuvanachakravartin Rajendra Choladeva, dated in his twelfth year......su. di. Friday. Registers gift of land to the Tirugnanasambandan-tirumadam by Kunrankilan Tirunavukkarasu-devan, a native of Urrukkattu-kottam in Jayangondasola-mandalam and a devotee of the temple."

CHAPTER XIV.

TIRUVARUR.

The ancient religious town, popularly known as TIRUVALUR, is situate 15 miles to the west of Negapatam on the Mayavaram-Arantangi Railway Line in the Tanjore District. At one time it was the capital of the Chola Kings, and mention of it is also made in the Tamil work *Periyapurana*.

SRI VALMIKESVARA TEMPLE.

The presiding deity, said to be made of the earth of an ant-hill, is called Valmikesvara (*Valmika* in Sanskrit means an ant-hill). On the ceiling of the *mandapa* in front of the sanctum there are the figures of the *Ashtadikpalas* or the deities of the eight cardinal points and 27 *Nakshatra devatas* or stars. There is also a shrine and an image of the Goddess Kamalambal, in an attitude of performing penance.

The sacred well inside the temple (Fig. 81) is called *Sankha tirtha*, and the water of this well is believed to cure several diseases ! ! A bath in this holy well on the CHITRA-POURNAMI or the full-moon day in the month of *Chitrai* (April-May) is considered very sacred.

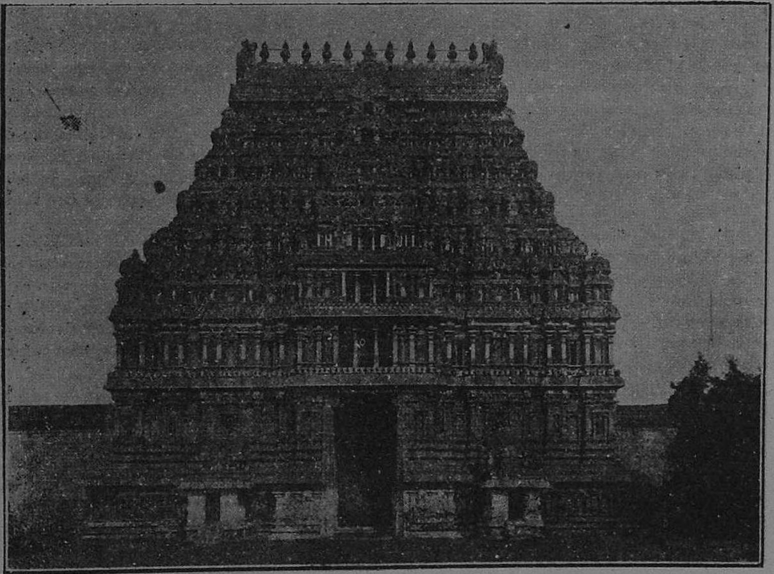


Fig. 81.—East *Gopura* of the Temple, TIRUVARUR.

The tank of Kamalalaya (Fig. 82) situate, outside the temple has a picturesque appearance with a fine *Myya mandapa* or a tower on an island in the centre. The tank covers an area of about 33 acres in extent. The Vinayaka on the bank is named *Mathuraitha pillayar* (*Mathu* in Tamil means carat); for he is said to have tested the purity of the gold that Saint Sundara [1] (Fig. 83) left in the river at Vriddhachalam in the South Arcot District and applied to the presiding God there for its delivery at Tiruvarur. The temple and a pond called Sengalanir odai (*Sengalanir* is the name of a red lily flower and *odai* means a pond), where a species of red lily is grown for the worship of Tyagaraja, are also of the same dimension.

SRI TYAGARAJA SHRINE.

The shrine of Tyagaraja is very famous; the idol is supposed to have been brought down to this mundane world by King Muchukunda, who is said to have obtained it from Indra, King of Heaven. A replica of this is said to have been given to the king and this we find in the temple at TIRUNALLAR near Karaikal. Similar replicas are also to be found in the temples at TIRUKARAIVASAL near Tirunattyyattankudi; NEGAPATAM; THIRUKKUVALAI near Kilvelur; VEDARANYAM and TIRUVAMUR, 4 miles south-east of Madras.

---

1. SUNDARAMURTHI NAYANAR. As the foremost of the Saiva devotees he holds a place amidst the four Nayanmars. He was a Brahman by birth belonging to Tirunavalur, otherwise known as Tirunamanallur, 12 miles west of Panruti Railway Station. His former name was Nambiyarurar. He was brought up by Narasinga Muniyar of Tirumunaipadi (then the ruler of the country around), who was attracted by his extraordinary intelligence. At the time of his proposed marriage Isvara is said to have appeared in the form of an old Brahman and by the evidence of document supposed to have been executed by the grandfather of the Nayanar, claimed possession of him as a slave, and prevented the marriage. This he is said to have done with a view to cause the doctrines of Saivism to be preached more freely to the world. Thenceforth he is reported to have toured round the country visiting various Saiva shrines and singing songs in praise of the presiding deity of the place. While at Tiruvalur he married a lady named Paravaiyar, with his lord's sanction. On one occasion he was presented with some gold as a reward for his songs, which he is said to have thrown into a river at Vriddhachalam, with an appeal to the deity of the place to deliver it at the tank at Tiruvalur. On reaching Tiruvalur he received his gold through the God Ganesa whose image is still installed on the banks of the tank and is called Mathuraitha (*Mathu*=carat) Pillayar, *i.e.*, the Pillayar who tested gold. In Tiruvottiyur near Madras he married another wife named Sangiliyar, and promised to remain with her always. Tempted by a desire to visit other shrines he left the place and in consequence of breaking his vow became blind!! He pursued his pilgrimage, however, and regained his sight gradually at the famous place of pilgrimage—his left eye in Conjeevaram and the right eye in Tiruvarur. On returning to Tiruvalur, his first wife refused to receive him on account of his second marriage, and the God had to arbitrate between them to effect a reconciliation.

On the flagstaff or *Dvajastambha* in front of the temple at Avanasi in the Coimbatore District, there is a representation of a crocodile disgorging a Brahman child. The tradition connected with this is, that a crocodile in a tank swallowed a child while his mother was bathing therein. When Sundaramurthi visited the place the mother appealed to him to recover the child in order that she might perform the *Upanayanam* ceremony (the investiture of the sacred thread) along with that of his co-mate, which was then being performed. Sundara is said to have sung a song in praise of the presiding God, and brought back the child as he would be if he were alive on that date, and satisfied the parents!! While he was staying as the guest of the Chera king at Tiruvanjikalam the God of the place considered his mission was over and took him to heaven.

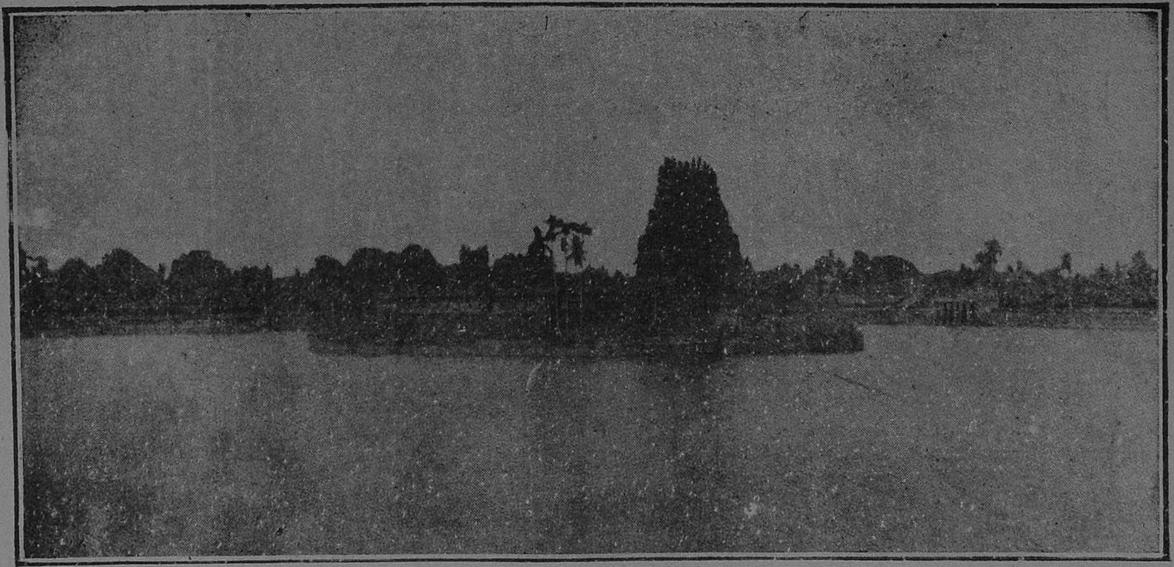


Fig. 82.—*Kamalalaya* Tank on the back of the Temple, TIRUVARUR.

Tyagaraja is said to have performed 364 *lilas* or miracles in this place similar to the 64 sports of God Sundaresa in Madura.

Fig. 83.—Saint Sundarar.

BUILDINGS RELATING TO THE TEMPLE.

The Ayirakkal *mandapam* or hall with one thousand pillars is a beautiful structure, and some of the *Puranic* scenes are painted thereon. Standing in this hall, the famous Saint Sundara is said to have recited the "TEVARAM" songs.

In the shrine of Hatakesvara there is said to have existed, at one time, an underground passage called Nagabila. People are said to have ascended in large numbers to heaven by worshipping God in this place, and to prevent an undue congestion of the undying inhabitants in Heaven. Indra is said to have closed this short-cut to his regions by a hillock called Arunarasringam.

The Araneri shrine within the temple also known as Achalesvara is also considered very important on *Panguni-Uttara* day or the Full-Moon day in the month of *Panguni* (March-April). Naminantiadikal Nayanar[1] one of the 63 Saiva Saints, is said to have made a lamp of water burn here ! !!!

King Manu Chola is said to have ordered the crushing of his son under the wheels of a car for his having killed a calf by negligently driving his carriage over it. The mother-cow reported the offence to the king by causing the bell in front of his palace to be rung. In proof of this incident there are sculptural representations outside the temple (Fig. 84) near the north-eastern entrance of the temple. This is also supported by the inscriptions in the temple.

1. NAMINANTIADIKAL NAYANAR was a Brahman belonging to the village of Emapperur, 6 miles south of Tiruvarur, in the Chola country. He used to worship daily the deity in the temple at Tiruvarur. One evening, while getting out of the Araneri shrine, the idea of lighting the temple suggested itself to him. As darkness was setting in, he applied for ghee to the inmates of a house close by the temple, not knowing that they were Jainas. They refused as the tenets of their religion were antagonistic to those of the Saivites. Not only did they refuse ghee but they further slighted the Nayanar by saying, "If you are so particular to light the temple of your God do so with water." Vexed at this he prayed to the God in Araneri shrine, and lighted the lamp with water and to the wonder of the Jainas the light did burn ! At another time, when he thought that by following a procession he was polluted, God appeared in his dream and made him understand that for those born in Tiruvarur there was no such thing as pollution and that they were equal to *Saiva ganas*. Appar has also praised this devotee in his poems.

In the main street, close by the car, is a small shrine, the presiding deity of which is said to have drunk the whole water of the sea which once threatened to flood the

Fig. 84.—Stone Car, TIRUVARUR.

town with an inundation! This forms one of the 364 sports of Tyagaraja. The image of God is said to be of a very fine polish. The Sage Durvasa (Fig. 85) * is said to have worshipped this idol, and a figure of this sage is in the temple.

Fig. 85.—Sage Durvasa.

SAINTS KALARSINGAR AND TANDIYADIGAL.

This place is also associated with two other famous Saints Kalarsinga Nayanar [1] and Tandiyadigal Nayanar [2] whose lives are detailed in the valuable work *Periya-purana*.

TIRUVARUR AND CHIDAMBARAM.

Tiruvarur is analogous to Chidambaram in several items. God Tyagaraja is in *Pushpa-Sabah*—Sabah where flowers strewn in abundance over the God while Nataraja is in *Chit-Sabah*. These are the presiding deities in both these places. Yama, the god of death, holds the place of Chandikesvara in Tiruvarur while in Chidambaram this duty of Chandikesvara is performed by Brahma. Sages Patanjali and Vyaghrapada reside in the west of the town in both the places having set up *Lingams* in their own names. There is *rahasyam* (secret which is invisible) in both the places—here in Tiruvarur in the

* "The Sage Durvasa was born of Anusuya, the model of chastity, and the wife of the Sage Atri as a portion of Rudra, impregnated with the quality of darkness. By his fearful looks, thoughts and words, he burnt down those who insulted him. He is said to have worshipped the *Linga* in this shrine. The Nataraja in the temple at TIRUKKALAR neat Tirutturaipundi, on the Mayavaram-Arantangi Railway line, is said to have danced to please this sage, and so the figure of the sage is depicted in front of Nataraja there. A sculptural representation of this sage with his tuft of hair tied in a peculiar fashion, characteristic of sages, exists in the *mutt* close by the temple of Anantesvara on the west of CHIDAMBARAM town.

1. KALARSINGA NAYANAR was one of the Pallava kings who reduced to subjugation several of the kings in the north. When on a visit to the temple at Tiruvarur he noticed his wife smelling the flower intended for the God and this displeased him to such an extent that he disfigured her limbs as a sort of punishment. After reigning his kingdom righteously for a long time he joined the attendants of God Siva.

2. TANDIYADIGAL NAYANAR was born-blind in Tiruvarur. To widen the tank attached to the temple he had a peg planted and with the aid of a rope, he was removing earth from the tank. While he was in the habit of carrying the earth the Jainas remarked about the sin of causing the death of living worms and insects and forcibly removed the spade in his hand and threw it away. They also taunted him on his blindness. To favour the Nayanar, God appeared in his dream and gave him sight and made his opponents—Jainas blind!! The Chola king, who resided at the place, was also made to drive out the Jainas who displeased the Nayanar.

breast of God Tyagaraja Himself which is never visible and could not be seen even by the *gurukkals* (priests) who do the daily service and the *Bijakshara* (Seed letters) is in the breast of the image which *ever* remains covered with a plate attached thereto. Herein lies the difference between both these important deities—Tyagaraja is considered *always* divine whether in or out of the temple as the *rahasyam* is inseparable from the image while that applies to Nataraja *only* while He is seated along with *rahasyam* in the *Chit-Sabah.*

EPIGRAPHICAL IMPORTANCE.

There are inscriptions of importance engraved on the *gopura* of the second *prakara* or courtyard signifying that this was built for a chief of the Vijayanagar kingdom, who was ruling this part of this country in A. D. 1440-44. There is one relating to the social ideas of ancient days wherein the opinions of Narada, Maskara, Yajnavalkya and other authorities regarding the origin, duties and privileges of certain mixed castes (*Anuloma*) are recorded. Another engraved on the west wall of the second *prakara* relates to the fifth year of Chola king Kulottunga II, mentioning the 56 festivals that were conducted annually in this temple.

SRI TYAGARAJA LEELAS.

Of the 364 miracles said to have been performed by Sri Tyagaraja-Swami in Tiruvalur, the following are most generally known :—

MANUNITHIKANDA CHOLAN.

Tiruvalur was one of the five seats of Government in the time of the Chola Kings. Here reigned a king named Manunithikanda Chola, who ruled over this kingdom justly and well. He had a son Vithividangan (Sundara Chola) by name. This prince, when he attained age, wished to see his father's kingdom, and one morning set out in his chariot and rode round the city, surrounded by his attendants. While the merry procession was passing through one of the thoroughfares, there suddenly rushed into the crowd a young calf, frisking and skipping about, as young calves would; and before any one could notice it, it ran full tilt against the chariot and got crushed beneath the ponderous swift-moving wheels.

The mother-cow, seeing what had happened, bewailed her loss and went and shook with her horns the *Araichi-mani* (the bell) in front of the palace—the bell which any suppliant had to ring in order to gain the audience of the king. The king came out and learning what had happened, consulted his ministers. They suggested that the prince should perform some expiatory ceremony for his unintended sin. But the king saw this would be no satisfaction to the bereaved mother and so ordered that his only son be slain. The minister, unwilling to execute the cruel order but also afraid to disobey his sovereign, committed suicide. The king thereupon set out himself to see that the act of retributive justice was done. He came in his chariot and drove it over the prostrate form of his son, very near the place, where the calf lay dead. Almost instantaneously, there appeared before him Mahadeva and Parvati mounted on their *Vrishabha* (bull), followed by their *Devaganas* (attendants). They extolled the good king's stern sense of duty, recalled to life the

calf, the minister and the prince and gave them all a benediction and disappeared !! And so runs the story—and to this day, stone figures of the cow, the calf, the chariot, the king, his son and God Siva Himself are seen opposite the temple outside the north-east *gopuram* of the temple. There is an inscription, numbered as 164 of 1894 in the records of the Madras Epigraphical Department, relating to the 5th year of king Ko-Parakesari-varnam *alias* Vikramasoladeva (A. D. 1118-1135) which refers to this legend.

MANIKKA NACHCHIYAR.

There is a temple in the north-eastern corner of the main street of Tiruvalur, which goes by the name of Manikka Nachchiyar temple. This Manikka Nachchiyar was a staid and god-fearing *Devadasi*, who had taken a vow to consort each day with the first man that sought her and be faithful to him even as a wedded wife. The Lord, with intent to test her faith, appeared one morning before her in the guise of an old grey-haired Brahman, bent double with age, toddling along with the aid of a stick, and requested her company for the day. Unhesitatingly, she gave her word, and rejecting many advantageous offers that came later, awaited the arrival of the venerable old man who had with him only a single *Rudraksha* bead to offer and which however was very humbly and gratefully accepted as a magnificent gift by the woman. When he came late in the evening, she received him respectfully, washed his feet, offered him dainties and cow's milk. The old man pretended to drink, and, as if chocked by it, he struggled for breath and died after a few gasps. The woman sincerely grieved the death of one, who was her husband for the time, and resolved to perform *Suttee* as a dutiful wife. Accordingly, when the Brahman's body was cremated the next day, she too ascended the funeral pyre. But just when the pile was set fire to, God Siva and Goddess Parvati appeared before her, commended her faith and gave her *Moksha* (salvation). Thus was faithfulness rewarded. There is a painting of hers in the Neelothpalambal temple here.

THE BARBER OF PERUMBUGALUR.

In the above village, situate two miles north-west of Truvalur, there once lived a barber who was a staunch devotee of Siva and offered services free to all devotees of Siva. One chill morning in winter, there appeared an aged Brahman, asking to be shaved. He was shivering with cold. His body was marked all over with festering sores. And yet he asked the barber to give him a shave without the least pain. The barber gladly consenting, the Brahman said no water, hot or cold should be used, but that the wound should be gently licked and that the skin wetted before the razor was applied. Without the least hesitation, for the love of the Lord, the barber carried out his injunctions to the letter and lo ! When he had done all, the aged Brahman had disappeared and instead of the devotee saw before him God Siva and his Divine Consort. The Divine pair blessed the barber and granted him *Moksha* (salvation).

MAHADEVA TIRTHA GHAT.

In Kamalalayam, the big tank of Tiruvalur, there are 64 ghats or sacred bathing places, similar to those of the Ganges. Here on *Panguni-Uttiram* day, which falls in the month of *Panguni* (March-April) a very large concourse of pilgrims yearly flock to this

particular Deva Tirtha ghat. In the course of an aerial procession of Siva and Parvati the latter questioned her Lord as to whether the whole of the terrible crowd collected at the bathing ghat would reach heaven as she was afraid that enough space may not be found in *Svarga* (heaven). Siva then put the following test to prove to his consort that only a few, a very few indeed, would attain heaven. On that occasion, an aged Brahman couple came for the sacred bath. The old Brahman, bathing in the tank amid the press and jostle of the crowd, lost his footing, and got into the deep water. The old lady, who was seated on the bank seeing her husband struggling for life, cried aloud for help. At this, many rushed forward to save the old man. But the old woman interposed and warned them that, if any sinful person touched her husband, instantly he would die!! And so the rescuers turned back to laugh at the old woman and asked who could be so immaculate. Just then, there came forward a Brahman in the full bloom of youth. The faded flowers in his hair and the scarlet tinge of his lips, due to the *pansupari* all gave evidence of a revel overnight in a prostitute's house. This young Brahman straightway plunged into the water, swam across to the old man, and brought him back safely to the shore. While the people were just realising what had happened, God Siva and Parvati appeared on their sacred bull, blessed the bold Brahman youth, who was no other than Saint Sundara, and all the assembled pilgrims thus pointing to the spiritual efficacy of a bath in that holy ghat on that sacred day and disappeared miraculously.

SOMAYAJI.

About a mile east of Punthottam is Tirumahalam. In this village, lived Somayaji, a Brahman well-versed in Vedic lore. Intending to perform a great sacrifice, he conceived the audacious idea of bringing Sri Tyagaraja Himself to grace the occasion and receive the *Havir-bhagam* at his hands. To achieve this end, he sought the intercession of Sri Sundaramurthi in Tiruvalur, who, after a long and persistent requests, agreed to exert himself on behalf of our hero. When the matter was put before the Lord, He, with great hesitation, assented, but he gave a word of caution that he may appear in any form, and that it was the devotee's look-out to recognise him when he came. And so, the day appointed for the sacrifice came on. The sacrificial rites were proceeding apace. The holy Brahmans were chanting the Vedas. When the *Purna Ahuti* was about to be performed, a noise of drums was heard outside, and in a short time, a procession was seen approaching. When it drew nearer, the Brahmans recognised a *Pariah* with the carcase of calf thrown over his shoulders, followed by his wife with a toddy-pot on her head, and his two children running after their dogs and a host of others beating their drums. The pious Brahmans fled precipitately, crying " Somayaji, our caste is lost. Warn them not to move further towards the sacrificial fire." But Somayaji, true devotee that he was, saw before him not a crowd of *Pariahs* but the Lord Himself in human form accompanied by Parvati, Ganesa and Subrahmanya, and the *Bhutaganas*. The *Bhakta* at once offered the chief oblation to the Divine one. Instantly, the scene changed. The *Pariahs* disappeared and instead there stood God Siva and Parvati on their bull. They blessed the devotee and gave him a seat in Kailasa, Siva's own abode, where the devotee could dwell in worship of Him for ever and for ever. The Brahmans who fled at the sight and approach of the so-called *pariah* became *Vajasaneyans*, otherwise called *Madhyanna-parayan*

i.e., mid-day *pariah*, who had to observe *Panchama* degradation for an hour and a half at noon daily and follow the Sukla Yajur Veda.

BESTOWAL OF A VERY LARGE QUANTITY OF GRAIN TO SUNDARAR FROM KUNDAIYUR.

One old man (Vellala) of Kundaiyur near Tirukkuvalai hearing of Sundaramurthi Nayanar's greatness was supplying him with paddy and dhol, when owing to adversity of season being unable to contribute the stipulated quantity prayed to God earnestly and in his dream God appeared and granted his request. There were heaps and heaps of paddy all over the village and on Sundaramurthi being informed thereof went from Tiruvarur and sang before the Tirukkuvalai God to tranship the paddy to his village. After nightfall the whole quantity was carried thither by *Bhutaganas* (attendants of Siva) and Paravai Nachiar the next morning on seeing the amazing heaps of paddy in front of her house and all over the streets, published that paddy in front of each one's house may be taken by the people.

GRANTING OF GOLD AT TIRUPUGALUR.

Paravai Nachchiyar wanted money for the approaching *Panguni* festival and requested her lover to get gold for her. He (Sundaramurthi) accordingly went to Tiruppugalur about 8 miles off and prayed to God and fell asleep in the *mandapa* in front helping for his pillow some burnt bricks that were close by. When after a short nap he rose to go to the *Mutt* close by he found all the bricks used for the pillow converted into pure gold which he brought home ! !

VIRANMINDA NAYANAR'S AVERSION TO RESIDENTS OF TIRUVARUR.

Viranminda Nayanar, a native of Trichengode, 5 miles to the east of Sankaridrug Railway Station on the Madras-Mangalore line, was in the *Devasrayan mandapam* (Thousand-pillared *mandapa*) in Tiruvarur along with other devotees when he noticed Sundaramurthi Nayanar passing to the temple inner precincts without the least reverence to the Saiva devotees. He also learnt that Sri Tyagaraja was employed by Sundara to propitiate Paravai Nachchiyar's (Sundara's spouse) anger. This Viranmindar consequently took great aversion to not only Sundara but towards all residends of the place and lived outside it in Vandompalai village. As he was feeding several Saivites for hospitality, he enquired them about their village ; if it happened to be Tiruvarur he would slay them with his *parasu* weapon. Sri Tyagaraja one morning went to his residence when he happened to have gone out and on Viranmindan's wife accosting the Brahman as to which village he belonged, the latter replied Tiruvarur. The wife taking compassion requested the Brahman to give out a different village when her husband turned up under pain of being slain by her husband. He refused to utter a falsehood but requested the wife to place the *parasu* weapon on her husband's left side instead of on the right as was usual. The host returned and on being audaciously replied to as belonging to *Selva* Tiruvalur (*Selva* meaning wealthy) looked to his weapon which being found after some delay gave time for the Brahman to take to his heels and give a chase. The host ran after the Brahman and overtook him *within* the limits of Tiruvarur to which his attention was drawn. This Nayanar with his weapon cut out his own legs for having unconsciously broken his word. Sri Tyagaraja appeared to him in his godly form and appeased his hatred for Sundaramurthi ! !

Transplantation of Paddy Seedlings in Tirunattiyathangudi.

Sundaramurthi Nayanar went to Tirunattiyathangudi shrine to play for, and get gold from God. Not finding the deity in the temple precincts he was told by Ganesh, that the God and the Goddess were out to the fields to transplant some seedlings. The devotee paid his visits to them and this festival is celebrated every year in the village.

Tiruthondathogai.

Viranminda Nayanar, a zealous devotee of Sri Tyagaraja, reproached Sundaramurthi Nayanar for not showing respect to the Saivite Saints assembled in the *Devasraya mandapam* (thousand-pillared hall) whenever he entered the temple. Sundarar wanted to appease Viranmindar and prayed to God that he may be inspired to sing in praise of the devotees; and from *Asareri* (*i.e.*, air) he heard a few words and with that as beginning he sang eleven stanzas in praise of the devotees. This came to be known as *Tiruthondathogai*. On hearing this Viranmindar became surprised and recognising a great spiritual personage in Sundara began to respect him. It is this *Tiruthondathogai* that forms the neucleus for the grand Tamil work *Periyapurana* that was issued later on.

Sundaramurthi's Curse and Restoration of Eye-sight.

Sundaramurthi Nayanar was going about to various places singing psalms in praise of the presiding deity of the place, while at Tiruvottiyur (near Madras) he married Sangili Nachchiyar and promised to her never to leave the place. Sometime after he yearned to visit Tiruvarur and left Tiruvottiyur; as a consequence of his breaking his word he immediately lost the sight of both the eyes!! On his way to Tiruvarur he prayed and sang at various places for the restoration of sight; he got the left eye restored at Conjeevaram and the right eye at Tiruvarur!!

God Acting as Messenger at Midnight to Paravai-Nachchiyar's House.

On Sundarar's return to Tiruvarur, Paravai Nachchiyar learnt of his marriage with Sangili at Tiruvottiyur and strictly forbade Sundarar from entering her house. Sundarar prayed to Sri Tyagaraja to intrude. In the guise of a *Gurukkal* (priest doing divine service of the temple) Tyagaraja went to Paravai on a dark night and pleaded for Sundarar. But Paravai was unrelenting and Tyagaraja had to return unsuccessful in his mission. Sundarar was unconsolable and offered to give up his life. Paravai slowly began to reflect and discern that the messenger might not be a mere human being. Tyagaraja, ever active in the service of his true devotees, went to her a second time that night and prevailed on her to take Sundara to her company.

Origin of *Ottu* (Joint) Tyagar Temple.

Viranminda Nayanar was guarding the temple entrance with an axe in hand allowing only those to enter, who had bathed and wore sacred ashes and *rudraksha* beads. He was very much offended at the levity shown by Sundarar in that he entered the temple without bathing or other purification direct from bed in Paravai's house. Once Sundarar rushed into the temple while Viranmindar was looking away. When

he noticed it he chased Sundarar with axe in hand and when about to overtake him Sri Tyagaraja hid him in the wall of the temple and thus saved him from Viranmindar's axe. Marking this site is a small shrine close by the outside of the north wall of the second enclosure opposite to the north *gopuram*. This shrine is called that of *Ottu Tyagar* where Viranmindar's figure also exists this day.

VANDAMPALAI VILLAGE.

Enraged at the partiality shown by Sri Tyagaraja towards Sundarar and his misdeeds, as they appeared to be, Viranmindar left Tiruvalur for good solemnly vowing never to set foot at Tiruvalur. He settled down at Tirupungur and made it a point to feed at least one Saivite devotee everyday. But his hatred of Tiruvarur was such that if any of such guests should say he belonged to Tiruvarur, Viranmindar would cut him off with his axe, and when about to feed the guest he had always the axe placed at his side for the purpose. One day one such guest turned up and when Viranmindar's wife learnt that he belonged to Tiruvarur she warned him of the danger he was in, but this guest insisted on remaining for dinner but requested the lady to place the axe on the left side of Viranmindar instead of on the right as usual. When the guest was seated for dinner, he was questioned as to where he came from. The guest provokingly answered he was from "Tiruvalur abounding in wealth." Viranmindar got furious and fumbled for his axe and before he could take it from the left hand side the guest took to his heels and ran for his life towards Tiruvarur hotly pursued by Viranminder. When the guest entered the limits of Tiruvarur he shouted out "we have come on this side." At once Viranmindar found that he had himself set one of his feet within the abhorred limits of Tiruvarur and true to his vow he cut off that foot of his. The chased one showed himself as Sri Tyagaraja and bestowed on Viramindar eternal beatitude for his staunch devotion. The temple Vandampalai is known as *Uthara* (north) Gokarnam.

KALIKAMBA NAYANAR'S RESTORATION TO LIFE AFTER HIS SUICIDE!!

Kalikkamba nayanar of Tiruppangur was another devotee who took offence at Sundarar's taking liberties with the deity in engaging the deity for an amorous errand to Paravaiyar and such like conduct. Sri Tyagaraja with a view to effect a reconciliation between the two devotees caused Kalikkambar to suffer from colic and informed him that he would be cured of the disease by Sundarar who was directed to proceed to Tiruppangur for this purpose. Kalikambar who lay writhing in bed on hearing of the approach of Sundarar committed suicide rather than be cured by such a reprobate. Sundarar finding what had happened reproached himself and attempted suicide. The deity appeared on the scene, restored Kalikambar to life and made both the devotees close friends for life.

SUNDARAR RECOVERING GOLD IN A TANK AFTER THROWING THE SAME IN A RIVER!!

Sundarar sang for gold in Vridhachalam (South Arcot District) and obtained 12000 pieces of gold. He further prayed that they might be transmitted to Tiruvarur. Obeying the deity's direction, he threw them into the river Manimukthanadhi at Vridhachalam and went to Tiruvarur where he searched for the treasure in the Kamalalayam tank,

But not finding it and being ridiculed by Paravaiyar for throwing it into a river and seeking for it in a tank, he fervently prayed to God that he might recover the gold and his prayer was duly granted. It was tested and its purity proved by the Vinakaya at the north-eastern corner of the grand Kamalalayaṁ tank and he is called the "Assaying Vinayaka."

Dandiyadigal Nayanar restored to sight.

Dandiyadigal Nayanar was an ardent devotee who was born blind. Desiring to do some religious service he resolved on digging the Kamalalayam tank. Being blind he fixed stakes and tied a rope thereon to guide him and was carrying mud and silt from the bed to the banks. The Jain residents on the banks were annoyed at the blind man digging earth with the chance of killing many insects and worms and at the mud being thrown near their houses; and they removed the guide posts and ropes and taunted the Nayanar with his blindness. The Nayanar called to God for help in his distress, and the Nayanar recovered his sight and the Jainas were struck blind and left the place in terror!!

Tyagaraja saving the Town from Flood.

Once upon a time Varuna, god of the waters, caused a flood to inundate the place; but the deity consumed the waters and saved the locality. The shrine of this deity is located in the East Car Street and has been celebrated in the psalms as Paravayumandali. Here Durvasa Rishi worshipped the deity and the shrine is also known as Thuvanainar temple.

Kondiyammal causing the Big Car to be Dragged.

Kondiyammal, a dancing girl of the temple, was very devout and was piously chanting devotional songs and waving *chamaram* in the presence of Sri Tyagaraja during the daily evening service. During the procession of the big car the huge wheels got stuck in the mud and the car would not move in spite of the hard attempts of King Chola to pull it. The king was disconsolate and prayed for help; and then he heard a voice to the effect that if Kondiyammal should be got to flourish two *chamaram* with both her hands to the deity the car would move. This was done and the car began to move smoothly and was brought round in procession.

Dakshinamurti subduing A Demon.

Once upon a time a demon called Somakasuran walked away with the four Vedas and hid himself in the ocean. God Vishnu incarnated as fish to recover them. He could not hold in his hand the four Vedas in the form of four babies, and fight the demon at the same time. He appealed to God Siva for help. God Siva trampled down the demon as Muyalahan under his right foot and the four Vedas became his pupils as Sanakar, Sanandanar, etc. The deity in this form is Dakshinamurti and there is a temple of this deity on the north bank of the tank in front of the temple at Pulivalam, a village 2 miles off Tiruvarur. This is known as *Dakshina* (south) Gokarnam.

INSCRIPTIONS.*

The inscriptions here have been copied by the Madras Epigraphical Department during the years 1890, 1894, 1901, 1904, 1918 and 1919.

For an account of the legends, the local shrine and other antiquities of this important *Sivasthala* see *Tanj. Gazr.*, pp. 248-50.

"73 of 1890.—(Grantha.) On the west wall of the second *prakara* of the Tyagarajasvamin temple. A record of the Chola king Anapaya, *i.e.*, Kulottunga Chola II.

74 of 1890.—(Grantha.) On a stone near a well in the first *prakara* of the same temple.

164 of 1894.—(Tamil.) *On the north wall of the second prakara* of the same temple. A record in the fifth year of the Chola king Ko-Parakesarivarman *alias* Vikrama-Choladeva (1118-1135). Records gift of land. Refers to the *Periyapuranam* legend of king Manuchola and the calf.

269 of 1901.—(Tamil.) On the west wall of the second *prakara* of the same temple. A *record in* the seventh year of the Chola king Rajakesarivarman *alias* Tribhuvanachakravartin Kulottunga-Choladeva II. The concluding portion was copied in 1890 (No. 73 of 1890). The inscription is very important for the information it gives that the Kulottunga-chola whose *inscription begins with the expression* (*i.e.*, Kulottunga II) was Anapaya Chola. Also the 56 festivals conducted annually. This enables us to say at once that Sekkilar, the author of the *Periyapurana*, lived in this reign and not in that of Kulottunga I, as some suppose.

533 *of 1904.—(Tamil.) On the east wall of the* Tyagaraja *shrine in the* same temple, left of entrance. A record built in in the twenty-third year of the Chola king Rajakesarivarman *alias* Tribhuvanachakravartin Kulottunga-Choladeva (I ?) and damaged.

534 of 1904.—((Tamil.) On the north wall of the Tyagaraja shrine in the same temple. A mutilated record in the ninth year of the Chola king Parakesarivarman *alias* Rajendradeva (1050-62). Seems to record a sale of land.

535 of 1904.—On a slab built into the floor of the first *prakara*, north of the same shrine. Records in *Kali*. 4818 and S. 1639, expired, Hemalamba, that the Mahratha king Sarfoji (1711-27) of Tanjore made some repairs to the temple. See *Tanj. Gazr.*, p. 44.

536 of 1904.—(Tamil.) On another slab built into the floor of the same *prakara*, north of the central shrine in the same temple. A damaged record of the Nayaka king Achyutappa (1572-1614), son of Sevvappa-Nayaka (1549-72), in S. 1482, expired, Rudhirodgarin (wrong). See *Tanj. Gazr.*, p. 38.

537 of 1904.—(Tamil.) On the east wall of the first *prakara* of the same temple, right of entrance. A record in the eighth year of the Chola king Parakesarivarman *alias* Tribhuvanachakravartin Kulottunga-Choladeva III. Built in at the end. Records gift of land for three lamps.

* I. M. P. Vol. II, pp. 1349 to 1354.

538 of 1904.—(Tamil.) In the same place. A record in the second year of the Chola king Rajakesarivarman *alias* Tribhuvanachakravartin Rajadhirajadeva (II ?). Records gift of land by a native of Palaiyanur in Menmalai-Palaiyanur-nadu, a sub-division of Jayangonda-Cholamandalam.

539 of 1904.—(Tamil.) In the same place. A record in the thirty-fifth year of the Pandya king Maravarman Tribhuvanachakravartin Sri-vallabhadeva. Built in at the end. Seems to record a gift of land. (Was the king the predecessor of Jatavarman Kulasekhara I, 1190-1217 ?)

540 of 1904.—(Tamil.) In the same place. A record in the tenth year of the Chola king Rajakesarivarman *alias* Tribhuvanachakravartin Rajadhirajadeva II, corresponding to Tuesday, February 27, A.D. 1173. Records gift of land by a native of Palaiyanur different from the donor in No. 917. See *Ep. Ind.*, Vol. IX, pp. 211-2.

541 of 1904.—(Tamil.) In the same place. A record in the forty-fourth year of the Chola king Rajakesarivarman *alias* Tribhuvanachakravartin Kulottunga-Choladeva I. Records gift of land.

542 of 1904.—(Tamil.) In the same place. A record in the ninth year of the Chola king Rajakesarivarman *alias* Tribhuvanachakravartin Rajadhirajadeva II. Built in at the end. Records gift of land by the donor in No. 540.

543 of 1904.—(Tamil.) In the same place. A record in the fifth year of the Chola king Tribhuvanachakravartin Rajadhirajadeva II. Built in at the bottom. Refers to an order issued during the ninth year of Vikrama-Chola's reign.

544 of 1904.—(Tamil.) On the south wall of the same *prakara*. A damaged record in the thirty-fourth year of the Chola king Rajakesarivarman *alias* Tribhuvanachakravartin Kulottunga-Choladeva I. Registers lands belonging to the shrine of *Ulagisvaramudaiyar* at Tiruvarur.

545 of 1904.—(Tamil.) On the same wall. An incomplete record in the sixth year of the Chola king Parakesarivarman Tribhuvanachakravartin Vikrama-Choladeva (1118-35). Seems to record a gift of land.

546 of 1904.—(Grantha and Tamil.) On the west wall of the same *prakara*. Records in the second year of the king gift of land.

547 of 1904.—(Tamil.) On the same wall. Contains an incomplete introduction beginning with the words *pumaruviyapolil-elum*.

548 of 1904.—(Tamil.) On the same wall. Records in the fifteenth year of the king a grant of land to a certain Pungoyil Nambi who sang the *Viranukkavijayam* in honour of " our son " Vira-Sola-Anukkar.

549 of 1904.—(Tamil.) On the same wall. An incomplete record in the fifteenth year of the Chola king Rajakesarivarman *alias* Tribhuvanachakravartin Kulottunga-Choladeva I. The inscription stops with the date.

550 of 1904.—(Tamil.) On the same wall. A record in the thirteenth year of the Chola king Tribhuvanachakravartin Kulottunga-Choladeva III, "who took Madura and the crowned head of the Pandya." Records gift of land for the requirements of *Tikkuni-rainda-Vinayagapillaiyar* set up on the western bank of the fresh water pond.

551 of 1904.—(Tamil.) On the same wall. A record in the fortieth year of the Pandya king Maravarman Tribhuvanachakravartin Kulasekharadeva I (1268-1308). Registers gifts of land made in the thirty-second and fortieth years of the king's reign. At the end S. 1229, expired (*i.e.*, 1230) is given as the equivalent of the fortieth year. The date corresponded to Monday, 18th March, 1308. See *Ep. Ind.*, Vol. VIII, pp. 276-7.

552 of 1904.—(Tamil.) On the same wall. A record in the twelfth year of the Chola king Kulottunga-Choladeva. Refers to the sixteenth year of "the king who abolished tolls" (*i.e.*, Kulottunga I) and records a gift of land for a flower-garden.

553 of 1904.—(Tamil.) On the same wall. A record in the tenth year of the Chola king Rajakesarivarman *alias* Tribhuvanachakravartin Kulottunga-Choladeva. Records that the members of the assembly Rajaraja Brahmamangalam (a *brahmadeya* in Tiruvarur-kurram, a sub-division of Geyamanikka-valanadu) being assembled in the *mandapa* called *Devasriyan* (*i.e.*, *Devasraya*) exempted from taxes certain lands belonging to the Tiruvarur temple. See *Ep. Ind.*, Vol. XI, p. 289, where it is pointed out that the date corresponded to Monday, 30th November, A.D. 1142.

554 of 1904.—(Grantha and Tamil.) On the north wall of the same *prakara*. A record in the twenty-fourth year of the Chola king Tribhuvanaviradeva (Kulottunga III). Registers the redistribution of certain temple lands. The king is described as "the friend of the God."

555 of 1904.—(Tamil.) On the same wall. A record in the twentieth year of the Chola king Tribhuvanachakravartin Rajendra-Choladeva III. Records gift of land. The date corresponds to Wednesday, the 20th January, A.D. 1266. See *Ep. Ind.*, Vol. VIII, p. 274.

556 of 1904.—(Tamil.) On the same wall. A record in the eighth year of the Chola king Parakesarivarman *alias* Tribhuvanachakravartin Vikrama-Choladeva, corresponding to Tuesday, August 18, 1125. Records gift of money for a lamp by a merchant of Melai-Marayapadi *alias* Koyyakkuru-nadu. See *Ep. Ind.*, Vol. VIII, p. 263.

557 of 1904.—(Tamil.) On the same wall. A record in the thirteenth year of the Chola king Tribhuvanachakravartin Rajendra-Choladeva. Records gifts of land to the shrines of Alagiya-Tiruchchirrambalamudaiyar and Porpadikkunayaga Isvaramudaiyar built in the southern street in front of the temple; to the shrine of Tirumaligai-Vinayaka-pillaiyar built in this temple in the twentieth year; and to the shrine of Subrahmanya built in the same temple in the twenty-second year.

558 of 1904.—(Grantha and Tamil.) On the same wall. Registers the opinions, Narada, Maskara, Yajnavalkya and other authorities regarding the origin, duties and privileges of certain mixed castes (*anuloma*). A very interesting epigraph illustrating the the social ideas of the age.

559 of 1904.—(Tamil.) On the same wall. A record in the thirty-ninth year of the Chola king Tribhuvanaviradeva (Kulottunga III). Mentions the temple of Vikrama-Cholesvaramudaiyar at Sri-Mahesvaranallur and records a gift of land by a woman who had a relation at Valaippandal in Palakunra-kottam, a sub-division of Jayangonda-Cholamandalam.

560 of 1904.—(Tamil.) On the south wall of the second *prakara* of the same temple. An incomplete record in the third year of the Chola king Parakesarivarman *alias* Tribhuvanachakravartin Vikrama-Choladeva (1118-35). Records gift of land.

561 of 1904.—(Tamil.) On the same wall. An incomplete record in the forty-ninth year of the Chola king Rajakesarivarman *alias* Tribhuvanachakravartin Kulottunga-Choladeva I. Mentions (the *mandapa* called) *Devasriyan*.

562 of 1904.—(Tamil.) On the same wall. An incomplete record in the third year of the Chola king Rajakesarivarman *alias* Chakravartin Vikrama-Choladeva. Records gift of land. [Vikramachola was a Parakesarivarman. The present epigraph is one of the very few which give the title *Rajakesarivarman* to him.]

563 of 1904.—(Tamil.) On the same wall. A record in the fourth year of the Chola king Parakesarivarman *alias* Tribhuvanachakravartin Vikrama-Choladeva (1118-35). Built in at the bottom. Records gift of a pond. Date as in the next. (But *Aparapaksham* wrongly given for *Purvapaksham*. See *Ep. Ind.*, Vol. VIII, p. 262.)

564 of 1904.—(Tamil.) On the same wall. An incomplete record in the fourth year of the Chola king Parakesarivarman *alias* Tribhuvanachakravartin Vikrama-Choladeva. Connected with the previous inscription. Same date as that of the previous one, but the details more correct. Corresponds to Wednesday, 10th May, A. D. 1122. See *Ep. Ind.*, Vol. VIII, p. 262.

565 of 1904.—(Tamil.) On the same wall. A mutilated record containing an incomplete introduction of Vikrama-Chola (1118-35).

566 of 1904.—(Tamil.) At the entrance into the western *gopura* of the same *prakara* right side. A record in S. 1362, expired, Raudri. Records the building of the *gopura* by Nagarasa, son of Siddharasa, for the merit of the minister Lakkanadannayakka-Udaiyar. See note to the next inscription.

567 of 1904.—(Kanarese.) In the same place left side. A record in S. 1362, expired, Raudra. A Kanarese copy of the above epigraph. Lakkana-Dannayaka is here called Dakshina-samudradhipati, while in the above one the portion occupied by the *biruda* is damaged. For a coin of Lakkana see *Ep. Rep.*, 1905, pp. 58-9. His position in Madura history has been summarized by me in *Ind. Antq.*, 1914 (January).

568 of 1904.—(Tamil.) On the north wall of the Achalesvara shrine in the south-east corner of the second *prakara* of the same temple. A mutilated record in the eighth year of the Chola king Parakesarivarman *alias* Rajendra-Choladeva I (1011-1053).

569 of 1904.—(Tamil.) On the same wall. An incomplete record in the second year of the Chola king Rajarajakesarivarman *alias* Rajarajadeva I (985-1013). Records gift of land.

570 of 1904.—(Tamil.) On the south wall of the same shrine. An incomplete record in the second year of the Chola king Rajakesarivarman. Records gift of silver vessels by Udaiyapirattiyar Sembiyan Mahadeviyar for the merit of Sri-Uttama-Choladeva. [She was the queen of Gandaraditya and the mother of Madhurantaka Utama Chola.]

571 of 1904.—(Tamil.) On the same wall. A record in the seventh year of the Chola king Rajarajakesarivarman. Refers to the building of a shrine of stone in the temple of Tiruvaraneri Alvar by Udaiyapirattiyar Sembiyan Mahadeviyar and the setting up of two images in it by the same lady and records that she presented 234 *kasus* for daily requirements, additions to the temple and repairs.

572 of 1904.—(Tamil.) On the west wall of the *mandapa* in front of the same shrine, right of entrance. A record in the twentieth year of the Chola king Rajakesarivarman. Records gift of two lamps.

573 of 1904.—(Tamil.) In the same place. A record in the thirty-second year of the Chola king Parakesarivarman (905-947), " who took Madurai." Records gift of gold for a lamp. The characters are comparatively modern.

574 of 1904.—(Tamil.) On the same wall, left of entrance. A record in the sixth year of the Chola king Parakesarivarman. Records gift of gold for a lamp. The characters are comparatively modern.

575 of 1904.—(Tamil.) On the north wall of the *mandapa* in front of the Achalesvara shrine in the south-east corner of the second *prakara* of the same temple. A damaged record in Kilaka of Virabhupati-Udaiyar (1409–22).

576 of 1904.—(Sanskrit and Grantha.) On the west wall of the third *prakara* of the same temple, left of the *gopura*. A mutilated record. Mentions the shrine of Anandesvara.

577 of 1904.—(Tamil.) On the south wall of the central shrine in the Satyavachakesvara temple in the same village. A damaged and incomplete record of the Chola king Rajakesarivarman *alias* Chakravartin Kulottunga-Choladeva, the date of which is lost. Mentions Tirumandali-udaiya-Mahadevar.

578 of 1904.—(Tamil.) On the same wall. A mutilated record in the forty-eighth year of the Chola king Rajakesarivarman *alias* Chakravartin Kulottunga-Choladeva I. Registers allotments for the various requirements.

579 of 1904.—(Tamil.) On the north wall of the same shrine. A record mutilated at the end. Contains a portion of the historical introduction of Kulottunga I. Mentions the temple of Tirumandali-udaiya-Mahadevar.

553 of 1918.—(Tamil.) On fragments in the Nagaraja temple in the Kamalalayam tank at Tiruvarur. Some of the fragments seem to register a gift of land. One of them mentions the name Agaravallaban who was probably the donor of the stone.

669 of 1919.—(Tamil.) On the south wall of the Tyagaraja shrine, Tyagarajasvamin temple, Tiruvarur. Begins with the short introduction. Gives the details of the quantity of gold which was used for plating and gilding the dffferent parts of a golden pavilion (*ponnintiru mandapam*).

670 of 1919.—(Tamil verse and prose). On the south wall of the same shrine. Commences with the introduction etc. Records that in compliance with the king's order Venkadan Tirunilakantha *alias* Adhikari Irumudisolamuvendavelan utilised certain gold and silver vessels in the temple treasury for the erection of a golden pavilion for the God Udaiyar Vidivitankadeva of Tiruvarur in Tiruvarur-kurram, a sub-division of Adgiraja-raja-valanadu. The four verses engraved in continuation refer to several gifts of golden ornaments by Kuttan Sembiyan Vendavelan of Pundi.

671 of 1919.—On the same wall. Begins with the introduction etc. Records gift of 3 *kalanju*, 1 *manjadi* and 1 *kunri* of gold of stardard weight and fineness and equal to *Rajarajan madai* by Arumoli, Rajendra-cholan which was invested by the temple assembly in purchasing and leasing out 450 *kuli* of tax free land for the expenses connected with the sacred bath of the God.

672 of 1919.—On the same wall. Begins with the introduction. Built in at the end. Gift of 96 sheep for a perpetual lamp to the temple of Mulasthanam Udaiyar of Tiruvarur, in Tiruvarur-kurram, a sub-division of Geya-Manikka-valanadu by one Narayana Singalattarayan, a portion of whose full name is obliterated.

673 of 1919.—(Tamil.) On the south and west walls of the same shrine. Damage begins with the introduction etc. Records gift of paddy for offerings and worship during certain festivals and 5 *kasu* of gold for the purchase of pieces of cloth required to cover the pots of water for the God's bath.

674 of 1919.—(Tamil.) On the west and south walls of the same shrine. Registers an order of the king to the Managers of the temple of Mulasthanam Udaiyar of Tiruvarur in Tiruvarur-kurram, a sub-division of Kshatriya-sikhamani-valanadu, making some provision for offerings and scented water to the God on certain festival occasions. Mentions the *Sadayam* of *Arpasi* and *Arudra* of *Adi* as the asterisms of the king's father and the king respectively.

675 of 1919.—(Tamil.) On the west wall of the same shrine. Much damaged. Begins with the introduction. Records an order of the king to Velala-kuttan *alias* Sembiyan Muvendavelan to cover with gold plate certain portions of the *garbhagriha* and *Ardha mandapa* of the temple.

676 of 1919.—(Tamil.) On the north wall of the same shrine. Begins with the introduction etc. Records the gift of a wreath of precious stones for the Goddess, consort of Udaiyar Vidivitankadevar by Perumakkalurudaiyan Velan Seyyapadam of Gangaikonda-solapuram.

677 of 1919.—(Tamil.) On the same wall. Begins with the introduction. Records that Kuttan *alias* Sembiyan Muvendavelan of Pundi, a hamlet of Pavicherru Pundi

a sub-division of Adhiraja-valanadu, made tax free gift of land by purchase for 100 *kasu* from the assembly of Pulivalam, a *Brahmadeya* of Vijayarajendra-valanadu, for the expenses of feeding daily 12 *sivayogins* at the temple and making two gold ear ornaments to the God.

678 of 1919.—(Tamil.) On the same wall. Begins with the introduction etc. Records deposit of gold by Purakkudayan Surri Adattan *alias* Solavichchadira Viluppara-yan of Purakkudi in Ambat-nadu, a sub-division of Uyyakonda-valanadu with certain merchants of Tiruvarur for providing offerings and oil for bath to the God and further gifts for gold for supplying clothes to the images and fees to temple songsters and servants.

679 of 1919.—(Tamil.) On the north and west walls of the same shrine. Incomplete. Begins with the introduction. Records the details of the quantities of paddy accruing from the several bits of temple *devadana* lands in the villages of Tiyyankudi and Menmangalam which were bought over by the king and Anukkiyer Nakkan Pavai-nangaiyer for expenses conducted with offerings and worship to the God Tiruvaraneriyudaiyar.

680 of 1919.—(Tamil.) On the same walls. Incomplete. Begins with the introduction. Gives a detailed list of the gifts of Rajendra-Choladeva and his servant Anukkiyar Pavainangaiyar for plating and gilding certain portions of the temple of Arumolikuttan *alias* Lokarayan of pearls and coral wreaths and of several other gifts of precious stones and ornaments and lamps to the God. *Rajarajan-kasu niraikal* is mentioned as a standard weight of gold.

681 of 1919.—(Tamil.) On the west wall of the Valmikinatha shrine, same temple. States that the jewel chests of the big temple at Tiruvarur and Valmikinath which were in the custody of one individual were now left in the joint charge of two men Brahma-rayar and Viluppadarayar and lays down what ought to be done when any discrepancies arise in the jewel accounts if the seals of the *Ponpandavaravasal* were mishandled."

CHAPTER XV.

NEGAPATAM.

This is an important sea-port of the Tanjore District, being the terminus of the Tanjore-Negapatam Railway Line, and is famous for the temple of Kayarohanasvami and his consort Nilayathakshi (Fig. 86). The deity Tyagaraja in the temple is considered very important. The metallic figures of *Panchamukha Vinayaka* (the Five-faced Elephant God), also known as *Heramba Ganapathi* (Fig. 87), and of Sattayappa in a separate shrine on the west are of great sanctity. The stone work of the *Ashtadikpalas* [1] or the guardian angels of the eight cardinal points is also a fine piece of workmanship, and occupies a prominent place over the sanctum of the deity.

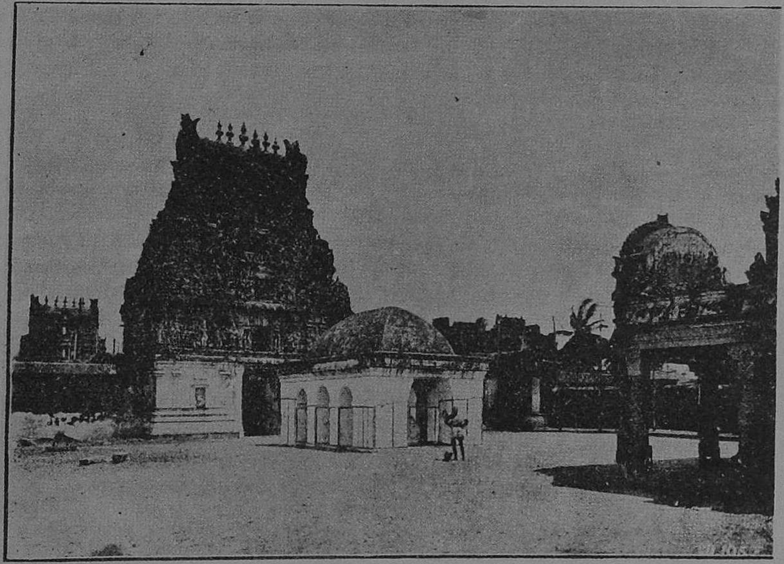


Fig. 86.—Temple at NEGAPATAM.

1. Vide page 141 footnote 1.

SAINT ADIPATHAR.

This is the place where the fisherman Saint Adipatha Nayanar [1] lived and obtained the God's blessing.

Fig. 87.—*Panchamukha* (five-faced) Vinayaka, NEGAPATAM.

BUDDHIST SHRINES.

Negapatam formerly seems to have been an important Buddhist [or rather Jaina centre. According to the inscriptions, it is seen that two Buddhist shrines flourished here about the 11th Century A.D. These were the *Rajarajaperumpalli* and the *Rajendracholaperumpalli* and from these names it would appear that the Chola kings tolerated Buddhism or Jainism to a large extent in their country. It is said that the Vaishnava Saint Tirumangai Alwar carried away a golden Buddhist figure and utilised the metal for covering the *Vimana* of Sri Ranganadha at Srirangam. About the 15th Century A.D. a king from Pegu is said to have visited this shrine. The *Puduveligopuram* or the Chinese pagoda, subsequently demolished by the Jesuit Priests, might have been one of the important Buddhist shrines of the ancient days.

According to the Leyden [2] grant the building of this Buddhist temple was commenced by Chulamanivarman, king of Kataka (or, in Tamil, *Kidaram*), who was apparently a feudatory of the Chola king before the 21st year of the reign of Rajaraja I, and was completed during the reign of his successor Madurantaka *alias* Rajendrachola by Maravijayottungavarman, the son of Chulamanivarman. *Kataka* [3] (in Sanskrit) or *Kidaram* (in Tamil) over which Chulamanivarman and Maravijayottungavarman ruled, appears to have denoted some portion of Lower Burma or of the Indo-Chinese Peninsula, as Rajendra-Chola I, in his war against Samgrāmavijāyottungavarman of Kidaram, is reported to have despatched many ships in the stormy ocean and to have taken possession

1. Adipatha Nayanar was born in a fisherman's family in Negapatam. He was a staunch devotee of the presiding Siva God in the temple of the place. The best of the fish he got from the sea he gave to the God by leaving it back in the sea in the name of the Almighty. To test his devotion, Siva made him get only one fish for a number of days. Even then he left the only fish got on those days to God, to the annoyance of his relations. On one day when a golden fish was caught he dedicated even that to the God though he and his relations were then in a miserable condition. Satisfied at this conduct of the Nayanar, and in order to show the world his devotion, Siva gave him a place in the midst of his attendants.

2. This is a copper-plate so named as it is now preserved at the University Museum of Leyden in Holland. A translation of this inscription appears in the *Archaeological Survey of Southern India* Vol. IV, pp. 204 to 224.

3. Annual Report of the Madras Epigraphical Department for 1898-99, page 12.

of the Nicobar (*Nakkavaram*) and Papphala (*Mappapalam*) which according to the *Mahavamsa*, is a sea-port in *Ramanna-desa*, the ancient name of Burma.

This building[1] was a four-sided tower of 3 storeys constructed of bricks, with an entrance for doorway, in the middle of each side. In 1867 it was demolished and the present St. Joseph's College built on it. One of the figures presented to the then Governor of Madras Lord Napier by the Missionaries bore an inscription having the name *Agamapandita*, which might refer to Umapatisivacharya *alias* Sakalagamapandita of Chidambaram *Dikshadars* and not the name of any Buddhist monk as inferred by some.

PORTUGUESE CONNECTION.

Negapatam was one of the earliest Portuguese settlements on the east coast. It was subsequently acquired by the Dutch and made their headquarters. There is an old Dutch cemetry in the town, containing many antique tombs, surmounted with heavy stone slabs bearing inscriptions cut in large letters in high relief and said to have been imported from Holland. Thereafter it passed into the hands of the Nawab and then the Rajah of Tanjore held it till 1778 when it passed into the hands of the English.

INSCRIPTIONS.*

See Mr. *Sewell's Antiquities* Vol. I, p. 281 and *Tanj. Gazr.*, p. 243 f., for detailed accounts of the Antiquities of this place. Dr. Hultzsch mentions in the ancient Kayarohanasvami temple (called *Karona* in inscriptions and in the *Periyapurana*), a number of epigraphs alleged to belong " Rajaraja, Rajendrachola and other Chola kings," but he gives no details about these. See *Mad. Ep. Rep.*, June 1891, p. 3, para 6. The following have been taken from *Antiquities* and *Tanj. Gazr.* :—

" In a stone in the wall of the Kailasanatha temple. Records in Dutch the death of a gentleman in A.D. 1777.

On a bronze image discovered near the demolished tower of the ancient " China pagoda." A record, according to Dr. Burnell, belonging to the twelfth or early thirteenth century.

On a stone in " a small temple." A Dutch record saying that it was built in 1777 under the auspices of the Governor Reynier Van Vlissingen.

On a drum in the hands of Mr. C. E. Crighton. " A short inscription in ancient Tamil and Grantha characters." No details given.

A Telugu silver plate grant (now in the Batavia Museum). Records that Vijaya Raghava, the last Naik king of Tanjore, gave Negapatam to the Dutch.

A Tamil silver plate grant in the same place. Records the confirmation of the above grant by the Mahratha king Ekoji in A.D. 1676.

---

1. A plan of this as it stood in 1846 is illustrated in the "*Indian Antiquary*" of September 1878, page 224.

* I. M. P. Vol. II, p. 1346 to 1347.

On a stone in the old Dutch Church. Records its foundation in 1774."

NAGORE.

Nagore, known in former times as PUNNAGAVANAM, is a town situate close by. There is a fine Muhammadan Mosque here which is a famous place of pilgrimage and both Hindus and Muhammadans visit this annually.

INSCRIPTIONS.*

" Over the tomb in the local mosque. Records that the mosque was built by Pratapa Singh of Tanjore in eleven days in H. 1171 (A.D. 1757). *Antiquities*, Vol. I, p. 281.

A C. P. grant in the same place. Records the grant of fifteen villages to the mosque by the same king. *Ibid.*, p. 281."

THE FAMOUS MINARET.

The Minaret is 125 feet in height and is of exquisite workmanship, and was constructed by the Raja of Tanjore over the *darga* (tomb) of Muhammadan Saint Miran Sahib who performed several miracles some four centuries ago. The construction of the minarets is attributed to the then king of Tanjore and the largest of the fine minarets is nearly 100 feet in height. The building is of brick and plaster. The interior consists of two irregular cloistered courts inclusive of the central tomb standing under a dome which is approached through seven high doorways plated with silver.

The annual festival takes place in autumn when a large concourse of pilgrims throughout the presidency of all castes including Brahmans gather at the place. The festival lasts for 12 days and most of the ceremonies take place in the night especially from the 9th day.

HISTORICAL REFERENCE.

The place has its own connection with the modern history as well. Lally, on his expedition to Tanjore in 1758, plundered the wealth of it. In 1773 the Dutch obtained the place from the Rajah of Tanjore in consideration of the money they had advanced.

VEDARANYAM.

Vedaranyam or ADI SETU or KODIKKARAI is another famous place of pilgrimage on the Tirutturaipundi-Vedaranyam Railway in the Tanjore district. Rama is said to have expiated in this place the sin of having killed Ravana in a previous era. The Vedas also worshipped the God here, and this fact accounts for the great sanctity attached to this place.

VINAYAKA'S IMPORTANCE.

The Vinayaka (Elephant God) found at the west entrance of the temple (Fig. 88), named *Virahatte-Vinayaka* who is considered to have got rid of the ghosts of the *Rakshasas* slain by Sri Rama, whom they haunted, is said to be very powerful.

A bath in the temple tank Manikarnika is said to expiate sins.

* I. M. P. Vol. II, p. 1346.

EPIGRAPHICAL INFORMATION.

The epigraphical records of this place show that, on recovery of his health, a ruler of this province ordained a great festival. The famous Tamil Saints, Appar and Sambandar, worked several miracles in this place.

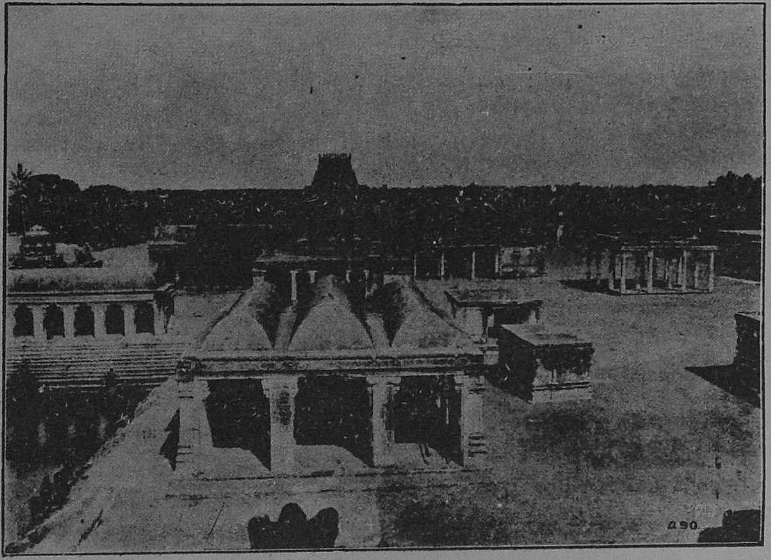


Fig. 88.—Temple, VEDARANYAM.

INSCRIPTIONS.*

The inscriptions recorded in this temple have been copied by the Madras Epigraphical Department during the year 1904.

In literary history Vedaranyam is known as the native place of Paranjoti Munivar, the son of Minakshi Sundara Desika, and the author of the monumental *Tiruvilayadal-purana*. For his life-career see *Abhidhana chintamani*, p. 637. His date has been one of controversy, but he evidently belonged to the thirteenth century.

" 415 of 1904.—(Tamil.) On the south wall of the central shrine in the Vedaranyesvara temple. A record in the fourth year of the Chola king Tribhuvanachakravartin Kulottunga-Choladeva, corresponding to Thursday, 11th March, 1182. Records gift of gold for a lamp by a certain Gangaikondan Rajarajadeva *alias* Pottappichcholar to the temple at Tirumaraikkadu in Kunrur-nadu, a sub-division of Umbala-nadu. See *Ep. Ind.*, Vol. VIII, p. 264.

---

* I. M. P, Vol. II, pp. 1434 to 1442.

416 of 1904.—(Tamil.) On the same wall. A record in the twenty-ninth year of the Chola king Tribhuvanachakravartin Kulottunga-Choladeva III, "who took Madura, Ilam (Ceylon) and the crowned head of the Pandya". Records gift of money for a lamp.

417 of 1904.—(Tamil.) On the same wall. A damaged record in the fifteenth year of the Chola king Tribhuvanachakravartin Kulottunga-Choladeva III, "who took Madura and the crowned head of the Pandya". Records the gift of a lamp.

418 of 1904.—(Tamil.) On the south wall of the *mandapa* in front of the same shrine. A damaged record in the ninth year of the Chola king Tribhuvanachakravartin Rajendra-Choladeva III. Records gift of land for a lamp. Dr. Kielhorn calculates the date to be Tuesday, 12th January, 1255. See *Ibid.*, Vol. VIII, p. 273.

419 of 1904.—(Tamil.) On the same wall. A record in the fourth year of a Choladeva. Records gift of money for a lamp by a certain Virasingapanmar.

420 of 1904.—(Tamil.) On the same wall. A record in the fifth year of the Chola king Tribhuvanachakravartin Rajarajadeva. Built in at the beginning. Records gift of money for lamps. At the bottom is an inscription of Kulottunga III, which is also partly built in.

421 of 1904.—(Tamil.) On the same wall. A record in the sixth year of the Chola king Tribhuvanachakravartin Rajendra-Choladeva. Records an order of Vanadarayan.

422 of 1904.—(Tamil.) On the north wall of the same *mandapa*. A record in the second year of the Chola king Rajakesarivarman *alias* Tribhuvanachakravartin Kulottunga-Choladeva (I ?). Records that the king granted to a certain individual the privilege of singing the *Tiruppadiyam* hymns in the temple and the emoluments connected therewith.

423 of 1904.—(Tamil.) On the same wall. A record in the fourth year of the Chola king Tribhuvanachakravartin Rajendra-Choladeva III, corresponding to Wednesday, 5th January, 1250. Records gift of land for a lamp. The Saiva Brahmanas of the *Muppaduvattam* of the temple took charge of the land. See *Ibid.*, p. 272.

424 of 1904.—(Tamil.) On the same wall. A mutilated record in the seventeenth year of the Chola king Tribhuvanachakravartin Rajarajadeva. Records gift of jewels to the temple.

425 of 1904.—(Tamil.) On the same wall. A damaged record in the twenty-third year of the Chola king Rajakesarivarman *alias* Tribhuvanachakravartin Kulottunga-Choladeva (I or II ?).

426 of 1904.—(Tamil.) On the same wall. A record in the twentieth year of the Chola king Tribhuvanachakravartin Kulottunga-Choladeva III, "who took Madura, Ilam (Ceylon) and the crowned head of the Pandya." Built in at the end. Records gift of fifty sheep for a lamp.

427 of 1904.—(Tamil.) On the same wall. An incomplete record in the thirty-second year of the Chola king Tribhuvanachakravartin Tribhuvanaviradeva (1178-1216), "who took Madurai, Karuvur and the crowned head of the Pandya and performed the anointment of heroes and the anointment of victors," *i.e.*, Kulottunga III. The date corresponds to Monday, 21st December, A.D. 1209. *Ep. Ind.*, Vol. VIII, p. 266.

428 of 1904.—(Tamil.) On the north wall of the *mandapa* in front of the central shrine in the same temple. A record in the thirty-fifth year of the Chola king Tribhuvanaviradeva (Kulottunga III). Records gift of money for a lamp.

429 of 1904.—(Tamil.) On the same wall. A record in the twenty-seventh year of the Chola king Tribhuvanachakravartin Rajarajadeva (III ?). Records gift of land for a lamp.

430 of 1904.—(Tamil.) On the same wall. A record in the twentieth year of the Chola king Tirubhuvanachakravartin Kulottunga-Choladeva III, "who took Madurai, Ilam (Ceylon) and the crowned head of the Pandya." Records gift of money for a lamp. At the bottom is an incomplete and damaged inscription of the twentieth year of the same king. The date corresponds to Sunday, 3rd May, A.D. 1198. See *Ibid.*, p. 265.

431 of 1904.—(Tamil.) On the same wall. A record in the twenty-seventh year of the Chola king Tribhuvanachakravartin Rajarajadeva. Records gift of land.

432 of 1904.—(Tamil.) On the same wall. A damaged record in the twenty-second year of the Chola king Tribhuvanachakravartin Rajarajadeva. Records gift of land.

433 of 1904.—(Tamil.) On a pillar within the same *mandapa*. An incomplete record in the thirty-third year of the Chola king Madiraikonda Parakesarivarman (905-47).

434 of 1904.—(Tamil.) On the same pillar. A record in the thirty-fifth year of the Chola king Madiraikonda Parakesarivarman (905-47). Records gift of ninety sheep for a lamp.

435 of 1904.—(Tamil.) On another pillar in the same place. A record in the thirtieth year of the Chola king Madiraikonda Parakesarivarman (905-47). Records the gift of six *ilakkasu*[1] for a lamp.

436 of 1904.—(Tamil.) On the same pillar. A record in the ninth year of the Chola king Parakesarivarman. Records gift of ninety sheep for a lamp.

437 of 1904.—(Tamil.) On the same pillar. A record in the fifteenth year of the Chola king Rajaraja-Rajakesarivarman I (985-1013). Records gift of ninety sheep for a lamp.

---

1. The currency of Ceylon coins in the mainland need occasion no surprise when we remember the position of Vedaranya and the commercial intercourse between the mainland and the island. A very late poet Ganapati Kurukkal who had a number of disciples in the surrounding district took advantage of this to sing the whole *Skandapurana* in songs which could be sung by the sailors.

438 of 1904.—(Tamil.) On the same pillar. A damaged record in the eighth year of the Chola king Parakesarivarman.

439 of 1904.—(Tamil.) On the same pillar. A record in the twenty-second year of the Chola king Rajakesarivarman *alias* Rajarajadeva I. Records gift of land.

440 of 1904.—(Tamil.) On the same pillar. A record in the sixth year of the Chola king Rajarajakesarivarman (985-1013). Records gift of ninety sheep for a lamp.

441 of 1904.—(Tamil.) On the same pillar. A record in the ninth year of the Chola king Rajarajakesarivarman (985-1013). Records gift of money. Mentions Mutturru-kurram in Pandi-nadu.

442 of 1904.—(Tamil.) On the same pillar. A damaged record in the sixth year of the Chola king Rajakesarivarman.

443 of 1904.—(Tamil.) On the same pillar. A damaged record of the Chola king Parakesarivarman, the date of which is lost.

444 of 1904.—(Tamil.) On a third pillar in the same place. A record in the twentieth year of the Chola king Madiraikonda Parakesarivarman (905-47). Records gift of gold.

445 of 1904.—(Tamil.) On the same pillar. A record in the twenty-eighth year of the Chola king Madiraikonda Parakesarivarman (905-47). Records gift of ninety sheep for a lamp by Arunidi-Kaliyan of Marudur, an officer of Sri-Parakesarivarman.

446 of 1904.—(Tamil.) On the same pillar. A record of the Chola king Madiraikonda-Parakesarivarman (905-47), the date of which is lost. Records gift of ninety sheep.

447 of 1904.—(Tamil.) On the same pillar. A record in the twenty-fourth year of the Chola king Madiraikonda-Parakesarivarman (905-47). Records gift of land.

448 of 1904.—(Tamil.) On the same pillar. A record in the sixth year of the Chola king Parakesarivarman. Records gift of ninety sheep for a lamp.

449 of 1904.—(Tamil.) On the same pillar. A record in the twenty-seventh year of the Chola king Madiraikonda-Parakesarivarman (905-47). Records gift of sheep for a lamp.

450 of 1904.—(Tamil.) On a fourth pillar in the same place. A record in the twentieth year of the Chola king Madiraikonda-Parakesarivarman (905-47). Records gift of ninety sheep for a lamp.

451 of 1904.—(Tamil.) On a fourth pillar in the same place. A record in the eighteenth year of the Chola king Madiraikonda Parakesarivarman (905-47). Records gift of ninety sheep for a lamp.

452 of 1904.—(Tamil.) On a fourth pillar in the same place. A record in the twenty-fifth year of the Chola king Madiraikonda Parakesarivarman (905-47). Records gift of ninety sheep for a lamp.

453 of 1904.—(Tamil.) On a fourth pillar in the same place. A record in the thirteenth year of the Chola king Madiraikonda Parakesarivarman (905-47). Records gift of gold.

454 of 1904.—(Tamil.) On a fourth pillar in the same place. A record in the eighteenth year of the Chola king Madiraikonda Parakesarivarman. Records gift of ninety sheep for a lamp.

455 of 1904.—(Tamil.) On a fourth pillar in the same place. A record in the thirtieth year of the Chola king Madiraikonda Parakesarivarman (905-47). Records gift of ninety sheep for a lamp.

456 of 1904.—(Tamil.) On a fourth pillar in the same place. A record in the twenty-seventh year of the Chola king Madiraikonda Parakesarivarman (905-47). Records gift of 180 sheep for two lamps.

457 of 1904.—(Tamil.) On a fourth pillar in the same temple. A mutilated record in the thirty-second year of the Chola king Madiraikonda Parakesarivarman (905-47).

458 of 1904.—(Tamil.) On a fourth pillar in the same place. A damaged record in the thirteenth year of the Chola king Madiraikonda Parakesarivarman (905-47).

459 of 1904.—(Tamil.) On a fourth pillar in the same place. A record in the fifth year of the Chola king Parakesarivarman. Records gift of ninety sheep for a lamp.

460 of 1904.—(Tamil.) On the south wall of the Tyagaraja shrine in the same temple. A record in the sixteenth year of the Chola king Tribhuvanachakravartin Rajendra-Choladeva III, corresponding to Monday, 1st May, 1262. Records gift of land for meeting the expenses of two festivals called *Tiruvikkiraman-sandi*. See *Ep. Ind.*, Vol. VIII, p. 273.

461 of 1904.—(Tamil.) On a pillar in the *mandapa* in front of the same shrine. A mutilated record in the sixteenth year of the Chola king Rajaraja-Rajakesarivarman I (985-1013).

462 of 1904.—(Tamil.) On the same pillar. A damaged record in the nineteenth year of the Chola king Rajakesarivarman *alias* Rajarajadeva (985-1013).

463 of 1904.—(Tamil.) On the same pillar. A damaged record in the fourteenth year of the Chola king Parakesarivarman.

464 of 1904.—(Tamil.) On the same pillar. Records in the sixteenth year of the king gift of land.

465 of 1904.—(Tamil.) On the second pillar in the *mandapa* in front of the Tyagaraja shrine in the same temple. A record of the Chola king Madiraikonda Parakesarivarman (905-47), the date of which is lost. Records gift of ninety sheep for a lamp.

466 of 1904.—(Tamil.) On the third pillar in the same *mandapa*. A partly damaged record in the third year of the Chola king Rajakesarivarman. Records gift of ninety sheep for a lamp.

467 of 1904.—(Tamil.) On the same pillar. A record in the eighth year of the Chola king Rajakesarivarman. Records gift of a lamp.

468 of 1904.—(Tamil.) On the fourth pillar in the same *mandapa*. A partly damaged record in the seventeenth year of the Chola king Madiraikonda Parakesarivarman (905-47). Records gift of a lamp.

469 of 1904.—(Tamil.) On the same pillar. A partly damaged record in the twenty-eighth year of the Chola king Madiraikonda Parakesarivarman (905-47). Records gift of ninety sheep.

470 of 1904.—(Tamil.) On the fifth pillar in the same *mandapa*. A mutilated record in the fifteenth year of the Chola king Raja-Rajakesarivarman (985-1013). Records gift of 180 sheep for two lamps.

471 of 1904.—(Tamil.) On the sixth pillar in the same *mandapa*. A damaged record in the twentieth year of the Chola king Rajakesarivarman.

472 of 1904.—(Tamil.) On the same pillar. A record in the sixth year of the Chola king Parakesarivarman. Records gift of ninety sheep for a lamp.

473 of 1904.—(Tamil.) On the seventh pillar in the same *mandapa*. A record in the nineteenth year of the Chola king Madiraikonda Parakesarivarman (905-47). Records gift of two lamps.

474 of 1904.—(Tamil.) On the same pillar. A record in the sixth year of the Chola king Parakesarivarman. Records gift of ninety sheep. Damaged at the end.

475 of 1904.—(Tamil.) On the same pillar. A damaged record in the ninth year of the Chola king Parakesarivarman.

476 of 1904.—(Tamil.) On a pillar in the *mandapa* in front of the Ramanathesvara shrine in the same temple. A record of the Chola king Madiraikonda Parakesarivarman (905-47), the date of which is doubtful. Records gift of ninety sheep for a lamp.

477 of 1904.—(Tamil.) On the same pillar. An incomplete record in the twenty-seventh year of the Chola king Rajakesarivarman.

478 of 1904.—(Tamil.) On the same pillar. A record in the thirtieth year of the Chola king Madiraikonda Parakesarivarman (905-47). Records gift of 180 sheep for two lamps.

479 of 1904.—(Tamil.) On the same pillar. A record in the fifteenth year of the Chola king Madiraikonda Parakesarivarman (905-47). Records gift of ninety sheep for a lamp.

480 of 1904.—(Tamil.) On the same pillar. A record in the fifteenth year of the Chola king Madiraikonda Parakesarivarman (905-47). Records gift of 180 sheep for two lamps.

481 of 1904.—(Grantha.) On the second pillar in the same *mandapa*. Records the gift of ninety sheep for a lamp by a certain Kalikesarin.

482 of 1904.—(Tamil.) On the same pillar. A record in the thirteenth year of the Chola king Madiraikonda Parakesarivarman (905-47). Records gift of ninety sheep for a lamp by the same donor.

483 of 1904.—(Tamil.) On the same pillar. A record in the tenth year of the Chola king Rajakesarivarman. Records gift of ninety sheep for a lamp.

484 of 1904.—(Tamil.) On the same pillar. A record in the eighth year of the Chola king Parakesarivarman. Records gift of ninety sheep for a lamp.

485 of 1904.—(Tamil.) On the same pillar. A record in the seventh year of the Chola king Madiraikonda Parakesarivarman (905-47). Records gift of a lamp.

486 of 1904.—(Tamil.) On the same pillar. A record in the thirty-second year of the Chola king Madiraikonda Parakesarivarman (905-47). Records gift of ninety sheep for a lamp.

487 of 1904.—(Tamil.) On the same pillar. A record in the twenty-sixth year of the Chola king Rajakesarivarman. Records gift of 180 sheep for two lamps.

488 of 1904.—(Tamil.) On the same pillar. A damaged record of the Chola king Parakesarivarman (905-47), " who took Madurai and Ilam (Ceylon)," the date of which is indistinct.

489 of 1904.—(Tamil.) In the second *gopura* of the same temple, left of entrance. A record of the Vijayanagara king Prabhushi (for Praudha) Devaraya Maharaya (1449-65) in S. 1386, expired, Tarana. Records sale of land.

490 of 1904.—(Tamil.) In the same place. A mutilated record of the Vijayanagara king Virapratapa Devamaharaya in S. (date lost), cyclic year (doubtful). Seems to record a gift of land.

491 of 1904.—(Mahrathi.) On a slab built into the floor in front of the same *gopura*. Mentions the Mahratha kings Pratapasimha-Maharaja and his son Tulaja-Maharaja (1763-87) of Tanjore. See *Tanj. Gazr.*, Vol. I, p. 49.

492 of 1904.—(Tamil.) On the south wall of the first *prakara* of the same temple. A partly damaged record in the thirty-third year of the Chola king Tribhuvanachakravartin Rajendra-Choladeva (III ?). Records gift of land.

493 of 1904.—(Tamil.) On the same wall. A partly damaged record of the Chola king Tribhuvanachakravartin Rajarajadeva (III ?) the date of which is lost. Records gift of land for a lamp.

494 of 1904.—(Tamil.) On the west wall of the same *prakara*. A record in the eighteenth year of the Chola king Tribhuvanachakravartin Rajendra-Choladeva III. Records gift of land. Dr. Kielhorn discussing the details of the date, points out that *Apara-paksha* is a mistake for *Purva-paksha* and that the English equivalent is Wednesday, 2nd January, 1264. See *Ep. Ind.*, p. 274.

495 of 1904.—(Tamil.) On the same wall. A record in the twenty-seventh year of the Chola king Tribhuvanachakravartin Rajarajadeva III. Records gift of land. An irregular date. See *Ibid.*, p. 271.

496 of 1904.—(Tamil.) On the west wall of the first *prakara* of the same temple. A record in the nineteenth year of the Chola king Tribhuvanachakravartin Rajarajadeva III. Built in at the beginning. Records gift of land for a lamp. The date corresponds to Sunday, 11th June, A.D. 1234. *Ibid.*, p. 269.

497 of 1904.—(Tamil.) On the north wall of the same *prakara*. A record in the twenty-first year of the Chola king Tribhuvanachakravartin Rajendra-Choladeva (III ?). Records gift of land.

498 of 1904.—(Tamil.) On the same wall. A record in the fourteenth year of the Chola king Tribhuvanachakravartin Rajadhirajadeva (II ?). Records gift of land for a lamp.

499 of 1904.—(Tamil.) On the same wall. A record in the third year of the Chola king Tribhuvanachakravartin Rajarajadeva III. Records a sale of five men and five women and their relations (*vargattar*) for 1,000 *kasu* by a certain Ariyan Pichchan *alias* Edirilisola-Gangainadalvan who was evidently the police officer of the district. He says that the five men were his slaves and " had been made over to the temple as slaves by his master (*mudaliyar*)."

500 of 1904.—(Tamil.) On the same wall. A record in the eighth year of the Chola king Tribhuvanachakravartin Rajarajadeva (III ?). Records gift of land for a lamp.

501 of 1904.—(Tamil.) On the same wall. A partly damaged record in the thirtieth year of the Chola king Tribhuvanachakravartin Rajarajadeva (III ?). Refers to an invasion of Singanna Dandanayaka and to the rebuilding of the temple of Kodikkulagar. See 498 of 1902 at Tiruvannamalai where a Simhana Dandanatha is referred in the fifth year of Rajendra Chola III (*i.e.*, 1250-51), but it is doubtful whether the two are identical.

502 of 1904.—(Tamil.) On the same wall. A damaged record in the twenty-fourth year of the Chola king Tribhuvanachakravartin Rajarajadeva III. Records a sale of two women by the same man as is mentioned in No. 499 above.

503 of 1904.—(Tamil.) On the same wall. A record in the twelfth year of the Chola king Tribhuvanachakravartin Rajendra-Choladeva (III ?). Records gift of land.

C. P. No. 40 *of Mr. Sewell's List.*—(Tamil.) Records a document in S. 1418 (A.D. 1496), *Krodhi*, by which the temple authorities at the Vedaranya temple of the God Chandisvara granted certain privileges to a priest."

AGASTYAMPALLI.

Agastyampalli is another small village near Vedaranyam. At the wedding of Siva and Parvati at Mount Meru all the *Devas* (minor deities in the Hindu Pantheon) were present and as the weight became heavier, it began to sink. Thereupon Siva ordered

the Sage Agastya (the Dwarf sage) (Fig. 89) to proceed to the south to keep the equilibrium, where He presented himself to this Sage in His marriage robes.

Fig. 89.—Sage Agastya.

Agastya is also known as Kumbhamuni. The latter name is in consequence of his having been born from a pot (*Kumbha* means pot), or rather from his having been escaped from a jar during a *pralaya* or deluge. It is in connection with the latter story that his representations are made with a pot in hand. The Pandyan kings held this Sage as their *Kula-guru* (family priest).

He is also represented as a star. It is somewhere near in the sky situated in the apex of an obtuse angle. There is a saying that as soon as this Agastya star brightens the waters on earth get purified. The mountain of Agastyamalai or Potiyamalai in the district of Tinnevelly is named in memory of this Sage. It is somewhere near this mountain at Shermadevi or thereabouts that he is said to have devoured the demon Vathapi, who with his brother was causing much annoyance to the Brahmans of the locality, under the pretence of performing ceremonies to deceased manes. At one time, to expose an *Asura* who was causing trouble to Indra by hiding himself in the ocean, this Sage drank the whole water in the ocean and thus gave relief to Indra!

His name is also associated with medicine, astronomy, chemistry, alchemy and several other sciences. The Tamil language claims him as its commentator and his Tamil Grammar "*Tolkappiyam*" is still a standard authority. He helped the spread of Saivism to such an extent that his work is called "*Agastya Gnanam*," (Agastya's wisdom), and teaches the highest monotheism to the Saivaites. In the work "*Agastya Muppadu*" (Agastya's 30 stanzas), he condemns the differentiation in gods as Brahma, Vishnu and Siva, and instructs the worship of one as Parabrahman.

INSCRIPTIONS.*

The inscriptions recorded in this temple have been copied by the Madras Epigraphical Department during the year 1904.

"504 of 1904.—(Tamil.) On the south wall of the central shrine in the Agastyesvara temple. A damaged record in the fifteenth year of the Pandya king Maravarman

* I. M. P. Vol. II, p. 1429.

Tribhuvanachakravartin Vira-Pandyadeva. Seems to record a gift of land. [Was he the king who ruled from 1253 to 1278?]

505 of 1904.—(Tamil.) On the south base of the same shrine. A record in the second year of the Chola king Tribhuvanachakravartin Rajarajadeva III. Records gift of 1,500 *kasus* for a lamp. The date corresponds to Monday, 29th January, A.D 1218. See *Ep. Ind.*, Vol. VIII, p. 267.

506 of 1904.—(Tamil.) On the north wall of the same shrine. A record in the thirty-first year of the Pandya king Maravarman Tribhuvanachakravartin Kulasekharadeva (1268-1308). Records gift of land in order to celebrate a festival in the temple for the recovery of the king from some illness.

507 of 1904.—(Tamil.) On the north base of the same shrine. A record in the fifth year of the Pandya king Maravarman Tribhuvanachakravartin Kulasekharadeva (1268-1308). Records gift of money."

TIRUCHCHENGATTANGUDI.

This religious centre, lying at a distance of a few miles from Nannilam Railway Station, is famous for its Vinayaka shrine. It is also intimately connected with the life of a Saiva devotee called Siruttonda Nayanar. The deity Vinayaka appears in the form of a human being instead of the usual elephant form. It was the Vinayaka of this place that killed a powerful demon, Gajamukhasura, and the place is only a few yards off the temple.

VINAYAKA'S IMPORTANCE.

Vinayaka has a precedence of worship, because of his capability of removing all obstacles. In view of this, Siva is said to have placed him in command of an army and to have proclaimed that unless Vinayaka had the precedence of worship all undertakings would end in disaster. Vinayaka is said to have been vitalised out of clay by Parvati and the event is observed annually on the Vinayaka-chadurti day, in the month of Avani (August-September).

There is also another shrine dedicated to Vathapi Ganapathi in the same temple (Fig. 90).

SIRUTHONDAR'S STORY.

Siruthondar, one of the 63 Saiva devotees, is said in his earlier days to have served as a *paranjodi* or a military officer under a small chief, called King Kadavar Kone, at Vatapi (Badami) in the Bombay Presidency. To test the devotion of Siruthondar, Siva appeared in the form of an ascetic and demanded an offering of the cooked flesh prepared out of the body of the devotee's only son. The youth, when informed of this queer request of the stranger, quietly consented to give up his life. When the flesh of the body was being cooked and offered to the Sage quite a strange thing happened. To the

surprise of the parents the boy was restored to life and the parents were blessed by the God Siva ! This accounts probably for the existence of two central shrines in this place.

Fig. 90.—*Gopura*, TIRUCHCHENGATTANGUDI.

One of them is called Ganapathisvara [1] (Fig. 91) and the other Uttarapadisvara.

1. This name is given on account of Ganapati having worshipped the deity here.

2. As the God is said to have came from the North, to satisfy the devotee Siruthondar, the deity is so named (*Uttara* means North).

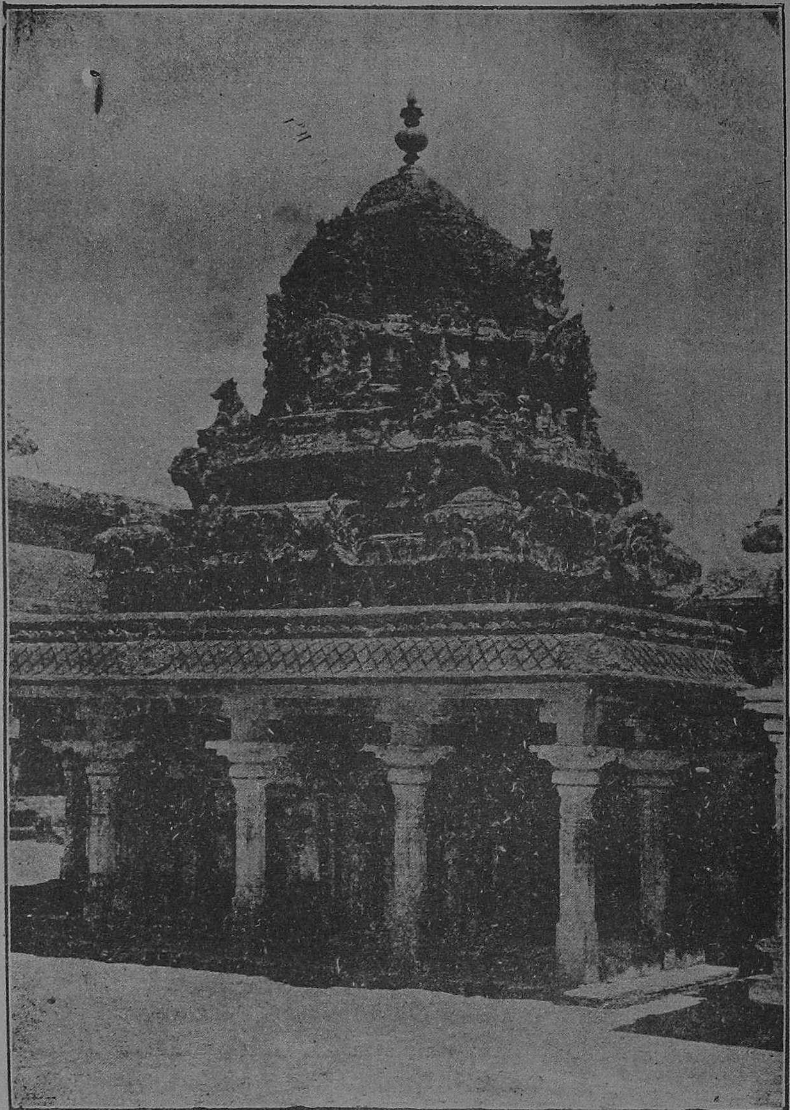


Fig. 91.—Central Shrine of the Temple, TIRUCHCHENGATTANGUDI.

INSCRIPTIONS.*

The inscriptions of this temple have been copied by the Madras Epigraphical Department during the year 1913.

This place is well-known as the native place of Saint Siruttonda who was a contemporary of Gnanasambanda, who figures in the *Periyapurana* and who was present in the battle of Vatapi about A.D. 642. See *S. I. I.*, Vol. II, p. 172, for his idol set up at Tanjore. Saivite tradition connects it with God Ganapati's victory over a demon, thereby giving rise to the name of the shrine Ganapatichchuram. It has been sung by Gnanasambanda and Appar.

" 51 of 1913.—(Tamil.) On the north wall of the central shrine in the Uttarapatisvara temple. An unfinished record of the Vijayanagara king Vira-Viruppanna-Udaiyar II (*i.e.*, Virupaksha I) son of Vira-Ariyaraya (Harihara II) in S. 1306, Raktakshi. Seems to record a gift of land to the shrine of Ganapatisuram Udaiyar-Nayinar and Uttara-pati-Nayaka at Tiruchchengattangudi, in Marugal-nadu which was a sub-division of Geyamanikkavalanadu by the chief Somaya-Dannayakkar.

52 of 1913.—(Tamil.) On the wall to the left of the *dwarapala* images in front of the same shrine. A record of the Vijayanagara king Vira-Bhupatiraya-Udaiyar (1409-22) in S. 1332, Khara. Records gift of a lamp to the temple of Uttarapati-Nayaka at Tiruchchengattangudi by a native of Palaiyur *alias* Malaikilanvalam in Urrukkattu-kottam, a district of Tondaimandalam.

53 of 1913.—(Tamil.) On the south wall of the *mandapa* in front of the same shrine. A damaged record in Visvavasu. Registers a gift of land and houses to certain merchants connected with the treasury of Uttarapati-Nayakar, on their having presented a throne to the temple.

54 of 1913.—(Tamil.) On the west wall of the same *mandapa*. A damaged record in Plavanga. Seems to provide for a festival in the same temple by the merchants of the Chola country.

55 of 1913.—(Tamil.) On the west wall of the Ganapatisvara shrine in the same temple. A record in the thirty-second year of the Chola king Rajakesarivarman *alias* Udaiyar Sri-Rajadhirajadeva (I ?). Records sale of land as *iraili* to the temple of Ganapatisuram Udaiyar-Mahadeva at Tiruchchengattangudi by the assembly of the village Tirukkannapuram, a brahmadeya in Marugal-nadu which was a sub-division of Kshatriyasikhamani-valanadu. The assembly is stated to have met together in the temple of Paramisvaramudaiya-Mahadeva of their village.

56 of 1913.—(Tamil.) On the same wall. A record in the third year of the Chola king Rajakesarivarman Rajarajadeva I. Records gift of land for two lamps to the shrine of Siraladeva at Tiruchengattukkudi by a certain Vellalan Ulagan Siriyan *alias* Tappilla Muvendavelan. Sirala was the son of Siruttonda who was sacrificed to Siva when he came as a guest of Siruttonda. The price of 2,450 *kulis* or 1⅜ *nilas* has been given as 115 *kasus*.

* I. M. P, Vol. II, pp. 1323 to 1328.

57 of 1913.—(Tamil.) On the same wall. A record in the ninteenth year of the Chola king Rajaraja-Rajakesarivarman *alias* Rajarajadeva I. Records gift of land for feeding the devotees attending the festival of *Sittirai Tiruvadirai* when the God Siraladevar of Tiruchchengattukkudi in Marugal-nadu, a sub-division of Mummudisola-valanadu, was taken in procession to the *mandapa* of Siruttonda-Nambi in that temple.

58 of 1913.—(Tamil.) On the same wall. A record in the third year of the Chola king Parakesarivarman *alias* Tribhuvanachakravartin Rajendra-choladeva I. Records gift of land at Ikkadu *alias* Perumur to the temple of Ganapatisvaram-Udaiyar of Tiruchchengattangudi by a certain Tayan Tiruchchirrambala-mudaiyar, for maintaining the same festival.

59 of 1913.—(Tamil.) On the north wall of the same shrine. A record in the nineteenth year of the Chola king Rajaraja-Rajakesarivarman *alias* Rajarajadeva I. Records gift of land (3 *mas*) for the festival (*tiruvila*) of Siruttonda-Nambi, who was a devotee of Siraladeva of Tiruchchengattangudi, by two residents of Marugal. Refers to the "Revenue survey" made in the seventeenth year of Rajaraja.

60 of 1913.—(Tamil.) On the same wall. A record in the fifth year of the Chola king Parakesarivarman. Records gift of land by purchase to the temple of Paramesvara at Tiruchchengattangudi by the assembly of Marugal in order to provide for two lamps in that temple.

61 of 1913.—(Tamil.) On the same wall. A record of the Chola king Rajadhiraja I. Fragment containing portions of the historical introduction beginning with *tingalertaru*.

62 of 1913.—(Tamil.) On the same wall. A record in the eleventh year of the Chola king Parakesarivarman. Records sale of land for a lamp by the assembly of Marugal.

63 of 1913.—(Tamil.) On the west base of the *mandapa* in front of the same temple. A record of the Chola king Tribhuvanachakravartin Rajarajadeva III in his third year, Karkataka (wrong for Rishabah) su. di. 11, Monday, Attam, corresponding to Monday, 7th May, 1218. Built in at the right end. Records gift of land to the shrines of Uttarapati-Nayaka and Siruttondadeva in the temple of Uttarapati-Nayaka by two residents of Marungur *alias* Rajanarayanachaturvedimangalam.

64 of 1913.—(Tamil.) On the north wall of the same *mandapa*. A record in the forty-fifth year of the Chola king Tribhuvanachakravartin Kulottunga-Choladeva III. Records gift of land for providing garlands of red lilies to the two shrines of Ganapatisvaram-Udaiyar and Uttarapati-Nayaka by the residents of Tiruchchengattangudi, a village in Marugal-nadu which was a sub-division of Geyamanikka-valanadu.

65 of 1913.—(Tamil.) On the same wall. A record of the Chola king Parakesarivarman *alias* Tribhuvanachakravartin Kulottunga-Choladeva III, "who took Madurai (Madura) and was pleased to take the crowned head of the Pandya," in his eleventh year and 175th day, Vrischika, ba. di. 14, Friday, Anilam. Registers that a document connected

with the temple of Tiruviraman-disvaram-Udaiyar at Tirukkannapuram, a *brahmadeya* village of Marugalnadu in Geyamanikka-valanadu, was engraved on the walls of the temple at Tiruchchengattangudi, as the former was evidently not constructed of stone. The records refers to the fifth and tenth years of Periyadevar Kulottunga Choladeva in whose time the Tirukkannapuram temple came into existence. Mr. Swamikannu Pillai points out that eleventh is an error for twenty-second year ; that the date corresponds to Friday, 19th November, 1199, and that the 175th day shows that the reign began on the 23rd May, A. D. 1178.

66 of 1913.—(Tamil.) On the same wall. A record of the Chola king Tribhuvana-chakravartin Kulottunga-Choladeva III, " who took Madurai (Madura) and was pleased to take the crowned head of the Pandya " in his eighteenth year and 330th day. Records gift of land by purchase for laying out a road to carry in procession Siralapillaiyar from the *mandapa* of Siruttondadevar at Tiruchchengattangudi to the village of Tiru-marugal. Refers to the land survey made in the sixteenth year of Kulottunga-Choladeva I who abolished tolls.

67 of 1913.—(Tamil.) On the same wall. A record in the eighteenth year and 330th day of the king of the Chola king Tribhuvanachakravartin Kulottunga Choladeva III, " who took Madurai (Madura) and was pleased to take the crowned head of the Pandya." Registers the remission of taxes in favour of the temple, for maintaining the worship of Siralapillayar. Refers also to the eleventh year of Kulottunga. Choladeva, " who abolished tolls."

68 of 1913.—(Tamil.) On the same wall. Records that the grants registered in the above two inscriptions were caused to be made by Savannachakravartin of Velichcheri, by the lady devotee, Alliyangodai-ammai and Andar Vilangudaiyar Siruttondar.

69 of 1913.—(Tamil.) On the north base of the same *mandapa*. A record of the Chola king Tribhuvanachakravartin Rajarajadeva III, in his twenty-fourth year, Simha, ba. di. 13, Saturday, Pusam. Records gift of land by Arasurudaiyan Tiruchchirrambalam-udaiyar *alias* Tiruchchirrambala-Pallavaraiyan for providing offerings in the *mandapa* called *Tirumuttuvaneri* to the God Uttarapati-Nayaka on the occasion when he was to give salvation to his devotee during the festival of *Sittirai-Barani* (Bhairava was the form in which Siva came from the north and gave salvation to Siruttonda.)

70 of 1913.—(Tamil.) On the same base. A record of the Chola king Parakesari-varman *alias* Tribhuvanachakravartin Kulottunga-Choladeva III, " who was pleased to take Madurai (Madura)," in his tenth year and 123rd day. Built in at the beginning. The king is called Tribhuvanachakravartin Konerinmaikondan. Seems to record the grant of landed property to a certain Rajendra Sola-Achariyan, who was perhaps the temple architect. The Royal Secretary (*Tirumandira Olai*) was Rajendra-singa-Muvendavelan.

71 of 1913.—(Tamil.) On the same base. An unfinished record of the Chola king Tribhuvanachakravartin, the date of which is lost. Seems to record a gift of land in the villages Tiruvittaikattalai and Dinachintamani-chaturvedimangalam for providing offerings on everyday of *Bharani* to the God Uttarapati.

72 of 1913.—(Tamil.) On the east, north and west walls of the Vatapi-Ganapati shrine in the same temple. A much damaged record of the Chola king Tribhuvanachakravartin Kulottunga-Choladeva III, "who was pleased to take Madurai (Madura), Ilam (Ceylon), Karuvur and the crowned head of the Pandya," in his twenty-second year and 130th day. Seems to register a number of *lands acquired for constructing the third prakara of the temple and a street round it.* Reference is also frequently made to the reign of Kulottunga-Chola I, "who was pleased to abolish tolls," and to the temple of Vikrama-Cholisvara.

73 of 1913.—(Tamil.) On the east wall of the same shrine. This wall is the gift of Vattavarsadaiyan Rajasuryapallavaraiyan of Puduvur.

74 of 1913.—(Tamil.) On the second *gopura* of the same temple, right of entrance. A record in Ananda of Pattukkattari Koneri-deva Maharaja. Records gift of taxes to the temple of Uttarapati-Nayaka at the request of Maluvachakravartin for maintaining certain festivals.

75 of 1913.—(Tamil.) In the same place. A much damaged record of the Vijayanagara king Viruppanna-Udaiyar II (*i.e.* Virupaksha I) son of Vira-Ariyappa-Udaiyar (Harihara II) in S. 1306, Raktakshi, Kumbha, ba. di. 10, Sunday, Mula, corresponding to 5th February, 1385. Seems to record a gift of land.

76 of 1913.—(Tamil.) In the same place, left of entrance. A record in the seventh year of the Pandya king Tribhuvanachakravartin Parakrama-Pandyadeva. Records gift of two *velis* of land at Marungur for repairs in the temple of Uttarapati Nayaka. Refers to the *Siralan-Siruttondan-madam*, in the temple of Gnanapatisuramudaiyar-Nayanar.

77 of 1913.—(Grantha and Tamil.) In the same place. A damaged record of the Chola king Parakesarivarman *alias* Rajadhirajanarapati Rajendra-Chola III (1245–67), "who cut off the heads of two Pandya kings." Supplies a long list of the Sanskrit *birudas* of the king. Seems to record a gift of land to the God Uttarapati Nayaka in the temple of Ganapatisvaram-Udaiyar for the purpose of the *Bharani* festival in the months of *Chitrai* and *Arpasi*. Among the achievements of the king are mentioned his capture of the stronghold of Vira Rakshasa, which was called Uttara Lanka and which Mr. Krishna Sastri surmises to be a place near Rajahmundry in the Godavari delta; his victory over two Pandyas, and his power over the Karnata king Somesvara of the Hoysala dynasty. Vira-rakshasa is said to be the sole hero of the Vadugas, and Rajendra's campaign against him was perhaps due to a general war against Kopperunjinga who had territory as far as Draksharama and who had given a good deal of trouble to Rajaraja III. Rajendrachola's time was thus one of genuine attempt to revive the Chola greatness. For the relations between Rajendra and Somesvara see 49 of 1913 at Sivayam (Trichinopoly district).

78 of 1913.—(Tamil.) In the same place. A damaged and unfinished record of the Vijayanagara king Vira Virupanna Udaiyar II (*i.e.* Virupaksha I) in S. 1322, Pramadi, Mesha, ba. di. 12, Friday, Uttirattadi corresponding to Friday, 2nd May, 1399. Seems to provide for certain festivals in the temple of Uttarapati Nayaka.

79 of 1913.—(Tamil.) In the same place. A fragmentary record in S. 1394, Nandana, Simha, su. di. Monday, Attam. Seems to record a gift of land by purchase at Palur in Vadagal Margal-nadu which was a sub-division of Geyamanikka-valanadu, for offerings to the temple of Uttarapati-Nayaka by a native of Nandisvaram in *Tondai-Mandalam.*

80 of 1913.—(Tamil.) On the west wall of the *mandapa* in front of the Chulikamba shrine in the same temple. A record of the Chola king Rajadhirajadeva II " who was pleased to take Madurai (Madura) and Ilam (Ceylon)," in the thirteenth year, Simha, ba. di. 9, Wednesday, corresponding to 24th July, 1174. Some stones are missing. Seems to record the sale of four women as *devaradiyar* to the temple of Tiruvalangadudaiya-Nayanar for 700 *kasu.*

81 of 1913.—(Tamil.) On the main *gopura* of the same temple, right of entrance. A damaged record in Prajapati. Seems to record the fees on looms, etc., fixed by an agent of Vira-Narasingara-Ayyan.

82 of 1913.—(Tamil.) On the same *gopura* left of entrance. A record of the Chola king Rajakesarivarman *alias* Tribhuvanachakravartin Rajadhirajadeva II, the date of which is lost. Begins with the introduction *kadalsulnda,* etc. Refers to a certain Kaduvangudaiyan Araiyan Atkonda-Nayakan who was perhaps the donor."

CHAPTER XVI.

TANJORE.

Tanjore is the headquarters of the district bearing the same name on the South Indian Railway and from the train a good view of the great temple can be had. This was a famous centre of the later Chola kings.

ORIGIN OF THE CITY.

Once there was a powerful *Rakshasa*[1] (demon) named Tanjan who was a descendant of the famous demon Madhu. This demon was very troublesome to the peaceful inhabitants and, to overcome him, the God Vishnu as Nilamegaperumal appeared at this place. The temple constructed in honour of this aspect of Vishnu is situate at about two miles to the north of Tanjore. It was after this incident that the place came to be known as Tanjore (*Tanjai* in Tamil). It was for a long time the capital of the famous Chola Kings.

TEMPLE CONSTRUCTION.

It was during the reign of Chola king Rajaraja that the temple of Brihadisvara with its high tower of stone (Figs. 92 to 94), and other architectural beauty was constructed.

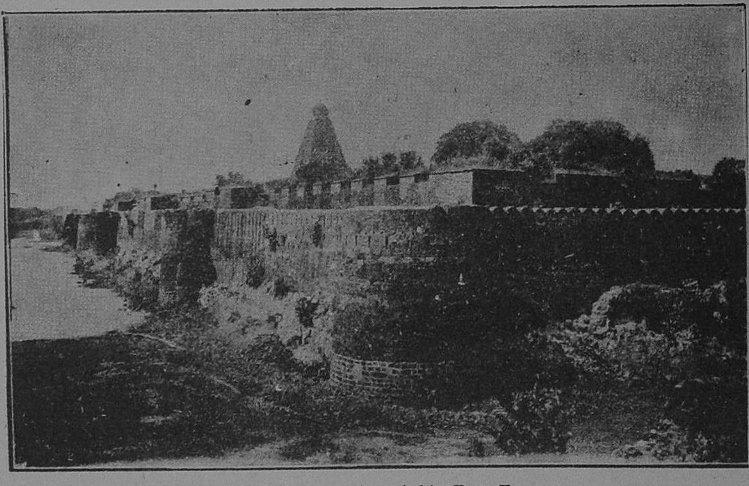


Fig. 92.—Temple surrounded by Fort, TANJORE.

1. *Rakshasas* or Demons are always dangerous to the *Devas* or celestials and to men on earth. To destroy them God incarnates in one form or another.

Tradition has it that the mason in charge of the construction, who came from Conjeevaram, had an inspiration regarding the different dynasties and nations that would ru l

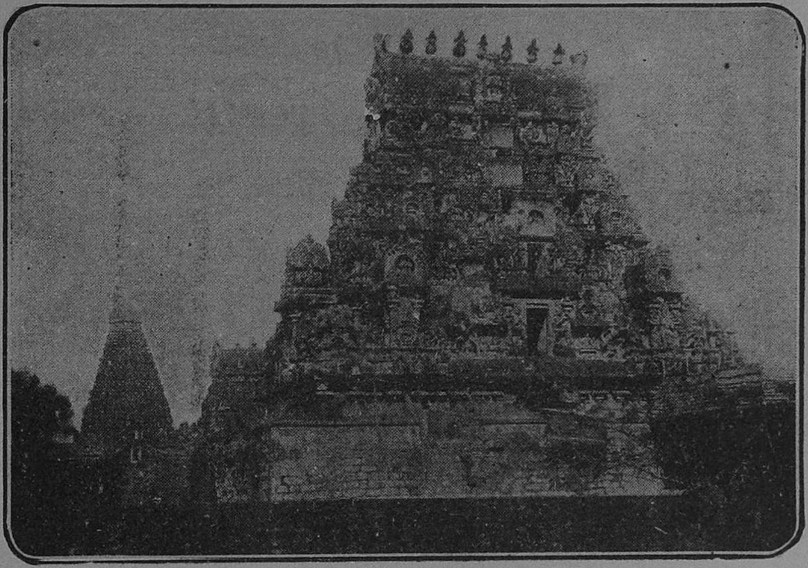


Fig. 93.—*Gopura* and Central Shrine of the Temple, TANJORE.

this part of the country, and put up next to the Chola, the Naik and the Mahratta a European figure on the *Vimana* (tower).

THE PALACE.

The PALACE in the heart of the town within the Fort covers an extent of about 30 acres of land. The structure of the arsenal is like that of the *gopura* or the tower of the temple. There are other fine works of art and curious devices to note the hours of the day. The bathing tank known as KRISHNA VILAS with its fine statues is another object of attraction. There are two Darbar Halls, one known as the Naick's Darbar Hall and the other as the Mahratta Darbar Hall. Of these, the former should have been constructed anterior to 1614 A. D. as Vijayaranganatha Naick is said to have been enthroned in the "Lakshmi Vilas" now known as the Naick's Darbar Hall. There is mention of this fact in the Sanskrit work "*Sahitya Ratnakara*" by Yagyanarayana Dikshitar, son of the famous Govinda Dikshitar,[1] Prime-minister of the Naik Kings.

1. A famous Saivite prime-minister of the Tanjore Naik kings, over whom he wielded his influence, and obtained immense wealth for repairing Saiva temples. A statue of himself and of his wife are found in the temple at PATTISVARAM near Kumbakonam.

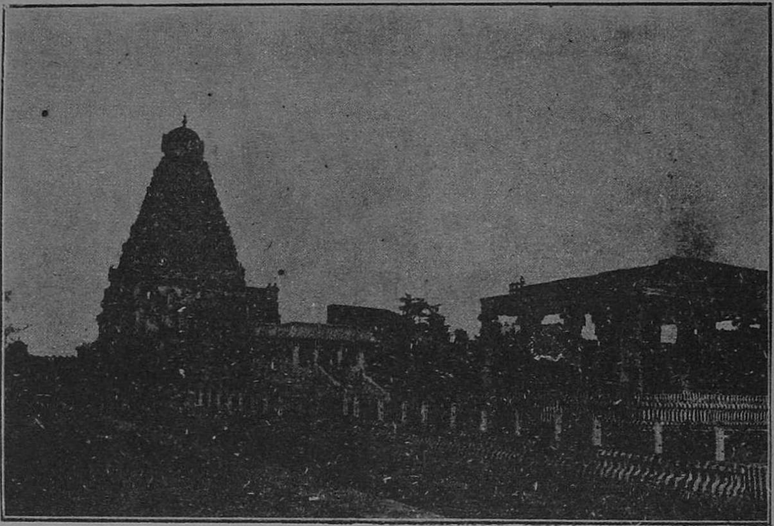


Fig. 94.—Central Shrine with *Mandapa* in front, TANJORE.

EPIGRAPHICAL IMPORTANCE.

Large endowments both in lands and money were made to the temple by the Chola king. The several incidents connected with the founding of the temple find place in a drama called "*Rajarajeswara Nataka*" that was written in 1055 A. D. King Rajarajeswara's conquests extended over almost the whole of the Madras Presidency and included also Ceylon, Portions of the southern districts of Bombay, and several islands, the names of which cannot be identified. He is said to have permitted a feudatory of his to build a Buddhist shrine at Negapatam and also to have granted the village of Anamangalam for its maintenance.

* The inscriptions on the north and west walls (upper tier) of the great temple make mention that the temple was built by Rajarajadeva and was called after him as Rajarajesvara, *i.e.*, the Isvara (temple) of Rajaraja ; a list of gold images, vessels and ornaments, which he presented to the temple and to the image of Dakshina-meru-Vitankar ; a number of gold trumpets and flowers weighed by the stone called after '*adavallan*.' The west wall inscription describes 11 gold vessels to the Goddess Umaparamesvari. The north wall (lower tier) records mention of 30 sacred ornaments ; the south wall (second tier) the extent of the land given by this king and th e of his elder sister Kundavaiyar. Those over the main entrance mention the images set up by this Kundavaiyar. The images set up by him and the endowments made for their worship are narrated as having been issued from his palace at Gangaikondasolapuram. The other important items mentioned are the drugs used

* For detailed information reference may be made to *South Indian Inscriptions* Vol. II, part 5.

for scenting the bathing-water of the chief idol and Nataraja ; camphor which had to be burnt before the images ; the life of Chandesvara represented in two successive scenes.

TIRUVALANGADU PLATES RELATING TO CHOLA KINGS.

Tiruvalangadu near Madras on the Madras Southern Mahratta Railway between Madras and Arkonam is an important religious centre. The Siva temple here is intimately connected with the famous Saintess Karaikal-ammai. The Nataraja (Siva in his dancing aspect) here, is next in importance to Chidambaram and large numbers of pilgrims visit the temple daily.

The Madras Epigraphical Department discovered in this temple a set of 31 copper-plates containing both Sanskrit and Tamil writings which narrate the history of the early Chola Kings. The former portion of the plates is in Sanskrit consisting of 271 lines and is mostly *Puranic*, tracing the origin of the Cholas to the Sun and Manu, the latter of whom is ascribed to have been produced by concentration of mind. Then follows the names of Kings that ruled in mythical ages of *Krita*, *Treta* and *Dwapara-yugas.* This is followed by a series of historical Chola kings of the present *Kali-yuga*. The plates are illustrated in the *South Indian Inscriptions*[1] recently issued by the Government of Madras.

Of the Chola Kings Karikala is spoken of as having renovated the town of Kanchi (Conjeevaram) with gold and established his fame by constructing flood-embankments for the river Kaveri. A sculpture of this king is available in the temple of Ekambaranatha at Conjeevaram. King Kochenkannan (red-eyed), one of the *Nayanmars* (Saiva devotees) of *Periyapurana*, is said to have constructed many Siva temples. To king Vijayalaya (the abode of victory) is attributed the founding of the capital Tanjore. Aditya is narrated to have conquered the Pallava king, Aparajita and to have taken possession of the then Tondaimandalam country. Parantaka, the next king drove the Pandya King of his time into the sea and carried his conquest up to Ceylon. It is he that renovated the golden hall at Chidambaram. Rajaditya is said to have defeated the Vijayanagara king Krishnadevaraya in the battle of Takkolam near Arkonam. The next king Gandaraditya was succeeded by Arindama whom Sundara Chola (Parantaka II) who ruled justly and charitably followed. Arunmolivarma defeated the Andhra king Bhima and performed the *tulabhara i.e.*, weighing oneself against gold. Lastly Madurantaka (Uttama-Chola II) who defeated the Keralas while camping at Mudigondapuram is said to have granted the village of *Pazhaiyar* (Tiruvalangadu) at the request of one Terukkalathi Pichchan to the temple at the place. The " *Srimukha* " or the royal order conveying this grant was composed by poet Narayana and written by the king himself. A detailed description of the boundary line of the village is also given. The conditions and privileges with which the village was granted to the temple as well as the names of the architects—Aravamudu with his two brothers Ranga and Damodara and his son Purushothama born in Conjeevaram and belonging to *Ovi* family are also given. This royal writ was taken round the village in a procession headed by a female elephant.

---

1. Vide Vol. III, Part III, pp. 383 to 439.

INSCRIPTIONS.*

The inscriptions here have been copied by the Madras Epigraphical Department during the years 1888, 1890, 1891, 1893, 1897, 1911 & 1918.

" *C. P. No. 5 of Mr. Sewell's List.*—(Tamil.) Records grant by Andavarayar Vanangamudi Tondaman to certain members of his family. [They belonged to Papanadu.]

C. P. No. 6 of Mr. Sewell's List.—(Tamil and Telugu.) Records grant by seventy-four artisans in S. 1640 (A.D. 1718), " while Rajadhiraja Ekoji's sons, Sarfoji and Dukkoji, were reigning as kings " to a Ganesa temple " on the west road from Ramesvaram ",—the other boundaries being very vaguely given.

C. P. No. 7 of Mr. Sewell's List.—Records a deed of sale of some lands in S. 1581 (A.D. 1659) by Vijaya Arunachala Vananganudi Tondaman, son of Andavarayar Vanangamudi Tondaman to Andoni Muttu Tevar, son of Kotta Rayappa Tevar.

The Tanjore Sanskrit and Kanarese spurious plates of the W. Ganga Ari-varma-Maharajadhiraja (now in the British Museum). Ari-varma was the son of Madhava I, who was the son of Konganivarma of the Jahnaveya family and Kanvayana *gotra*. The date is given, but irregular, according to Dr. Kielhorn. See *Ind. Antq.* Vol. VIII, p. 212; *Ibid.*, Vol. XXIV, p. 10, No. 166, and Kielhorn's *Southern List*, No. 108.

65 of 1888.—(Tamil and Grantha.) On the north and west walls of *garbhagriha* of the Brihadisvara temple, second tier. A record in the twenty-sixth year and twentieth day of Ko-Rajakesarivarman *alias* Rajarajadeva I. The king issued orders that the gifts made by him, his elder sister (Kundaviyar) and his queens should be recorded on the walls of the temple he built. See *S.I.I.*, Vol. II, No. 1, pp. 1-14.

66 of 1888.—(Tamil and Grantha.) On the west wall of *garbhagriha*, second tier. A record in the twenty-fifth year of Ko-Rajakesarivarman *alias* Rajarajadeva. *Ibid.*, No. 2, pp. 14-20. Enumerates the gifts of gold vessels and ornaments by Kundaviyar.

67 of 1888.—(Tamil and Grantha.) On the south wall of *garbhagriha*, first and second tiers. A record in the fifteenth year of Ko-Parakesarivarman *alias* Udaiyar Rajendra-Choladeva I (1011-43.)

68 of 1888.—(Tamil and Grantha.) On the south wall of *garbhagriha*, first tier. Records dated in the sixth and tenth years of Ko-Parakesarivarman *alias* Udaiyar Rajendra-Choladeva regarding the interest to be paid to temple by certain villagers for a sum of money contributed by several donors and by the temple treasury. The inscription is valuable for throwing light on the prices and rate of interest in that age. *Ibid.*, Nos. 9, 10, 11, 12, 13, 14, 15, 16, 17, 18 and 19, pp. 90-105.

69 of 1888.—(Tamil and Grantha.) On the south wall of *garbhagriha*, second tier. A record in the twenty-ninth year of Ko-Rajakesarivarman *alias* Rajarajadeva I. Specifies the revenue in paddy, in gold and in money which a number of villages had to pay to the

* I. M. P. Vol II, pp. 1400 to 1412.

temple. These had been assigned by the king till the twenty-ninth year of his reign. The inscription is of value for the construction of the fiscal history of the land. See *Ibid.*, No. 4, pp. 42-53.

70 of 1888.—(Tamil and Grantha.) On the east wall, second tier. A record in the third year of Ko-Parakesarivarman *alias* Udaiyar Rajendra-Soladeva I (1011–43).

71 of 1888.—(Tamil and Grantha.) On the north wall, second tier. A record of Ko-Rajakesarivarman *alias* Rajarajadeva I, the date of which is lost. Contains a description of thirty ornaments made partly of gold and jewels from the temple treasury and partly of pearls given by the king. See *Ibid.*, No. 3, pp. 21–42.

72 of 1888.—(Tamil and Grantha.) On the north wall, third tier. A record in the fifth year of Tribhuvanachakravartin Konerinmaikondan. Records an order of the king by which certain lands which had been wrongfully sold during the third and fourth years of his reign were restored to the temple. *S.I.I.*, Vol. II, No. 21, pp. 109–112.

73 of 1888.—(Tamil and Grantha.) On the south wall, first tier. A record of Saluva Tirumalaideva in S. 1377, expired, by which a number of villages are exempted from taxes (*e.g.*, *pradhanijodi*, *karanikhajodhi*, *talayarikkam*, dues on animals, trees, tanks, etc.) See *Ibid.*, No. 23, pp. 117–9.

74 of 1888.—(Tamil and Grantha.) On the south wall, first and second tiers. A record in the thirty-fifth year of Tribhuvanachakravartin Konerinmaikondan. Records the grant of the village of Sungamtavirttacholanallur (suburb of Tanjore) in 108 shares to Brahmans and the local deity by a feudatory Samantanarayana. The inscription is singularly valuable for the fiscal terms it uses. See *Ibid.*, No. 22, pp. 112–7.

75 of 1888.—(Tamil and Grantha.) On the south wall, second tier. A record in the twenty-ninth year of Ko-Rajakesarivarman *alias* Rajarajadeva I, describing the gifts made till that year by Alvar Parantakan Kundavaiyar. See *Ibid.*, No. 6, pp. 68–77. The inscription, like the others of the series, is of incalculable value in the light it throws on currency, weights and measures, rate of interest, prices, etc.

76 of 1888.—(Tamil and Grantha.) On the south wall of Chandesvara shrine. A record in the second year of Udaiyar Rajendra-Soladeva I (1011–43). Records the weight of the four water-pots of gilt copper presented by Adittan Suryan Tennavan Muvendavelan of Poygai-nadu. See *Ibid.*, No. 60, pp. 246–7.

77 of 1888.—(Tamil and Grantha.) Round the base of Chandesvara shrine. A record of Ko-Rajakesarivarman *alias* Rajarajadeva I, the date of which is lost. See *Ibid.*, No. 59, pp. 236–45. Describes the diadem and girdles of God Rajarajesvara. Elaborate details.

78 of 1888.—(Tamil and Grantha.) Inside *gopura*, left of entrance. A record in the twenty-ninth year of Ko-Rajakesarivarman *alias* Rajarajadeva I, to the effect that two sums of money were deposited by Kadan Ganapati, a *sirudanam* servant of the king, with the inhabitants of a bazaar at Tanjore and of certain villages for supplying (for the cost of the

interest) cardamom seeds, champaka buds and khaskhas roots for scenting the *abhisheka* water of two deities. *Ibid.*, No. 24, pp. 121-4. Also No. 25, pp. 125-6.

79 of 1888.—(Tamil and Grantha.) Inside *gopura*, right of entrance. A record in the twenty-ninth year of Ko-Rajakesarivarman *alias* Rajarajadeva I. Records two deposits of money by Adittan Suryan Tennavan Muvendavelan, the *srikarya* of the Rajarajesvara temple, with the people of a village, the interest of which, paid in paddy in the first case and in money in the second, was to be devoted for certain needs. *S.I.I.*, Vol. II, No. 26, pp. 126-31.

80 of 1888.—(Tamil and Grantha.) Inside *gopura*, right of entrance. A record in the twenty-ninth year of Udaiyar Rajaraja-deva I. Records that an officer of the king (Karayiledutta-padam) deposed 50 *kasus* with the *sabha* of a village (Perunangaimangalam) the interest on which (6¼ *kasus*) was to be used for purchasing camphor for a sacred lamp. *Ibid.*, No. 27, pp. 131-2. Also No. 28 *Ibid.*

81 of 1888.—(Tamil and Grantha.) Inside *prakara*, east, first niche. A record in the twenty-ninth year of Udaiyar Rajaraja-deva I. Records that an officer of Rajaraja named *Irayiravan* Pallavayan *alias* Mummadi-chola-puram set up a copper image of Chandesvara-deva and presented ornaments. *Ibid.*, No. 55, pp. 222-4.

82 of 1888.—(Tamil and Grantha.) Inside *gopura*, east, second niche. A record in the twenty-ninth year of Udaiyar Rajaraja-deva I. Records the setting up of the image of Suryadeva by a *sirudanam* servant, Kovan Annamalai *alias* Keralantaka Vilupparayan, and presentation of ornaments. *Ibid.*, No. 56, pp. 224-7.

83 of 1888.—(Tamil and Grantha.) Inside *gopura*, east, second pillar. A record in the twenty-ninth year of Udaiyar Rajaraja-deva I. Describes a number of copper images made by the king till his twenty-ninth year to represent scenes from the life of Chandesvara and the Lord of his heart. *Ibid.*, No. 29, pp. 134-7.

84 of 1888.—(Tamil and Grantha.) Inside *gopura*, east, third pillar. A record in the twenty-ninth year of Udaiyar-Rajaraja-deva I.

85 of 1888.—(Tamil and Grantha.) Inside *prakara*, south, first pillar. A record in the twenty-ninth year of Rajaraja-deva I. Gives the dimensions of a copper image of *Panchadeha* (Siva with five bodies) set up by the king. *Ibid.*, No. 30, pp. 137-8.

86 of 1888.—(Tamil and Grantha.) Inside *gopura*, south, third pillar. A record of Udaiyar Rajaraja-deva I. *Ibid.*, No. 31, p. 139. Records that the enclosure was built by the order of the king under the superintendence of the General Krishna Rama.

87 of 1888.—(Tamil and Grantha.) Inside *gopura*, south, fourth pillar. A record in the twenty-ninth year of Udaiyar-Rajaraja-deva I. Describes a group of copper images of Siva, Parvati, their two sons, etc., set up by Velan Adittan Parantaka Pallavaraiyan, a *perundanam* servant of the king. *S.I.I.*, Vol. II, No. 32, pp. 139-41.

88 of 1888.—(Tamil and Grantha.)—Inside *gopura*, south, sixth pillar. A record in the twenty-ninth year of the king, whose name is lost (evidently Rajaraja I).

89 of 1888.—(Tamil and Grantha.) Inside *gopura*, south, eighth pillar. No details given.

90 of 1888.—(Tamil and Grantha.) Inside *prakara*, south, ninth pillar. A record in the twenty-ninth year of Udaiyar-Rajaraja-deva.

91 of 1888.—(Tamil and Grantha.) Inside *prakara*, south niche. A record in the twenty-ninth year of Udaiyar Rajaraja-deva. *Ibid.*, No. 33, pp. 141-2. Same as 84 above.

92 of 1888.—(Tamil and Grantha.) Inside *prakara* south, tenth pillar. Records that Lokamahadevi, a queen of Rajaraja, set up a copper image of *Pichchadevar* and presented a number of ornaments. *Ibid.*, No. 34, pp. 142-5. Also No. 35 which records a deposit of money in favour of *Pichchadeva* by certain officers of the king.

93 of 1888.—(Tamil and Grantha.) Inside *prakara*, west, first pillar. A record in the twenty-ninth year of Udaiyar-Rajarajadeva I. Records that Aravanai Malari Kesava, the *srikarya-kankani Nayaka* of the temple, gave an *Ilaparisu* spittoon (*padikkam*), weighing sixty-nine *palas* and costing three *kasus*. *Ibid.*, pp. 149-50.

94 of 1888.—(Tamil and Grantha.) Inside *prakara*, west, second pillar. A record in the third year of Udaiyar Rajendra-Sola-deva I (1011-43.)

95 of 1888.—(Tamil and Grantha) Inside *prakara*, west, third pillar. A record in the twenty-ninth year of Udaiyar Rajarajadeva I.

96 of 1888.—(Tamil and Grantha.) Inside *prakara*, west, fourth pillar. A record in the twenty-ninth year of Udaiyar-Rajarajadeva I.

97 of 1888.—(Tamil and Grantha.) Inside *prakara*, west, first niche. A record in the twenty-ninth year of Udaiyar-Rajarajadeva I.

98 of 1888.—(Tamil and Grantha.) Inside *prakara*, west, first niche. A record in the twenty-ninth year of the king, whose name is not mentioned. Records that Aravanai-malari Kesava, the *srikaraya-kangani Nayaka*, gave a spittoon weighing sixty-nine *palas* and costing three *kasus*. *Ibid.*, No. 36, pp. 149-54. Also No. 37 recording Rajaraja's deposit of 360 *kasus* with four bazaars at Tanjore for paying out interest, one hundred and fifty plantains daily (54,000 in the year.) The cost of the plantain is one *kasu* for 1,200. So the total cost would be forty-five *kasus*, which is the usual interest on three hundred and sixty *kasus*. Also No. 38 of *Ibid.* which describes the setting up of seven images, among which were those of Gnanasambanda, Appar and Sundaramurti, pp. 152-61.

99 of 1888.—(Tamil and Grantha.) Inside *prakara*, west, fifth and sixth pillars. A record in the twenty-ninth year of Udaiyar Rajaraja-deva I. Records that Krishna-Rama, the commander who built the enclosure, set up an image of *Ardhanarisvara* and presented ornaments. *S.I.I.*, Vol. II, No. 39, pp. 161-6.

100 of 1888.—(Tamil and Grantha.) Inside *prakara*, west, seventh and eighth pillars. A record in the third year of Ko-Parakesarivarman *alias* Rajendra-Choladeva I,

Records the setting up of a copper image by Adittan Suryan (see No. 79 above). The image represented *Miladudaiyar* or Meypporul-nayanar whose career (narrated in the *Periyapurana*) is referred to. *Ibid.*, No. 40, pp. 166-9.

101 of 1888.—(Tamil and Grantha.) Inside *prakara*, west, second niche. A record in the third year of Udaiyar Rajendra-sola-deva I, which describes gifts of two lamps and one stand for sacred ashes made to the four images of Gnanasambanda, Appar, Sundaramurti and Periya-Perumal (Brihadisvara). See No. 98 above. *Ibid.*, No. 41, p. 169.

102 of 1888.—(Tamil and Grantha.) Inside *prakara*, west, second niche and ninth pillar. A record in the twenty-ninth year of Udaiyar Rajaraja-deva I. Says that Rajaraja's queen Lokamahadevi set up the images of *Adavallar* and his consort, and presented ornaments. *Ibid.*, No. 42, pp. 169-72.

103 of 1888.—(Tamil and Grantha.) Inside *prakara*, west, tenth pillar. A record in the tenth year of Udaiyar Rajaraja-deva, saying that his queen Abhimanavalli set up the images of Siva, Brahma and Vishnu as a boar to illustrate the *Arunachala-mahatmya*. *Ibid.*, No. 44, pp. 174-7.

104 of 1888.—(Tamil and Grantha.) Inside *prakara*, west, third niche. A record of Udaiyar Rajaraja-deva I. *Ibid.*, No. 45. Same as 84 and 90.

105 of 1888.—(Tamil and Grantha.) Inside *prakara*, west, third niche, eleventh and twelfth pillars and fourth niche. A record in the twenty-ninth year of Udaiyar Rajaraja-deva I, saying that queen Chola Mahadevi set up images of Siva, Uma and Ganapati, and presented ornaments. *Ibid.*, No. 46, pp. 178-90.

106 of 1888.—(Tamil and Grantha.) Inside *prakara*, west, thirteenth pillar. A record in the twenty-ninth year of Udaiyar Rajarajadeva I. Records that an officer of the king set up a copper image of *Bhringisa*. *S.I.I.*, Vol. II, No. 47, pp. 190-93.

107 of 1888.—(Tamil and Grantha.) Inside *prakara*, west, fifth niche and fourteenth pillar. A record in the twenty-ninth year of Udaiyar Rajarajadeva I. Records that queen Trailokya Mahadevi set up the images of *Kalyanasundara*, *Uma*, *Vishnu*, *Brahma*, etc., and presented ornaments to the first two. *Ibid.*, No. 48 pp. 193-98.

108 of 1888.—(Tamil and Grantha.) Inside *prakara*, north, first pillar. A record in the twenty-ninth year of Udaiyar Rajarajadeva I, regarding the setting up of a copper image of *Subrahmanya*. *Ibid.*, No. 49, pp. 198-99.

109 of 1888.—(Tamil and Grantha.) Inside *prakara*, north, second pillar. A record in the twenty-ninth year of Udaiyar Rajarajadeva I. Describes the images of *Dakshinamurti* and other deities set up by th king. *Ibid.*, No. 50, pp. 199-202.

110 of 1888.—(Tamil and Grantha.) Inside *prakara*, north, third pillar. A record of Udaiyar Rajarajadeva I. Built in.

111 of 1888.—(Tamil and Grantha.) Inside *prakara*, first niche, fourth and fifth pillars and second niche. A record in the twenty-ninth year Udaiyar Rajarajadeva I, saying

that queen Panchavan Mahadevi set up the images of *Tanjayalagar, Uma,* and *Ganapati* and presented ornaments. The inscription has been edited in *Ibid.*, No. 51, pp. 203-17. An elaborate document on the jewellery of the age.

112 of 1888.—(Tamil and Grantha.) Inside *prakara,* north, sixth pillar. A record in the twenty-ninth year of Udaiyar Rajarajadeva I. *Ibid.*, No. 52, pp. 217-18. Records the setting up of a copper image of *Maha Vishnu.*

113 of 1888.—(Tamil and Grantha.) Inside *prakara,* north, seventh pillar. A record in the twenty-ninth year of Udaiyar Rajarajadeva I. Records the erection by queen Panchavan Mahadevi of a copper image of *Patanjalideva* (half man and half snake). See *Ibid.*, No. 53, pp. 218-20.

114 of 1888.—(Tamil and Grantha.) Inside *prakara,* north base. A record in the tenth year of Ko-Parakesarivarman *alias* Rajendra-Choladeva I (1012-53). Records that a sum of 120 *kasus* was deposited with the assembly of Perumakkalur by a number of officers in favour of Chandrasekhara and his consort and that the *sabha* undertook to pay 15 *kasus* every year as interest. *Ibid.*, No. 54, pp. 220-22.

52 of 1890.—On the north wall of the *garbhagriha* of the same temple. A record in the twenty-ninth year of the Chola king Ko-Rajakesarivarman *alias* Rajarajadeva I.

53 of 1890.—In the base of the west *verandah* of the same temple. *S.I.I.*, Vol. II, No. 43, pp. 172-74. Records the setting up of the images of *Kshetrapaladeva, Bhairava, Siruttonda* and his wife and son.

35 of 1891.—(Tamil.) On the east wall of the *garbhagriha* of the Tanjore temple. A record of the Vijayanagara king Devaraya II in S. 1368, expired, Kshaya. The beginning of every line is built in. Describes a few gold and silver ornaments which were presented to the temple by a certain Vallabhadeva, apparently a military officer of the king. *Ibid.*, No. 71, pp. 338-40.

36 of 1891.—(Tamil.) On the west wall of the Brihannayaki shrine. A record on the three-hundred and thirty-fourth day in the second year of Konerinmaikondan, saying that he built the shrine of Ulagamuludadaiya Nachchiyar and presented to it eleven *velis* of land at Kottagarkudi or Ulagandanayaki-nallur. *Ibid.*, No. 61, pp. 246-47.

37 of 1891.—(Tamil.) On the outside of the north wall of the enclosure of the Tanjore temple, first inscription. An obliterated record in the fifteenth year of the Chola king Ko-Rajakesarivarman *alias* Kulottunga-Choladeva I—the only record of this king in the Tanjore temple. Unfinished inscription. The donor was apparently Arumolinangai, the queen of Vira Rajendradeva (1064-70). *Ibid.*, No. 58, pp. 229-36.

38 of 1891.—(Tamil.) On the west wall of the Brihannayaki shrine in the Tanjore temple. Records gift of the remnants of sacred offerings to the inhabitants of Puliyur, who, at the instance of Mallappa Nayakkar, constructed the Murtiamma *mandapa* adjoining the Brihannayaki shrine. *Ibid.*, No. 62, pp. 247-48.

39 of 1891.—(Tamil.) On the outside of the north wall of the enclosure of the Tanjore temple, second inscription. A record in the twenty-ninth year of the Chola king Ko-Rajakesarivarman *alias* Rajarajadeva I. First two lines only copied. Contains a list of shepherds who had to supply ghee for temple lamps from the milk of a number of cattle either presented to the temple or purchased from its funds. *Ibid.*, No. 63, pp. 249-51.

40 of 1891.—(Tamil.) On the outside of the north wall of the enclosure of the Tanjore temple, third inscription. A record of the Chola king Rajarajadeva I. First two lines only copied. *Ibid.*, No. 64, pp. 251-52.

41 of 1891.—(Tamil.) On the outside of the north wall of the enclosure of the Tanjore temple, fourth inscription. A record in the twenty-ninth year of the Chola king Ko-Rajakesarivarman *alias* Rajarajadeva I. End not copied. Records an order of the king assigning a daily allowance of paddy to each of 48 persons appointed to recite the *Tiruppadiyam* in the temple and to two persons who had to accompany the others on drums. *S.I.I.*, Vol. II, No. 65, pp. 252-59.

42 of 1891.—(Tamil.) On the outside of the north wall of the enclosure of the Tanjore temple, fifth inscription. A record in the twenty-ninth year of the Chola king Ko-Rajakesarivarman *alias* Rajarajadeva I. End not copied. A very long inscription, recording the king's order assigning the produce of a certain land to a number of men who performed various services in the temple and 400 women (evidently dancing girls) transferred to the Tanjore temple from other temples in the Chola country. Each received one or more shares, each of which consisted of a *veli* of land, which was calculated at 100 *kalams* of paddy. The inscription is of great interest and value as the names of those figuring in it are of historic interest and as a good knowledge of temple establishments is given. *Ibid.*, No. 66, pp. 259-303.

43 of 1891.—(Tamil.) On the outside of the east wall of the enclosure of the Tanjore temple, left of entrance. A record of a Chola king (whose name is not clear). Professes to be the continuation of an inscription to the right of the entrance, which is now obliterated. Gives a list of villages which had to supply watchmen for the temple. *Ibid.*, No. 57, pp. 227-29. Gives a number of nadus. See No. 58.

55 of 1893.—(Tamil.) On the outside of the north wall of the enclosure of the Tanjore temple. A record in the sixth year of the Chola king Ko-Parakesarivarman *alias* Rajendradeva (1050-63). Invasion of Irattapadi and conquest af Ahavamalla mentioned. [Records that the king assigned a daily allowance of paddy to a troop of actors who had to perform the drama *Rajarajesvara-nataka* on the occasion of the *Vaikasi* festival. *Ibid.*, No. 67, pp. 303-7.]

56 of 1893.—(Tamil.) On the outside of the north wall of the enclosure of the Tanjore temple. A record in the fourth year of the Chola king Ko-Parakesarivarman *alias* Vikrama-Choladeva (1118-35). Records that the king assigned an allowance to a person who used to check and measure the supplies of paddy which, according to the numerous inscriptions, were delivered into the temple stores. Refers to the king's viceroyalty in the north in the earlier period. *Ibid.*, No. 68, pp. 307-12.

57 of 1893.—(Tamil.) On the outside of the east wall of the enclosure of the Tanjore temple, right of entrance. A record in the twenty-ninth year of the Chola king Ko-Rajakesarivarman *alias* Rajarajadeva I. Consists of a list of villages which had to supply treasurers, servants and accountants to the Rajarajesvara temple in accordance with the king's order. *Ibid.*, No. 69, pp. 312-28.

58 of 1893.—(Tamil.) On the outside of the east wall of the enclosure of the Tanjore temple, right of entrance. A record in the twenty-ninth year of the Chola king Ko-Rajakesarivarman *alias* Rajarajadeva I, giving a list of the villages in the Chola country which had to supply watchmen for the temple. *S.I.I.*, Vol. II, No. 70, pp. 328-38. This is the earlier part of No. 43 above.

20 of 1897.—(Tamil.) On the outside of the north enclosure of the Rajarajesvara temple. A record in the twenty-ninth year of the Chola king Ko-Rajakesarivarman *alias* Rajarajadeva I. Records gift in the shape of money, she-buffaloes, cows and ewes by the king's officers, and other individuals and groups of men for burning lamps in the temple. *Ibid.*, No. 94, pp. 436-58.

21 of 1897.—(Tamil.) On the same wall. A record in the twenty-ninth year of the Chola king Ko-Rajakesarivarman *alias* Rajarajadeva I. Records gift of cattle to various shepherds by Rajarajadeva for the supply of ghee for lamps to the Rajarajesvara temple. *Ibid.*, No. 95, pp. 458-97.

22 of 1897.—(Tamil.) On the second *gopura* of the same temple, right of entrance. A record of the Nayaka king Achyutappa-Nayaka (1572-1614), son of Sevvappa-Nayaka in S. 1499, expired, Bahudhanya. Records grant of exemption from taxes to the goldsmiths of Tanjore. *Ibid.*, No. 97, pp. 498-9.

23 of 1897.—(Tamil.) In the same place. A mutilated record in the third year of the Chola king Tribhuvanachakravartin Rajarajadeva III. Records a political compact entered into by three chiefs of the Chola country to be faithful to the king and to stand by each other. *Ibid.*, No. 96, pp. 497-98. The compact shows that the country was disturbed by internal dissensions and Tanjore was not free from them.

24 of 1897.—(Tamil.) In the same place. A record in the twenty-ninth year of the Chola king Ko-Rajakesarivarman *alias* Rajarajadeva I (985-1013). Records the gift, by the priest Isanasiva Pandita, of eight copper-pots and of one receptacle for sacred ashes, in the second year of Rajendra Chola I (1011-43). A ninth pot was presented by Pavana-Pidaran, the Saiva-acharya of the temple, in the third year of Rajendra-Choladeva. The *tulakkol* is mentioned. *Ibid.*, No. 90, pp. 413-5.

25 of 1897.—(Tamil.) On a pillar of the south enclosure of the same temple. A record in the twenty-ninth year of the Chola king Ko-Rajakesarivarman *alias* Rajarajadeva. Records a gift. Published in *Ibid.*, No. 32.

26 of 1897.—(Tamil.) On another pillar of the same enclosure. A record in the twenty-ninth year of the Chola king Ko-Rajakesarivarman *alias* Rajarajadeva I. Records

that a native of Nallur *alias* Panchavanmadevichaturvedimangalam in Nallur-nadu, a district of Nittavinoda-valanadu, set up a copper image of *Durga-Paramesvari* and presented a number of ornaments to it. *S.I.I.*, Vol. II, No. 79, pp. 395-400.

27 of 1897.—(Tamil.) On another pillar of the same enclosure. A record in the twenty-ninth year of the Chola king Ko-Rajakesarivarman *alias* Rajarajadeva I. Records that Prithvimahadeviar, a queen of Rajarajadeva, set up a copper image of *Srikanthamurtigal*, and presented some ornaments to it. *Ibid.*, No. 80, pp. 400-1.

28 of 1897.—(Tamil.) On another pillar of the same enclosure. A record in the twenty-ninth year of the Chola king Ko-Rajakesarivarman *alias* Rajarajadeva I. Records that the son of an officer of Rajarajadeva set up a copper image of the Goddess *Kala-Pidari*. Four different varieties of *Pidari* are mentioned, namely Punnaitturainangai, Poduvagai-ur-udaiyal, Kuduraivattam-udaiyal and Tiruval-udaiyal. *Ibid.*, No. 81, pp. 401-2.

29 of 1897.—(Tamil.) On the base of the same enclosure. A record in the seventh year of the Chola king Ko-Parakesarivarman *alias* Rajendra-Choladeva I (1011-43). Records an endowment in money in favour of the image of Srikanthamurtigal set up by Prithvimahadeviar, queen of Rajarajadeva. *Ibid.*, Nos. 82 and 83, pp. 402-5.

30 of 1897.—(Tamil.) On a pillar of the west enclosure of the same temple. A record in the twenty-ninth year of the Chola king Ko-Rajakesarivarman *alias* Rajarajadeva I. Records the setting up of seven copper images of the God *Ganapati* by king Rajarajadeva *viz.*, two in the dancing posture, one big and the other small; three of varying heights comfortably seated; and two in the standing posture. *Ibid.*, No. 84, pp. 405-7.

31 of 1897.—(Tamil.) On another pillar of the same enclosure. A record in the third year of the Chola king Ko-Parakesarivarman *alias* Rajendra-Choladeva I (1011-43). Records the gift of copper, zinc and bell metal vessels to the image of Ganapatiyar set up in the principal temple. The image was known as *Alaiyattu-Pillaiyar*. *Ibid.*, No. 85, pp. 407-9.

32 of 1897.—(Tamil.) On another pillar of the same enclosure. A record in the twenty-ninth year of the Chola king Ko-Rajakesarivaram *alias* Rajarajadeva I. Records gift to the shrine of Ganapatiyar in the *parivaralaya* made by king Rajaraja and by Adittan Suryan, of ornaments to the same image. *Ibid.*, No. 86, pp. 409-11.

33 of 1897.—(Tamil.) On another pillar of the same enclosure. A record in the twenty-ninth year of the Chola king Ko-Rajakesarivarman *alias* Rajarajadeva I. Records gift of ornaments made to the Ganapatiyar shrine in the principal temple by a servant of king Rajarajadeva named Madhurantakan Parantakan, a native of Marudur in Serrur-kurram in Kshattriya-Sikhamani-valanadu. *S.I.I.*, Vol. II, No. 87, pp. 411-12.

34 of 1897.—(Tamil.) On another pillar of the same enclosure. A record in the twenty-ninth year of the Chola king Ko-Rajakesarivarman *alias* Rajarajadeva I. Records the gift of a bell-metal dish to the shrine of Ganapatiyar in the enclosure hall by a servant of Rajarajadeva. *Ibid.*, No. 88, p. 412. The donor was a native of Kamadamangalam in Purakkiliyur-nadu and evidently employed in the department for assessing tax on endowments (*tinaikala-nayakam*).

35 of 1897.—(Tamil.) On a niche of the same enclosure. A record in the twenty-ninth year of the Chola king Ko-Rajakesarivarman *alias* Rajarajadeva I. Records gift of ornaments to the same image. *Ibid.*, No. 89, pp. 412-13.

36 of 1897.—(Tamil.) On the north wall of the *mandapa* in front of the central shrine of the same temple. A record in the twenty-ninth year of the Chola king Ko-Rajakesarivarman *alias* Rajarajadeva I. Records gift of *silver* vessels. This is the only inscription which records gift of *silver* and not gold vessels. *Ibid.*, No. 91, pp. 415-24.

37 of 1897.—(Tamil.) On the south wall of the same *mandapa*. A record in the twenty-ninth year of the Chola king Ko-Rajakesarivarman *alias* Rajarajadeva. Records the assignment to the Tanjore temple of certain villages in Tondainadu Pandinadu, Gangapadi, Nulambapadi, Malainadu and Ilam (Ceylon). *Ibid.*, No. 92, pp. 424-28.

38 of 1897.—(Tamil.) On the same wall. A record in the twenty-ninth year of the Chola king Ko-Rajakesarivarman *alias* Rajarajadeva I. Records the jewels and ornaments presented by the king out of the treasures seized from the Cheras and Pandyas and out of his own treasures. *Ibid.*, No. 93, pp. 428-36.

39 of 1897.—(Tamil.) On the *gopura* in front of the Toppul-Pillaiyar temple. A record of the Vijayanagara king Achyutadeva-Maharaya in S. 1454, expired, Nandana. Records gift of land by Tattapa-Nayaka, son of Konappa-Nayaka.

40 of 1897.—(Tamil.) On the west and south walls of the shrine of the Raja-gopala-Perumal temple. A record of the Vijayanagara king Achyutadeva-Maharaya in S. 1461, expired, Vilambin. Records the foundation of the temple.

41 of 1897.—(Grantha.) On the north wall of the same shrine. An incomplete genealogy of the Vijayanagara kings.

274 of 1911.—(Tamil.) On a pillar of the kitchen in the Brihadisvara temple. The beginning and end of this inscription are lost. Gives the measurements of certain images made of alloy (called *tara*) and set with jewels. These were evidently meant to be placed in the temple.

275 of 1911.—(Tamil.) On another pillar built into a wall of the same kitchen. A record of the Chola king Udaiyar Sri-Rajarajadeva I. The face now exposed refers to one of the five-bodied images (*panchadehamurti*) of copper, placed in the temple of Rajarajesvaramudaiyar by the king, until his twenty-ninth year."

VALLAM.

Vallam, a few miles to the west of the town, was the seat of Government of the Naik kings, who were a branch of the Vijayanagar dynasty in the 16th century. The most famous of these was Sevappa Naik with his famous Prime Minister Govinda Dikshitar. A statue of this king with his queen still exists in the temple of Srimushnam in the South Arcot District showing that his territory extended to that distant place.

The fort at Vallam has almost disappeared now. There is a tank called *Vajra Tirtham* which is considered sacred for bath on the occasion of *Masimagha*, which occurs in February-March. It was these Naik kings that built the fort which surrounds the great temple in Tanjore and which might have been intended to ensure its safety.

TIRUVADI.

Tiruvadi stands on the left bank of the Kaveri and is seven miles to the north of the Tanjore Railway Station. The *Puranic* version is that Tiruvadi is the chief of the *Sapta sthalams* or seven holy places (*Sapta* means seven and *Sthalam* means holy place) and great sanctity is attached to the place.

Fig. 95.—Saint Appar.

THE SEVEN HOLY WATERS.

Tiruvadi, or Tiruvaiyaru in Tamil, represents the five sacred rivers, *viz.*, Suryapushkarani Tirtham, Ganga Tirtham, Amritha. nadhi or Chandrapushkarani, Palaru and Nandivainorai Tirtham or Nandi Tirtham. These are said to have been created for Nandi's (Siva's bull) *abishekam* or bath. All these are supposed to have an underground flow into the Kaveri on the west of Pushyamandapam.

PURANIC VERSION.

The *Puranic* version of the temple is that God Panchanadisvara, who resided in the form of *Swayambulinga* (self-created) at one time, ordered the Sage Neymesa to build a temple. When the Sage was in a perplexity regarding funds, the presiding God is said to have told him that treasure and building materials lay below the ground close by and that he would find them under the foot-prints of His bull (Nandi). The oval-shaped pits now seen are said to relate to this incident. On completion of structures over the *Lingam*, other additions are said to have been made by several devotees including the great Saiva Saint Appar[1] (Fig. 95).

---

1. Appar was born in Amur village of a *Vellala* family with the name Marulnikkiyar. By his study he began to acquire knowledge. While in Pataliputra (Patna) he became a convert to Jainism, assuming the name Darmasenar. When suffering from a bad stomachache he could not get relief from the medical men of the Jain faith and on the advice of his sister in Tiruvadi near Panruti in South Arcot District, he reverted to his original Hindu faith and visited several temples, repairing most of them. His images are, on this account, represented with a spade.

A Brahman named Darmasethu of Godavari, who took the bones of his dead father to Rameswaram, is said to have seen them converted into flowers at this place, and on this account many people even to-day throw the bones of deceased relations in the Kaveri here ! !

TEMPLE BUILDINGS.

The Panchanadisvara temple (Figs. 96 & 97) is the chief shrine. The Sage Ghorathapasi prayed here to expiate himself from the sin of having thrown a stone into the vessel of a beggar while he asked for alms. On this account Tiruvadi is also called JAPPIYESWARAM.

On entering the first courtyard of the temple by the eastern *gopura* or gate, there is on the south a shrine—Dakshina Kailas, and another on the north—Uttara Kailas.

The original construction of both these buildings was carried out, according to *Puranas*, by Suratha Maharaja of the Lunar Race, during his pilgrimage from Hastinapur. A few marble-cut pillars lend a beautiful appearance to the Dakshina Kailas. The *Periyamandapam* in the second courtyard is a subsequent addition, but the original *Garbhagriham* (central shrine) is said to date from the time of the Sage Neymesa. The famous Govinda Dikshitar, Prime Minister of the Tanjore Naik Kings and the great philanthropist Pachaiyappa Mudaliar, also carried out many improvements in the temple. The third *prakara* has in the south three large oval footprints of a bull, with a *Puranic* version.

EPIGRAPHICAL IMPORTANCE.

Inscriptions exist all over the temple buildings. The erection of this temple appears to date back to a very early period. The Vengi King Vimaladitya made gifts to this temple in 1013-14 A. D. The Uttara Kailas shrine was renovated by Lokamahadevi, the chief queen of King Rajaraja of Tanjore. Uttara Kailas, *i.e.*, " the Northern Kailas " was founded by Dantisakti-Vitanki, a queen of the great Rajaraja and was called " Lokamahadevisvara " after the queen's title Lokamahadevi, *i.e.*, the great queen of the world. She gave to this shrine a number of gold flowers and appointed a gold-smith to work for the temple. The shrine of Dakshina Kailas, *i.e.*, " the Southern Kailas " bears inscriptions recording a gift of gold ornaments by Rajendra Chola's queen.

SCULPTURES.

There is a beautifully sculptured *Brahma* figure in the temple. The *Kshetrapala* God is locally known as ALKONDAR. People attach much importance to this deity, who appeared here in this form to overcome Yama, the God of Death, on behalf of a devotee.

INSCRIPTIONS.*

The inscriptions recorded on the walls of this temple have been copied during the year 1908 by the Madras Epigraphical Department.

---

* I. M. P, Vol. II, pp. 1425 to 1428.

Fig. 96.—*Gopura* entrance of the Temple, TIRUVADI.

Fig. 97.—Tank within the Temple, TIRUVADI.

For an account of this most important stronghold of Saivitism, see *Tanj. Gazr.* Vol. I, pp. 276-9.

"213 of 1894.—(Tamil.) On the east wall of the Dakshinakailasa shrine in the Panchanadesvara temple. A record in the third year of the Chola king Ko-Parakesarivarman *alias* Rajendradeva (1050-63).

214 of 1894.—(Grantha.) On the same wall. A record of the Chola king Parakesarivarman *alias* Rajendra-Chola (1011-1043).

215 of 1894.—(Tamil.) On the east wall of the *mandapa* in front of the Uttara-kailasa shrine in the same temple, right of entrance. A record in the twenty-ninth year of the Chola king Ko-Rajakesarivarman *alias* Rajarajadeva I.

216 of 1894.—(Tamil.) In the same place, left of entrance. A record in the fourth year of the Chola king Ko-Parakesarivarman *alias* Rajendra-Choladeva I.

217 of 1894.—(Tamil.) On the south wall of the same shrine. A record in the twenty-second year of the Chola king Ko-Rajaraja-Rajakesarivarman *alias* Rajarajadeva I. Records gift of a lamp.

218 of 1894.—(Tamil.) On the same wall. A record in the twenty-first year of the Chola king Ko-Rajarajakesarivarman *alias* Rajarajadeva I. Records gift of two lamps.

219 of 1894.—(Tamil.) On the base of the same wall. A record in the twenty-first year of the Chola king Ko-Rajakesarivarman *alias* Rajarajadeva I.

220 of 1894.—(Tamil.) On the west wall of the same shrine. A record in the third year of the Chola king Ko-Parakesarivarman *alias* Rajendra-Choladeva I.

221 of 1894.—(Tamil.) On the north wall of the same shrine. A record in the thirty-second year of the Chola king Ko-Rajakesarivarman *alias* Rajadhirajadeva I (1018-52).

222 of 1894.—(Tamil.) On the base of the north, west and south walls of the same shrine. A record in the twenty-fourth year of the Chola king Ko-Rajarajakesarivarman *alias* Rajarajadeva I. Records gift of gold ornaments and vessels.

223 of 1894.—(Tamil.) On the base of the south wall of the Panchanadesvara shrine in the same temple. A record in the twenty-first year of the Chola king Madiraik-konda-Ko-Parakesarivarman (905-47). Records gift of a lamp.

224 of 1894.—(Tamil.) On the west wall of the same shrine. A record in the tenth year of the Chola king Ko-Rajakesarivarman. Records gift of land.

225 of 1894.—(Tamil.) On the base of the same wall. A record in the twenty-second year of the Chola king Mādiraikonda Ko-Parakesarivarman (905-47). Records gift of a lamp by a queen.

226 of 1894.—(Tamil.) In the same place. A record of the Chola king Madirai-konda Ko-Parakesarivarman (905-47), the date of which is lost. Records gift of a lamp by queen Cholasikhamani.

227 of 1894.—(Tamil.) On the north wall of the same shrine. A record in the sixteenth year of the Chola king Madiraikonda Ko-Parakesarivarman (905-47). Records gift of a lamp.

228 of 1894.—(Tamil.) On the same wall. A record of the Chola king Ko-Rajakesarivarman, the date of which is lost. Records gift of land for a lamp.

229 of 1894.—(Tamil.) On the same wall. A record in the ninth year of the Chola king . . . sarivarman. Records gift of gold for a lamp.

230 of 1894.—(Tamil.) On the same wall. A record in the ninth year of the Chola king Ko-Rajakesarivarman. Records gift of a lamp.

231 of 1894.—(Tamil.) On a stone built into the *mandapa* surrounding the same shrine. An incomplete record in the fourth year of the Chola king Ko-Parakesarivarman. Records gift of land by a merchant of Tanjavur.

232 of 1894.—(Tamil.) On another stone in the same place. A fragmentary record in the fortieth year of the Chola king Ko-Parakesarivarman (905-47), "who took Madirai and Ceylon."

233 of 1894.—(Tamil.) On the same stone. An incomplete record in the thirty-ninth year of the Chola king Ko-Parakesarivarman (905-47), "who took Madirai and Ceylon." Records gift of a lamp.

234 of 1894.—(Tamil.) On the south wall of the *mandapa* in front of the same shrine. A record in the third year of the Chola king Ko-Parakesarivarman. Records gift of land for three lamps.

235 of 1894.—(Tamil.) On the same wall. A record in the seventeenth year of the Chola king Ko-Rajakesarivarman. Records gift of land for two lamps.

236 of 1894.—(Tamil.) On the same wall. A record in the twenty-first year of the Chola king Ko-Rajakesarivarman. Records gift of land for a lamp.

237 of 1894.—(Tamil.) On the same wall. A record in the twenty-sixth year of the Chola king Ko-Rajakesarivarman. Records gift of a lamp by an inhabitant of Tanjavur.

238 of 1894.—(Tamil.) On the same wall. A record in the nineteenth year of the Chola king Ko-Rajakesarivarman. Records gift of a lamp by a queen.

239 of 1894.—(Tamil.) On the same wall. A record in the nineteenth year of the Chola king Ko-Rajakesarivarman. Records gift of a lamp by a queen.

240 of 1894.—(Tamil.) On the same wall. A record of the Chola king Ko-Parakesarivarman "who cut off the head of Vira Pandya." Records gift of a lamp. The king was evidently Parantaka II, Sundara Chola, the son of Arinjaya and father of Aditya II Karikala.

241 of 1894.—(Tamil.) On the same wall. An incomplete record in the thirty-first year of the Chola king Madiraikonda Ko-Parakesarivarman (905-47).

242 of 1894.—(Tamil.) On the same wall. A record in the fourteenth year of the Chola king Ko-Madiraikonda Parakesarivarman (905-47). Records gift of gold for a lamp by a queen.

243 of 1894.—(Tamil.) On the same wall. A record in the twenty-fifth year of the Chola king Ko-Rajakesarivarman. Records gift of gold for a lamp.

244 of 1894.—(Tamil.) On the same wall. A record in the seventeenth year of the Chola king Ko-Rajakesarivarman. Records gift of gold for a lamp, by a dancing girl of the king.

245 of 1894.—(Tamil.) On the same wall. A record of the Chola king Ko-Rajakesarivarman, the date of which is doubtful. Records gift of land for a lamp.

246 of 1894.—(Tamil.) On the same wall. A record in the second year of the Chola king Ko-Parakesarivarman. Records gift of a lamp.

247 of 1894.—(Tamil.) On the same wall. A record in the twenty-fifth year of the Chola king Ko-Rajakesarivarman. Records gift of gold for a lamp by a merchant.

248 of 1894.—(Tamil.) On the same wall. A record in the thirty-first year of the Chola king Madiraikonda Ko-Parakesarivarman (905-47). Records gift of a silver lamp and of land by a queen.

249 of 1894.—(Tamil.) On the same wall. A record in the sixteenth year of the Chola king Ko-Rajakesarivarman. Records gift of land for a lamp.

250 of 1894.—(Tamil.) On the same wall. A record in the twelfth year of the Chola king Ko-Rajakesarivarman. Records gift of a lamp by a queen.

251 of 1894.—(Tamil.) On the same wall. A record in the twentieth year of the Chola king Ko-Rajakesarivarman. Records gift of land for a lamp by the nurse of Kannaradeva (Krishna III of the Rashtrakuta dynasty ?).

252 of 1894.—(Tamil.) On the same wall. A record of the Chola king Ko-Parakesarivarman, the date of which is indistinct. Records gift of a lamp.

253 of 1894.—(Tamil.) On the east wall of the second *prakara*, left of entrance. A record of Vira Savana Udaiyar, son of "Vira Mukkana Udaiyar" (*i.e.*, Bukkana Udaiyar, *i.e.* Bukka II), dated S. 1303 (expired), Durmati. See *Ins., S. Dts.*, p. 267, No. 209. The latter says that 19 *velis* of land were granted for the *Pushya* festival.

254 of 1894.—(Tamil.) On the south wall of the third *prakara*. A record of the second year of Ko-Jatavarman Sundara Pandya I, making a gift of land. The exact date was Thursday, 27th March, A.D. 1253. See *Ep. Ind.* Vol. VI, p. 306.

255 of 1894.—(Tamil.) On the west wall of the same *prakara*. A record of Devaraya II (1422-49) of Vijayanagar, dated S. 1351 (expired), Saumya.

256 of 1894.—(Tamil.) On a stone north of the Uttara Kailas shrine. A record of Sadasiva Raya, dated in S. 1480 (expired), Siddhartin. *Ins., S. Dts.*, p. 267, No. 208.

135 of 1918.—(Tamil.) On the south wall of the central shrine in the Panchanadesvara temple. Gift of 25 *kalanju* of gold for half-a-lamp to the temple of Tiruvaiyarru-paramamahadeva. The gold was deposited with the merchants (*nagarattar*) of Sivapuri.

136 of 1918.—(Tamil.) On the same wall. Gift of gold for a lamp.

137 of 1918.—(Tamil.) On the same wall. Gift of 96 sheep for a lamp by Nakka Namban of Irungandapuram on the southern bank of Pennai in Vanagappadi.

138 of 1918.—(Tamil.) On the west wall of the same shrine. Seems to record a gift of land to the temple.

139 of 1918.—(Tamil.) On the north wall of the same shrine. Gift of gold for a lamp. Mentions *Malainattuchchaliya.*

140 of 1918.—(Tamil.) On the south base of the *verandah* of the second *prakara* of the same temple. Seems to register that the dancing girls were to enjoy the lands given to them for service in the temple of Tiruvaiyarru-Udaiyar in Poigai-nadu, a sub-division of Rajaraja-valanadu, of which they had been dispossessed.

141 of 1918.—(Tamil.) On the same base. Records a transaction similar to that in 140 above.

142 of 1918.—(Tamil.) On the west base of the same *prakara*, seems to refer to Carpenter's rights and privileges in the temple of Tiruvaiyarru-Udaiyar, Aludaiyar, Nachiyar, Ulagamadevi-Isvaramudaiyar and Tribhuvanamadevi-Isvaramudaiyar.

143 of 1918.—(Tamil.) On a stone built into the east wall of the *Sokkottan-mandapa* in front of the same shrine. Seems to record a gift of land.

144 of 1918.—(Tamil.) On another stone in the same place. Seems to register a gift of land for feeding a Brahman with sumptuous meal daily in the temple by queen Arinjigai, daughter of Iladarayar.

145 of 1918.—(Tamil.) On the north wall of the third *prakara* of the same temple. Appears to make provision for conducting the *tiruppalli-eluchchi* (rising from bed) service.

146 of 1918.—(Tamil.) On the same wall. Gift of the Brahman village Gyana-samudra-Chaturvedimangalam in Vikramachola-valanadu to the Brahmans of the temple for various services and to a number of temples.

147 of 1918.—(Tamil.) On a stone built into the western *gopura* of the same temple. Gift of a *chauri* by Panchavanmadeviyar, queen of Mummudi Chola.

148 of 1918.—(Tamil.) On the east base of the Dakshina Kailas shrine in the same temple. Records in detail the various ornaments given to the temple.

149 of 1918.—(Tamil verse.) Records that Vanavan Marayan of Vevasal set up the images of *Panchanadivanan* and *Anjalai-Umaiya* in Ayyaru.

150 of 1918.—(Tamil.) Gift of 20 *kasu* for a lamp by Ammangai Nachiyar *alias* Puvanamulududaiyal of Vadasathamangalam to the temple of Tenkailayamudaiyar at Tiruvaiyar in Poigai-nadu, a sub-division of Tirupuvanamulududai-valanadu.

151 of 1918.—(Tamil.) Gift of 20 *kasu* for a lamp in the same temple.

152 of 1918.—(Tamil.) On the south base of the Uttara Kailas shrine in the same temple. Gift of 7 bronze lamp-stands to the temple of Ulagamahadevi-Isvaramudaiyar-Mahadeva by Dandisakti Vitankiyar *alias* Ulagamahadeviyar, queen of Rajarajadeva.

153 of 1918.—(Tamil.) On the same base. Built in at the bottom.

154 of 1918.—(Tamil.) Gift of gold ornaments set with jewels to the same temple by the same queen as mentioned in 152 above.

155 of 1918.—(Tamil.) Records the gifts of various ornaments, one of which is said to have been presented in the 25th year of Rajarajadeva.

156 of 1918.—(Tamil.) On the north, west and south walls of the same shrine. Gift of land to the stone temple of Ulagamahadeviyar-Isvaramudaiyar built by Dantisakti-vitankiyar *alias* Ulagamahadeviyar, queen of Rajarajadeva at Tiruvaiyarru.

157 of 1918.—(Tamil.) On the west base of the Darmambika shrine in the same temple. Gift of 10 *veli* of land in addition to the existing *devadana* which was found insufficient for conducting worship and offerings to the Goddess Ulagudaiya-Nachiyar of the Tirkkamakkottam in Tiruvaiyarru. Mentions *Anapayanallur*."

CHAPTER XVII.

TRICHINOPOLY.

Trichinopoly or "Dakshina Kailas," on the Madras-Danushkoti line of the South Indian Railway, which is believed to form a part of Mount Kailas, derives its name from Tirisirasu, a three-headed demon, who worshipped the God here and obtained all his boons. This rock, situate in the centre of the town, is conspicuous all over the town, especially when viewed from the sacred river Kaveri which passes through the town. Besides having been the capital of the Cholas who had their palace at Uraiyur close-by, the Nayak kings of Madura also removed the capital from Madura to this place erecting a palace near the rock.

PURANIC VERSION.

One of the traditions of the place is that, once upon a time when a lady of a pious family was in labour her mother, who was coming to her from a distant village for the confinement, was prevented from performing the journey owing to heavy floods in the river Kaveri at that time. To avoid disappointment and uneasiness to the daughter, the God transformed himself into the mother and acted as a midwife !! Later on, when the true mother came, the Divinity disappeared !!! From this aspect Siva is known as TAYUMĀNAVAR (*Tay* in Tamil means mother.)

Hanuman, the favourite disciple of Sri Rama, is said to have visited this place; and there is a mark in the temple signifying this event.

SAINT TAYUMANAVAR.

Tayumanavar was also the name of a son of a minister of the Vijayanagar dynasty who ruled over this place. The boy then became one of the greatest Saiva Saints of Southern India.

TEMPLES ON THE ROCK.

The image in the central shrine on the hill (Figs. 98 & 99) faces the western direction though the minor deities face the eastern direction, as is generally the case everywhere. The reason put forward is that Parantaka, a haughty king of the Chola dynasty, in the suburb of Uraiyur, robbed the God Tayumanavar of his flowers intended for his worship and utilised them for the worship of the deity at Uraiyur. This annoyed Tayumanavar, and in token of his anger he destroyed Uraiyur and the deity there.

The Vinayaka in the hill shrine, known as *Uchchi Pillayar,* has a depression on the forehead. The tradition connected with this image is that on his return to Ayodhya (Oudh) Sri Rama presented Vibhishana (the brother of Ravana) with an image of Vishnu, strictly enjoining him not to place it on the ground. While Vibhishana was carrying the image to the South, he found Vinayaka in the disguise of a Brahman youth standing near

the modern site of the Srirangam temple. Vibhishana, who had to ease himself, entrusted the image temporarily with the youth, telling him at the same time not to place it on the ground. But the boy inadvertently placed it on the ground. On his return Vibhishana found that the image had been installed at Srirangam and could not be removed. This is the origin of the God Ranganada of Srirangam. Vibhishana in his fit of anger chased the boy to the summit of the Trichinopoly rock, but he found the boy was none other than Vinayaka. Vibhishana, who was still more enraged at this sight, struck Vinayaka on the forehead, and when his temper cooled down begged the deity for forgiveness. This incident accounts for the depression referred to previously.

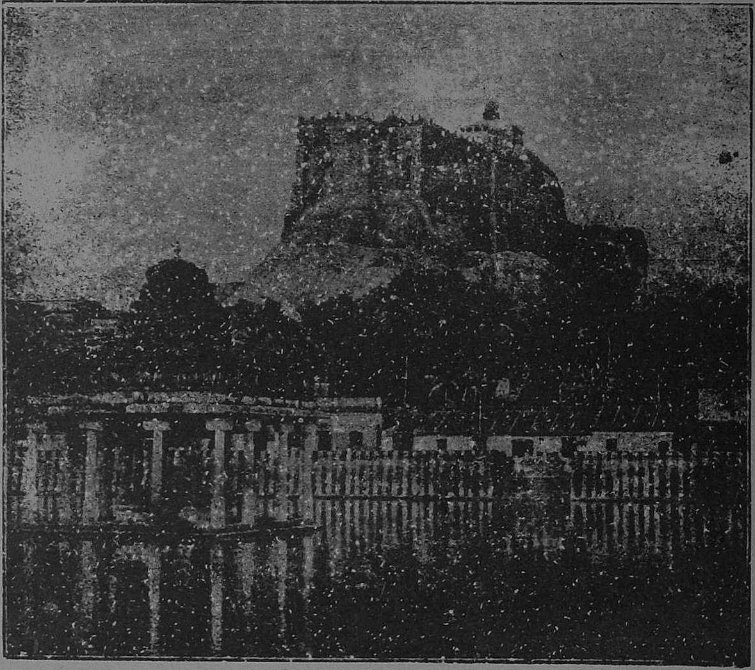


Fig. 98.—Rock with the tank below, TRICHINOPOLY.

EPIGRAPHICAL IMPORTANCE.

*" The oldest monument of this place seems to be a rock-cut cave not far from the top of the famous rock. The whole of the back-wall of the cave is occupied by a much defaced inscription in old Tamil, in which I have hitherto failed to discover a king's name or date. On the left side there are two pillars with somewhat worn inscriptions. Each

* Madras Epigraphical Report for the year 1888.

of the two pillars contains four Sanskrit verses which record that a king Ganabhara, who bore the *birudas* Purushottama, Satrumalla and Satyasamda, built a temple of Siva on the top of the mountain and placed in it a *Linga* and a statue of himself. Both inscriptions

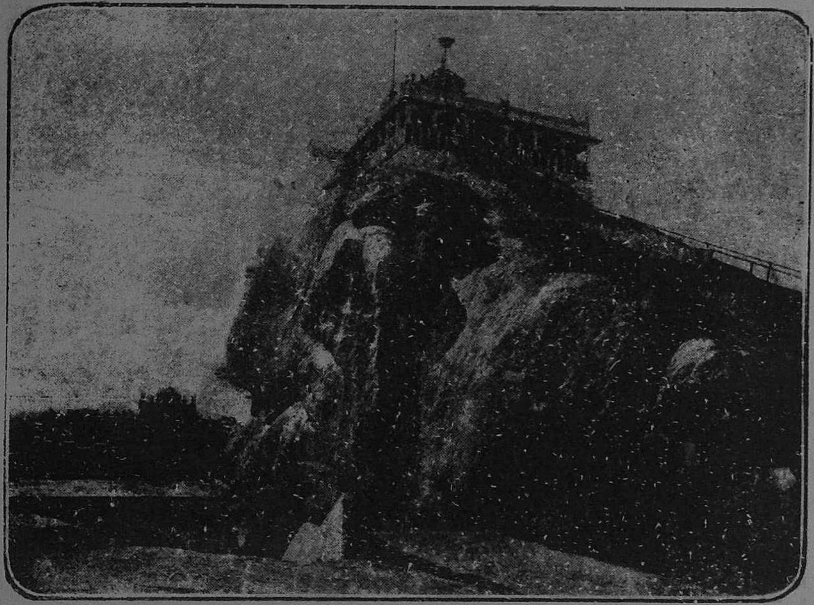


Fig. 99.—Vinayaka Temple on the rock, TRICHINOPOLY.

mention the river Kaveri *i.e.*, the Kaveri on whose banks Trichinopoly is situated, and refer to the Chola country. On the left pillar the Kaveri is called "the beloved of the Pallavas"; this means in prose that a Pallava king ruled at that time over the banks of the Kaveri river. This allusion and the fact that the characters of the two pillar inscriptions remind of those of the Pallava inscriptions at Mamallapuram and Kanchipuram, make it very probably Gunabhara was a Pallava Prince who ruled over the Chola country".

INSCRIPTIONS.[1]

The inscriptions here have been copied by the Madras Epigraphical Department during the years 1888, 1890, 1904 & 1905.

"411 of 1904.—(Pallava, Grantha and Tamil.) On the outer row of pillars in the upper rock-cut cave. A partly damaged record. The inscription contains a number of

1. I. M. P. Vol. III, pp. 1602 to 1606.

birudas in Sanskrit, a few in Tamil and the rest apparently in Telugu. This inscription seems to have been continued on the pillar forming part of the outer wall of the central shrine to its left, but a few letters only of the first line can now be seen on it. See *Ep. Ind.* Vol. I, pp. 58-60, where Dr. Hultzsch edits the two inscriptions on the pillar, and also *S. I. I.* Vol. I, Nos. 33 and 35, pp. 28-30.

412 of 1904.—(Tamil.) On the third pillar of the same row. A partly damaged record of the Chola king Rajarajakesarivarman (985–1013) dated in his sixteenth year. Records sale of waste land for five *Kalanjus* to a person to be reclaimed for cultivation, so as to feed Brahmans and devotees in nine days' *Chitrai* festival. The shrine is called *Tiruchchirappali* at Sirrambur in Uraiyur Kurram.

413 of 1904.—(Tamil.) On the last pillar of the same row. A much damaged record of the Pandya king Maranjadaiyan, dated in his fourth year. Mentions the Pandyadhipati Varaguna and the temple of Tirumalaipperumanadigal (the king was the same as the invader of Idavi and Vembil, the enemy of Aparajita and Western Ganga Prithvipati I in the battle of Tiruppirambiyam, who ascended the throne in A. D. 862. See *Ep. Ind.* Vol. IX, p. 84 ff. Also Ambasamudram and Tillaisthanam inscriptions.)

414 of 1904.—(Grantha and Tamil.) On the east wall, right of entrance into the same cave. A record of the Pandya king Maranjadaiyan, dated in his fourth year. Records gift of gold by the king who is called the Pandyadhiraja Varagunadeva in the grant portion. (See note to the above.)

134 of 1905.—(Tamil.) On a rock in Matribhuteswara temple. A damaged record of the Vijayanagara king Venkatadeva-Maharaya, dated S. 1539, expired, Pingala. Records a gift for the merit of Virappa-Nayaka. (The Government Epigraphist surmises that Venkatadeva was Venkatapati I (1586–1616.) Virappa was evidently the Madura Naik who ruled from A. D. 1609 to 1623. For the relations between him and Venkata I, see *Ind. Antq.* 1916, pp. 133–34).

62 of 1888.—(Tamil.) On the back wall of a rock-cut cave near the top of the Trichinopoly rock.

63 and 64 of 1888.—On the pillars on the left side of the same cave. "Each of the two pillars contains four Sanskrit verses which record that a king Gunabhara who bore the *birudas* Purushotthama, Satrumalla and Satyasandha, built a temple of Siva on the top of the mountain and placed in it a *Linga* and a statue of himself." The river Kaveri is called "the beloved of the Pallava." This together with the palaeographical similarity of this epigraph with the Pallava inscriptions of Mamallapuram and Conjeevaram, made Dr. Hultzsch recognise in Gunabhara, a Pallava king who ruled over the Chola country; and the latter researches of Venkayya and others have decided that Gunabhara was the famous Mahendravarman I.

C. P. No. 41 of Mr. Sewell's List.—Records grant in S. 1714 (A. D. 1792) Kaliyuga 4893, Paridhavi, by "Sri Muttu Virappa Nayakkan, grandson of Sinna Lakka Nayakkan and son of Chokkanatha Lakkaya Nayakkan," conferring certain lands and an annuity on a Mussalman priest.

C. P. No. 42 on Mr. Sewell's List.—(Tamil.) Records an agreement by four private people, bearing the surname "Nayakkan," to conduct the religious ceremonies of their village temple in S. 1602 (A. D. 1680), Raudri.

C. P. No. 43 of Mr. Sewell's List.—(Tamil.) Records grant of lands to a Mussalman priest for the maintenance of a *Pallivasal* or place of worship, by Kamakshi Nayakkan, in S. 1661 (A. D. 1739), Prabhava, Kaliyuga, 4841. The grant states that Rama Raya was then ruling over the world.

C. P. No. 44 of Mr. Sewell's List.—(Tamil.) Records grant by the Madura Nayakkan, Vijaya Ranga Chokkanatha, here called "Vijaya Chokka Ranganatha Nayakkan"—mentioning his father Muttu Virappa and grandfather Chokkanatha to a *Pandaram* (Sudra priest), for worship at a Durga Kali temple at the south gate of the Trichinopoly Fort, in S. 1649 (A. D. 1727), Kaliyuga 4828, Prabhava. The grant states that Venkata Vema Maha Raya was then reigning at Kannakama. For a detailed account of Vijaya Ranga's reign see *Ind. Antq.* 1917, p. 186 ff. Nothing is known about Venkata Vema of Kannakama.

C. P. No. 47 of Mr. Sewell's List.—(Telugu.) Records grant of land to a Brahman in S. 1613 (A. D. 1691), Kaliyuga 4792, Prajotpatti, by Mangammal, widow of Chokkanatha of the Madura Nayakkan dynasty. See *Ind. Antq.* 1917, p. 156 for a detailed account of Mangammal's administration.

C. P. No. 49 of Mr. Sewell's list.—(Telugu.) Records grant of land for a charitable object, at the Trichinopoly Fort-gate, in S. 1654 (A. D. 1732), Kaliyuga 4833, Pramadicha, by Minakshi, widow of Vijaya Ranga Chokkanatha, the son of Ranga-Krishna Muttu Virappa and grandson of Chokkanatha. For Minakshi's reign and the downfall of the Madura Naik dynasty see *Ind. Antq.* 1917 (October-November).

C. P. No. 1 of 1908-9.—A forged plate, dated in S. 1098, K. 4421, *Sarvadhari* (wrong), referring to the defalcation of four lakhs of Rupees by two *Acharis* and its recoupment by the community, to which they belonged.

C. P. No. 2 of 1911-12.—(Tamil.) A record dated in S. 1272, *Bhava* (which is inconsistent) recording the gift of two bullocks to the temple of Subrahmanya at Ayipalayam by an agent of Nallappa-Kalatka Tolar named Muttu-Vaidyanatha Pillai who made them tax-free wherever they were taken, carrying loads. Records also the gift of a cow for a lamp to the same temple by a certain Vaduganatha Pillai.

C. P. No. 3 of 1911-12.—(Telugu.) Dated in S. 1600, K. 4779, Kalayukti. Records gift of the village of Amutarangota to the temples of Krishnesvara and Arunachalesvara at Sritalavanam or Tiruppanandal by Kachchikalyana Rangappa Kalaka Tola Udaiyar, in the Palayasima between the *Uttara-Kaveri* and *Svetanadhi*.

C. P. No. 4 of 1911-12.—(Telugu.) Dated in S. 1706, K. 4885, Krodhin. Gift of land in the village of Sendora to the temple of Sabhanayaka at Chidambaram by Muduvijaya Rangappa Kalaka Tola Udaiyar, son of Nallappa Kalaka Tola Udaiyar.

C. P. No. 1 of 1910-11.—This plate is dated S. 1643, Subhakrit (wrong by two years), in the time of Vijaya Ranga Chokkanatha Naik of Madura (1704-31). It is in Telugu and records a gift of rent-free land to a certain Narasa Pantulu. Mr. Krishna Sastri surmises that he was a doctor, as he was to offer prayers to Dhanvantri. (*Mad. Ep. Rep.* 1911, p. 90). For Vijaya Ranga's reign see *Ind. Antq.* 1917, p. 186 ff.

C. P. No. 2 of 1910-11.—It is a grant by a Raja Vijaya Raghunatha Tondaman, son of Tirumalayappa Raya Tondaman and grandson of Tirumalairaya Tondaman in S. 1727, K. 4906, *Krodhana* (A. D. 1805). It records the gift of the village of Orandikkodi to a certain Irasappa Mudaliyar of Devanampattanam, for maintaining a feeding house at Trichinopoly (Vijaya Raghunatha was evidently the Pudukottai chief who ruled from 1719 to 1807).

A C. P. in the hands of a resident of Trichinopoly named Chaik Hussain. Records grant of lands to a mosque in S. 1655 (A. D. 1733) by Queen Minakshi of the Naik dynasty. See *Ind. Antq.* Vol. I, p. 268. See No. 784 above."

URAIYUR.

The ruined temple of Uraiyur, also known as TIRUMUKKISVARAM in Vilvaranyams is at a short distance from Trichinopoly. The deity in the temple is known as Panchavarneswara, and he is so called because he appeared in five colours to Brahma (*Pancha* means five). Nagaraja, the head of the serpents, who was carrying 5 *Lingas* from *Patalaloga* (nether region) to install them in various places when here found that all of them joined the central *Linga* here and became united into that one!! The image is also said to have been worshipped by a serpent, a Garuda (kite), the Sage Kadhiru and also by the wife of the Sage Kasyappa.

INSCRIPTIONS.*

This is the well-known ancient Chola capital referred to by Ptolemy. See *Antiquities*, Vol. I, p. 269.

" 181 of 1907.—(Tamil.) On the south wall of the central shrine in the Panchavarnesvara temple. A fragmentary record, dated eleventh year of some king.

182 of 1907.—(Tamil.) On the same wall. A damaged record of the Chola king Rajakesarivarman, dated in his third year. Mentions Kirtimarttanda Brahmadhirajan.

183 of 1907.—(Tamil.) On the same wall. A damaged record of the Chola king Parakesarivarman, dated in his sixteenth year. Seems to provide for the daily requirements of the temple of Tiruvudaitalai-Perumal at Uraiyur.

184 of 1907.—(Tamil.) On the same wall. A record of the Chola king Rajakesarivarman, dated in his second year. Built in at the end.

185 of 1907.—(Tamil.) On the west wall of the same shrine. A record, dated in the fourth year (of ?), relating to gift of the village of Atigunakarpaganallur. A few words of the historical introduction of the Chola king Rajendradeva can be traced at the beginning of the inscription. See No. 188.

* I. M. P. Vol. III, pp. 1605 to 1606.

186 of 1907.—(Tamil.) On the north wall of the same shrine. A record of the Chola king Paraltesarivarman *alias* Udaiyar Sri-Rajarajadeva, dated in his seventh year, mentioning Rajasraya-chaturvedimangalam in Uraiyur-kurram, a sub-division of Keralantaka-valanadu. The temple is called Udaiyar Tirundaitalai-Mahadeva at Tiru-Uraiyur.

187 of 1907.—(Tamil.) On the same wall. A record of Tribhuvanachakravartin Konerinmaikondan, dated in his thirty-second year, registering a gift of land to the temple of Vendan Mukkisvaramudaiyar at Uraiyur in Rajagambhiravalanadu. Mentions Atigunakalpaganallur.

188 of 1907.—(Tamil.) On the south wall of the central shrine in the Panchavarnesvara temple. A damaged record of the Chola king Parakesarivarman *alias* Udaiyar Sri-Rajendradeva (1050–63), the date of which is doubtful.

51 of 1890.—On a rock, called Cholamparai, close to Uraiyur near Trichinopoly. A record of Tribhuvanachakravartin Tribhuvanavira-Vikramadeva."

JAMBUKESWARAM.

This small but famous place, more popularly known as *Tiruvanaikkaval* or Tiruvanaikka *i.e.*, the sacred elephant grove, is two miles away to the north of Trichinopoly. The deity is known as *Appu Linga* or the Water *Linga*, and it is so called because the image in the *Garbhagriha* (Sanctum) is always in water, a phenomenon quite curious and inexplicable !! It is stated that an arrangement has been made so that even if the water around the *Linga* is pumped out, it is soon again surrounded by water !! The place derives its name from the fact that at one time there was an extensive plantation of Jambu trees (*Eugenia jambolana.*)

PURANIC VERSION.

There is a tradition to the effect that, in ancient days, an elephant living in the neighbouring forest was in the habit of worshipping the local God and would offer a profuse shower of water through its trunk. A spider is also said to have worshipped the deity and to prevent the fall of leaves from trees, it constructed a canopy over the *Linga* with its web ; and when the elephant saw this he tore it down, for he thought that the existence of cobwebs over the deity was an act of sacrilege. After this they became violent opponents, and one day the spider found its way into the trunk of the elephant and beat him badly. The elephant then dashed his trunk on the ground as a result of which both died. The God admiring their devotion to him, is said to have given them salvation. The dead spider was in consequence born as King Kochchengan.[1]

1. KOCHCHENGAN was born to the Chola king Subadeva by queen Kamalavadi in the sacred city of Chidambaram. This birth was the fruit of the worship the spider made to the *Linga* in Jambukesvaram. As soon as the pains of confinement approached, the State astrologers, who were consulted, said that if delivery could take place after a *naligai* (equal to 24 minutes) the child would rule over the universe. The queen, with the usual motherly affection, ordered her being tied up with the legs upward till the auspicious hour fixed neared. The child was born red eyed as the result of forced stay in the womb ; hence he was so named (*ko* means king ; *che*, red ; and *kan*, eye). The queen also died after a short time. In due course the prince assumed charge of his kingdom. He ruled the country piously, renovating several Saiva shrines.

It is said that one of the Chola kings, who had his capital at Uraiyur close by, lost his pearl necklace while bathing in the Kaveri one day, and that he was much grieved at the loss of the jewel. In order to please his *baktha* (devotee) the God caused the jewel to be found in a pot of water intended for the bath of the *Linga*, and the king saw it falling from the pot and adorn the deity!!

TEMPLE BUILDINGS.

The temple (Figs. 100 & 101) measuring 2400′ by 1500′ has five *Prakaras* (courtyards) and the outermost is called *Tiruneethi Prakara*. It is so called because the God in the form of a maistry supervised the construction of the temple and contributed a packet of holy

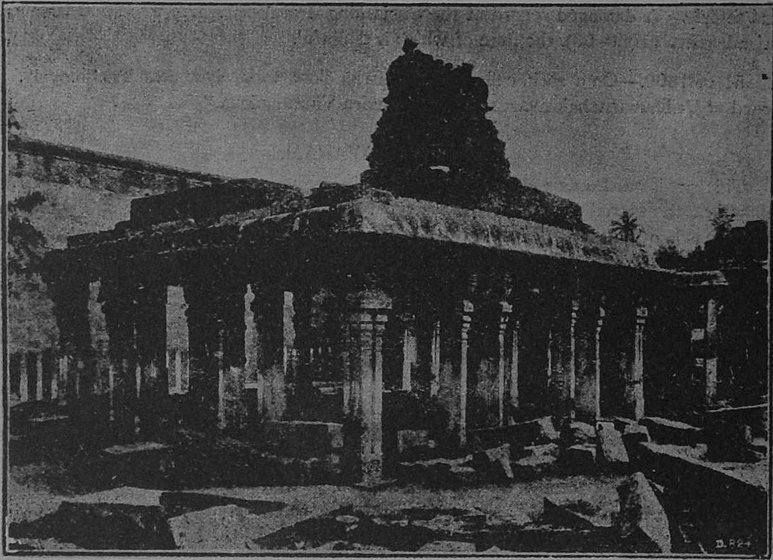


Fig. 101.—Central Shrine with *mandapa* in front, JAMBUKESWARAM.

ashes towards the wages of the workmen and when the packets were opened they are said to have contained their daily wages (*Tiruneeru* means holy-ash)!! Inside this court, there is a finely carved hall with thousand pillars called *Ayirakkal Mandapam*.

The *mandapam* (hall) in front of the Goddess *Akilandesvari* contains many carvings depicting the scene of the elephant's worship (Fig. 102). In commemoration of the Goddess worship to God, it was ruled that the priests of the temple were to appear in the garb of a lady and offer the midday *puja*!! This continues even to-day. There is also a fine sculpture of an *Ekapada Tirumurti*[1] (the Trinity on one leg) in a pillar (Fig. 103). Siva stands in the middle with Brahma and Vishnu to the right and left respectively with their *Vahanams*—

1. This form is also known as *Ekapadamurti* and it is one of the various forms of Siva.

Bull, Swan and Garuda (Kite). It is said that, at one time, the deity was so powerful that devotees who were not pure in mind and body met with some kind of mishap and that to mitigate the fury of the deity, Sri Sankaracharya placed a *tatanka* or *Todu* (ear-ring) with a discus (*Chakra*) in her ears. An image of Vinayaka (Elephant God and son of the deity) was also installed in front of the deity.

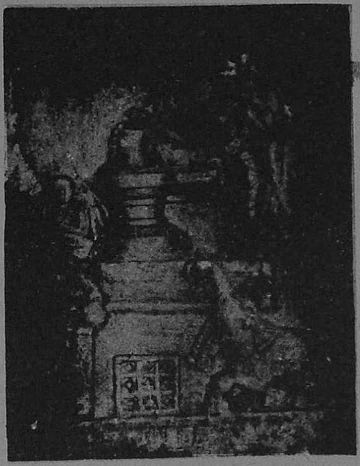


Fig. 102.—Goddess worshipping the *Linga*, JAMBUKESWARAM.

Fig. 103.—*Ekafada Trimurti*, JAMBUKESWARAM.

Rajarajeswara temple is another small shrine in the neighbourhood and in one of the cells there is a fine *Linga* with the sculptural carving of *Panchamuka* or the five faces of Siva, *viz.*, Satyojata, Vamadeva, Tatpurusha, Agora and Isana, and the last face occupies a higher place than the first four.

INSCRIPTIONS.*

The inscriptions recorded on the walls of the temple have been copied by the Madras Epigraphical Department during the years 1891, 1903, 1905, 1908 & 1910.

See Mr. Sewell's *Antiquities*, Vol. I, p. 267, Fergusson's *Ind. and East Arch.*, p. 365; Moore's *Trichinopoly Manual*, pp. 341-2 and *Trichinopoly Gazr.*, pp. 321-3, for the religious and architectural importance of the place.

" 61 of 1903.—(Tamil.) On the east wall of the third *prakara* of the Jambukesvara temple. A record in the twentieth year of the Chola king Tribhuvanachakravartin-Rajarajadeva (III ?). Records sale of land.

62 of 1903.—(Tamil.) On the same wall. A record in the twenty-ninth year of the Chola king Tribhuvanachakravartin Rajarajadeva III. Records gift of land. The date corresponded to Monday, 6th February, A. D. 1245. See *Ep. Ind.* Vol IX, p. 216.

63 of 1903.—(Tamil.) On the same wall. A record in the twenty-sixth year of the Chola king Tribhuvanachakravartin Rajarajadeva (III ?). Records sale of land.

* I. M. P. Vol. III, 1559 to 1603.

64 of 1903.—(Tamil.) On the north wall of the same *prakara.* A record in the twenty-sixth year of the Chola king Tribhuvanachakravartin Rajarajadeva (III ?). Records sale of land.

65 of 1903.—(Tamil.) On the same wall. A record in the twenty-second year of the Chola king Tribhuvanachakravartin Rajarajadeva. Records sale of land.

66 of 1903.—(Tamil.) On the north wall of the Akhilandanayaki shrine in the same temple. Records in S. 1500, Bahudhanya, gift of land.

67 of 1903.—(Tamil.) On the south wall of the same shrine. A record of the Saluva king Tirumalairaja, son of Gopparaja in S. 137 . . . Srimukha. Records gift of an ornament. [Poet Kalamegha visited the court of this king and had his famous controversy with Atimadhura and others. Kalamegha's date is thus determined.]

499 of 1905.—(Tamil.) On the east wall of the third *prakara* in the Jambukesvara temple. Records in the twentieth year of the Chola king Tribhuvanachakravartin Rajarajadeva, sale of land.

500 of 1905.—(Tamil.) On the same wall. Records in the twenty-ninth year of the Chola king Tribhuvanachakravartin Rajarajadeva III, gift of land. See *Ep. Ind.*, Vol. IX, p. 216, where it is shown that the date corresponded to Monday, 6th February, A.D. 1245.

501 of 1905.—(Tamil.) On the same wall. Records in the twenty-sixth year of the Chola king Tribhuvanachakravartin Rajarajadeva III, sale of dry land. *Ibid.*, Vol. IX, p. 215, where it is shown that the date corresponded to Tuesday, 4th October, A.D. 1244.

502 of 1905.—(Tamil.) On the same wall. A record of the Chola king Tribhuvanachakravartin Rajarajadeva. Records in his twenty-sixth year, sale of dry land. See *Ibid.*, where it is shown from the details of the date that it is the same as that of the previous epigraph.

503 of 1905.—(Tamil.) On the same wall. A damaged record of the Chola king Tribhuvanachakravartin Rajarajadeva, the date of which is lost. Appears to record a sale of land.

504 of 1905.—(Tamil.) On the same wall. A damaged record of the Chola king Tribhuvanachakravartin Rajarajadeva, the date of which is lost. Appears to record a sale of land.

505 of 1905.—(Tamil.) On the same wall. A record of the Chola king Tribhuvanachakravartin Rajarajadeva. Sale of land. The date of the record is lost.

506 of 1905.—(Tamil.) On the same wall. Records in the twenty-ninth year of the Chola king Tribhuvanachakravartin Rajarajadeva, sale of dry land.

507 of 1905.—(Tamil.) On the west wall of the kitchen in the same temple. A record of the Chola king Tribhuvanachakravartin Rajarajadeva in his twentieth year, sale of land.

508 of 1905.—(Tamil.) On the same wall. A record of the Chola king Tibhuvana-chakravartin Rajarajadeva in his twenty-fourth year, sale of land. See *Ep. Ind.*, Vol. IX, p. 215.

18 of 1891.—(Tamil.) North wall of the third *prakara* of the Jambukesvara temple. Record of the Hoysala king Vira-Somesvaradeva, dated in his second year. Mentions the image of Poysalesvara set up by him at Kannanur or Vikramapura, and four images named after his grandfather (Ballala II), grandmother (Padmala), father (Narasimha II) and his queen (Somala) at Jambukesvaram.

19 of 1891.—(Tamil.) On the north wall of the third *prakara* of the same temple. A record of the Hoysala king Vira-Somesvaradeva.

20 of 1891.—(Tamil.) On the north wall of the third *prakara* of the same temple. A record of the Hoysala king Vira Somesvaradeva, dated in his twenty-seventh year.

21 of 1891.—(Tamil.) On the north wall of the third *prakara* of the same temple. A record of the Hoysala king Vira-Ramanathadeva, dated in his fourth year.

22 of 1891.—(Tamil.) On the north wall of the third *prakara* of the same temple. A record of the Hoysala queen Somaladevi, dated in the twenty-fifth year of Vira-Somesvaradeva.

23 of 1891.—(Tamil.) On the north wall of the third *prakara* of the same temple A record of the Chola king Ko-Rajakesarivarman *alias* Rajarajadeva III, dated in his sixteenth year. See *Ep. Ind.* Vol. VI, pp. 281-2.

24 of 1891.—(Sanskrit.) On the west wall of the third *prakara* of the Jambukesvara temple. A fragmentary record of the Pandya king Ko-Jatavarman *alias* Sundara-Pandya-deva ; as far as the text goes, it agrees with No. 32 of 1891.

25 of 1891.—(Tamil.) On the west wall of the second *prakara* of the Jambukesvara temple. A record of the Pandya king Ko-Maravarman *alias* Kulasekharadeva, dated in his tenth year. See *Ep. Ind.*, Vol. VI, p. 309, where it is pointed out that the date is Wednesday, 5th January, A. D. 1278. The inscription refers to a street called after the God who transformed a spider into a Chola king, a distinct allusion to the local story given in the *Periyapurana* ! ! ! ! !

26 of 1891.—(Tamil.) On the west wall of the second *prakara* of the same temple. A record of the Hoysala king Vira-Ramanathadeva, dated in his seventh year. Mentions his queen Kamaladevi, the daughter of a certain Ariya Pillai.

27 of 1891.—(Tamil.) On the west wall of the second *prakara* of the same temple. A record of the Saubhana queen Jakhadevi, queen of Rahutta-Jajaladeva, son of Bhimadeva.

28 of 1891.—(Tamil.) On the west wall of the second *prakara* of the same temple. A record of the Hoysala king Vira-Somesvaradeva, dated in his twenty-first year. Mentions the same queen as in the above inscription.

29 of 1891.—(Telugu.) On the west wall of the second *prakara* of the same temple. A record of the Kakatiya king Pratapa Rudradeva. *Ind. Antq.*, Vol. XXI, p. 200.

30 of 1891.—(Tamil.) On the north wall of the second *prakara* of the same temple. Records grant of one *veli* by the Chola king Valakamayar *alias* Akkalarajar, dated S. 1403 (expired), Plava, to the God of Tiruvanaikka. See *Ep. Ind.*, Vol. III, pp. 72-3, where the inscription is edited. [The date, according to Dikshit, corresponded to Sunday, 3rd February, 1482.]

31 of 1891.—On the east wall of the second *prakara*. A record of the forty-seventh year of Rajakesarivarman Kulottunga-Chola I. A certain Villavarayan makes a bull vehicle and endows lands purchased by him. See *S. I. I.*, Vol. III, No. 76, pp. 168-72.

32 of 1891.—(Tamil.) On the south wall of the second *prakara*. A record of the tenth year of Jatavarman Sundara Pandya I (1251-64). See *Ind. Antq.* Vol. XXI, p. 121; *Ibid.*, Vol. XXII, p. 221 and *Ep. Ind.*, Vol. VI, p. 307, where Dr. Kielhorn points out that the date corresponded to Wednesday, 28th April, 1260. See also *Ep. Rep.*, 1892, p. 8, paragraph 8.

480 of 1908.—(Tamil.) On the west *gopura* of the Jambukesvara temple, right of entrance. A damaged record of the Chola king Tribhuvanachakravartin Kulottunga-Choladeva III, " who was pleased to take Madura and the crowned head of the Pandya, dated in his nineteenth year. Seems to register a political compact between Siyan Udaiyapillai *alias* Pillai Akalanka-Nadalvan and Tondan Seman *alias* Rajarajamuvarayan.

481 of 1908.—(Tamil verse.) On the west *gopura* of the same temple, right of entrance. Records the gift of the Chola country by Sundara-Pandya to the Bana king. See *Ind. Antq.*, Vol. XXI, p. 122.

482 of 1908.—(Tamil and Grantha.) On the west *gopura* of the same temple, right of entrance. A verse in the *Vamsastha-metre* in praise of the Bana king, evidently called Viramagadan as indicated by the single Tamil line at the top. Another damaged inscription of two verses refers to the same Bana king.

483 of 1908.—(Tamil.) In the same *gopura*, left of entrance. A damaged record of the Chola king Tribhuvanachakravartin Kulottunga-Choladeva, dated in his eighteenth year. Renewal of a political compact between Rajarajadeva Ponparappinan Vanakovaraiyan and Siyan Udaiyapillai *alias* Akalanka-Nadalvan.

484 of 1908.—(Tamil.) In the same place. A damaged record of the Chola king Tribhuvanachakravartin Rajendracholadeva, dated in his sixth year. Records gift of land for a flower garden.

485 of 1908.—(Tamil.) On the walls of the Ganesa shrine in the same temple. A fragmentary record of the Hoysala king Vira-Ramanathadeva, dated in his fourteenth year. Refers to the temple at Tiruvanaikkaval in Tenkarai Pandikulasanivalanadu.

486 of 1908.—(Tamil.) On the west wall of the Samkaracharyasvami *matha* in the same village. A record of Tribhuvanachakravartin Konerinmaikondan. Refers to the

building of the *matha* called *Narpattennayiravan madam* by Avurudaiyan Solakon, on the northern side of the temple at Tiruvanaikkaval and provides for the feeding of the ascetics.

487 of 1908.—(Tamil.) On the same wall. A record of Tribhuvanachakravartin Konerinmaikondan. Refers to the building of the same *matha*.

92 of 1910.—(Tamil.) On the *gopura* of the Rajarajesvara temple. A damaged record of the Hoysala king Pratapachakravartin Vira-Ramanatha, the date of which is doubtful. The signature of the king at the end, *viz.*, Malaparoluganda is in Kanarese characters. Seems to record a gift of land by a servant of Nagala-Mahadevi to the shrine of Prasannisvaram-Udaiyar *alias* Rajakkal-nayanar situated on the western side of the temple of Tiruvanaikkavudaiyar and mentions Kiliyur-nadu in Pandyakulasani-valanadu."

TIRUVASI.

Tiruvasi is another small place of pilgrimage close by. Nataraja (dancing aspect of Siva) in the temple here has a knotted lock of hair, and the *Muyalaga* or the image of *Rakshasa* on his bend stands near the deity instead of the God dancing on the prostrate body of *Muyalaga*, which is the usual form.

KANNANUR.

Close by is Kannanur or *Vikramapura*, which was formerly the capital of a Royal family in the South—the Hoysalas[1]. The remains of a palace, once great, are nearly traceable now, and the mighty capital is now a crumbling heap of ruins in the neglected corner of a hamlet. The inscriptions of this place are very important and they afford an insight into the civilisation of the people in the past.

INSCRIPTIONS.*

The inscriptions at this place have been copied during the years 1891 & 1905 by the Madras Epigraphical Department.

For an excellent historical account of the place see *Trichinopoly Gazr.*, Vol. I, pp. 315–16. Its ancient name was Vikramapura.

" 509 of 1905.—(Tamil.) On the south wall of the central shrine in the Bhojesvara temple. Records in Ananda gift of money by certain merchants of Conjeevaram. [Bhojesvara is evidently a corruption of Poysalesvara, *i.e.*, the Hoysala king who founded the temple of this place (as he made it his capital). See inscription (189 of 1891) at *Jambukesvaram and* Bangalore C. P. *quoted in Trichinopoly Gazr.*, p. 316, *Ep. Rep.* 1892, p. 7.]

510 of 1905.—(Tamil.) On the same wall. A mutilated record in the third year of Tribhuvanachakravartin Konerinmaikondan. Records gift of land to the temple of Posali-

1. The circumstances under which the Hoysalas settled in this part of the country are mentioned in the inscriptions recorded in the temple at JAMBUKESWARAM.

* I. M. P. Vol. III, pp. 1525 and 1563.

suramudaiya Nayanar at Kannanur for celebrating a festival called Ranamukharaman sandi after the king. [Vira-Ramanatha, the son of Somesvara, is evidently the king referred to.]

511 of 1905.—(Tamil.) On the *gopura* of the same temple, right of entrance. A record in S. 1439, Isvara, of the Vijayanagara king Virapratapa Krishnadeva-Maharaya. Records remission of certain taxes in favour of a number of temples. The Sanskrit verse *namastunga*, etc., is written mostly in Tamil. The taxes amounted to 10,000 gold pieces and consisted of four items, *viz.*, "*jodi, sulavari, piravari* and *arasuperu*." See also S.A. 435, 233 and Tp. 608 below.

33 of 1891.—(Tamil.) In the Poysalesvara temple at Kannanur, five miles north of Srirangam. A record of the Hoysala king Vira-Ramanathadeva, dated in his seventeenth year, Prajapati (*i.e.*, A. D. 1271.)"

CHAPTER XVIII.

SRIRANGAM.

The picturesque Island of Srirangam (Fig. 104), the scene of the annual *Ekadasi* pilgrimage, is situate 3 miles to the north of Trichinopoly. The Island lies between two branches of the river Kaveri, one running to the south and the other to the north. The great temple (Fig. 105) lies in the centre of the Island and it is here that the great festival of *Vaikunta Ekadasi* is observed.

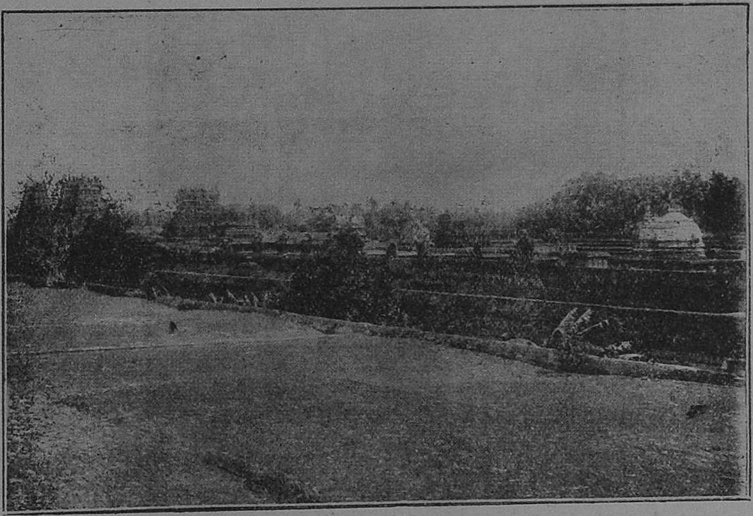


Fig. 104.—General view, SRIRANGAM.

EKADASI FESTIVAL.

The *Ekadasi* festival which is observed in Srirangam takes place on the 11th day of each fortnight in the year and there are thus annually [1] some 24 of these celebrations occurring alternately in the darker and brighter phases of the moon. The festival is said to commemorate the victory of the *Ekadasi* Goddess who overcame the *Asuras* (Demons).

1. There may be one in excess in every year and sometimes two.

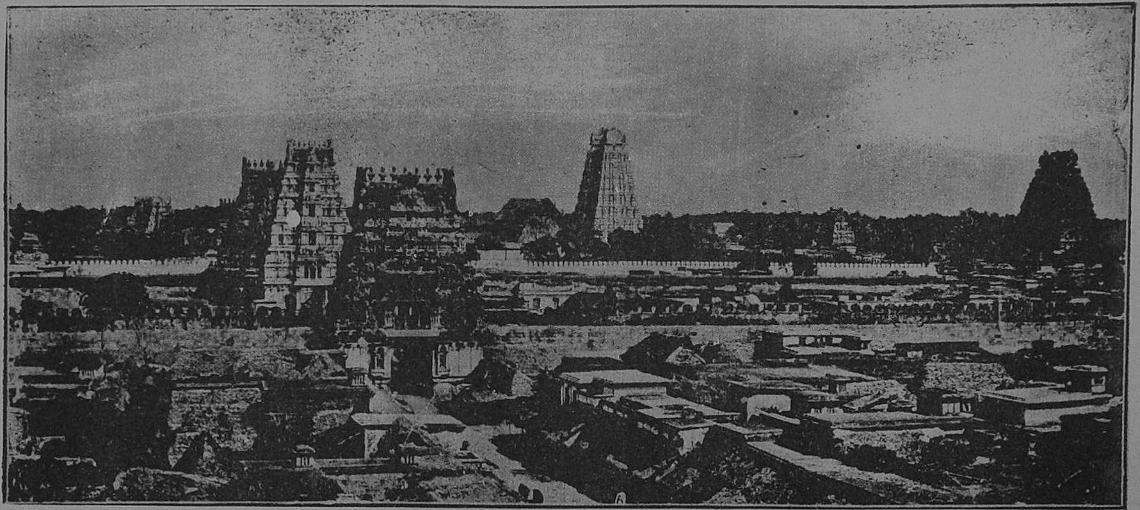


Fig. 105.—General view, SRIRANGAM.

VARIOUS FORMS OF VISHNU.

Among the numerous *Avatars* of Vishnu those of the reclaining Anantasayin, the Lotus-navelled Padmanabha, and the Lord of the Assembly Hall—Ranganada, it is to the last mentioned *Avatar* that the temple at Srirangam is dedicated. In the Assembly Hall, as is generally the case in such temples, Mahavishnu resides with his attendants *Ananta* (the serpent), *Sankha* (the conch), and *Chakra* (the discus.)

PURANIC VERSION.

The tradition of the temple is an interesting one. At the end of the *Mahapralaya* (the Deluge of Hindu *Puranas*) when the whole world was in deluge, Sri Narayana lay on the bosom of the waters. Then he meditated the act of creation. Thereafter arose first, *Brahmandam* (the Universe) from which arose space, atmosphere, fire and water in order.

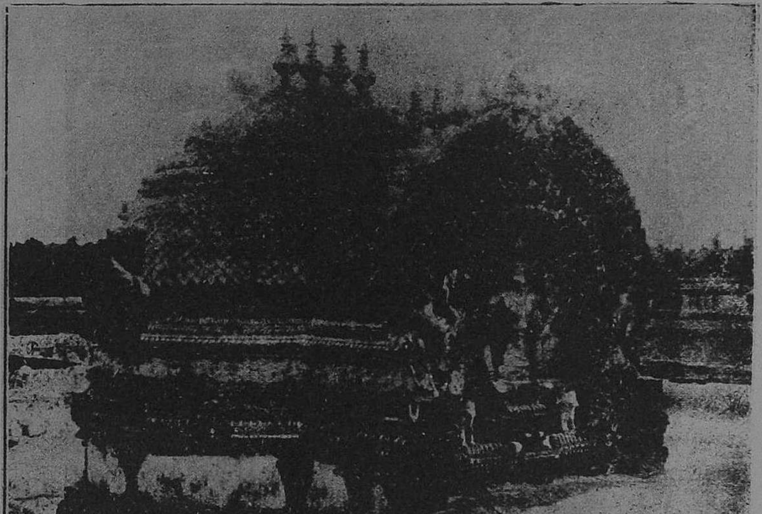


Fig. 106.—*Vimana* of the Shrine, SRIRANGAM.

From his navel came forward a golden lotus which gave birth to *Brahma*. To him Sri Narayana taught the *Ekaksharam* [1] and *Pranavam*.[2] Repeating these sacred *mantras*, Brahma was able to evolve the Vedas and the creation of men and animals. Creation accomplished, Brahma, now initiated into the *Jyotisha Sastra*—the Hindu system of astrology—was perplexed at the anomalies of life. Puzzled by this problem he prayed

1 & 2. These represent symbolically the full blown creation.

unto Sri Narayana; and He thereupon appeared to him in the aspect of Sri Ranganaḍa, recumbent on the coils of Adisesha, his attendant Serpent with his consorts,[1] Sri Bhu and Sri Neela, worshipping at his feet, and with the whole of creation attendant. The *Vimana* (Figs. 106 to 108) on which Sri Narayana thus appeared, was symbolic of *Pranavam*, the four Vedas, while the Serpent God on whom Narayana lay, was the symbol of Brahma in

Fig. 107.—*Vimana* of the Shrine, SRIRANGAM.

the aspect of Rudra, the destructive power. Thereafter Brahma prayed unto Sri Narayana, that He should appear unto him thrice daily, in the aspect of Sri Ranganadha (Fig. 109) and also bless with longevity, wealth and health, the worshippers of the Deity in that aspect. His abodes are three, *viz.*, the Sea of Milk, the Orb or disc of the Sun or the

1. *Vide* Figure 109 on page 452.

Heaven, and the invoked *Vigrahams* and *Saligrams* (sacred stones). Thus honoured, Sri Ranganada blessed Brahma and his other worshippers. The *Vimana* so consecrated was brought from the high heavens to his capital Ayodhya (the modern Oudh) by Ikshvaku,[1]

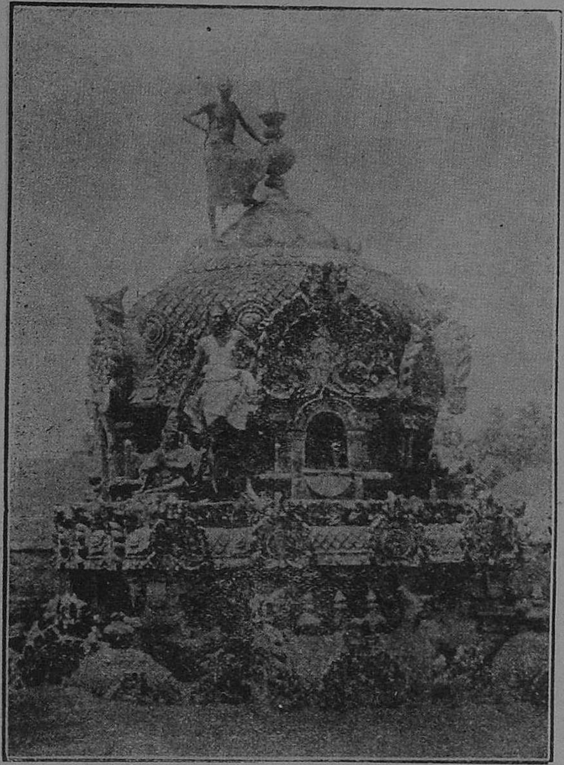


Fig. 108.—*Vimana* of the Shrine, SRIRANGAM.

King of Ayodhya, and thereafter Sri Ranganada was worshipped at Ayodhya by the Solar line of kings. Sri Rama, one of this illustrious house, gave Vibhishana,[2] the prince of *Lanka* (Ceylon), permission to remove the *Vimana* to his country. While Vibhishana

1. The descendants of Ikshvaku that settled in the South of India were known as Gangas as they trace their name to the river Ganga or Ganges. Their chief city at the beginning was Kuvalala (Kolar in the Mysore State) and during the 3rd century it was removed to Talakad at the source of sacred river Kaveri in the south-east of the Mysore District.

2. Sculptural representation of this prince worshipping Sri Ranganada exist to this day at Srirangam and votive offerings placed before him on a particular night in the year are reputed to disappear miraculously the next morning!

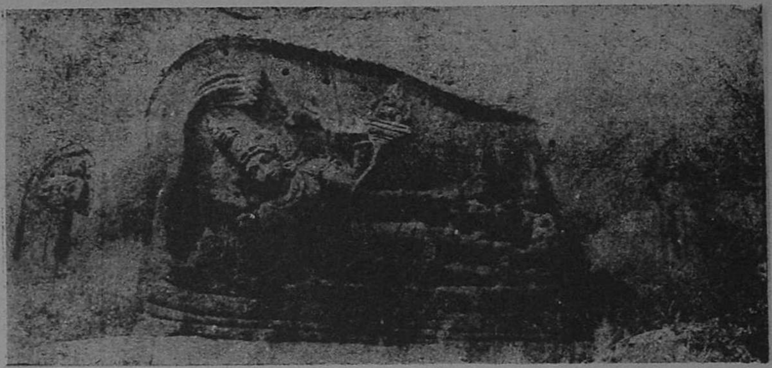


Fig. 109.—*Ranganada*[1] or the reclining Vishnu, SRIRANGAM.

was on his way to Ceylon he is said to have dropped the great *Vimana* near Chandrapushkarani (Fig. 110) on the Island of Srirangam. Sri Rama when he gave the *Vimana* to his disciple, had especially cautioned the latter not to put it down anywhere on the way, lest it should become rooted to the ground. Vibhishana,

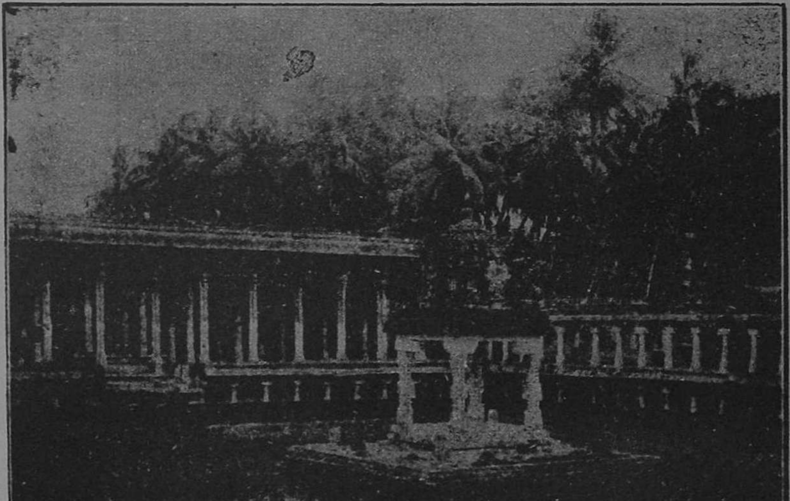


Fig. 110.—Tank within the Temple, SRIRANGAM.

1. This figure is from HAMPI, Bellary District.

however, was forced by circumstances to entrust it for a few moments to the God *Vinayaka* in the disguise of a Brahman lad. As Vibhishana exceeded his allotted time of absence Vinayaka caused the *Vigraha* to become rooted to the ground, whence Vibhishana on his return could not remove it. Enraged at the trick, he chased *Vinayaka* and threw a stone which hit the God on the head. Hence the sculptured representation of *Vinayaka* at Trichinopoly is made with a dent on the head, and the shrine of this *Vinayaka* on Trichinopoly rock is this day known an Uchchipillaiyarkoil.

REMOVAL OF THE IMAGE.

The *Guruparamparaprabhava* relating to the Vaishnava *Alvars* (Saints), as well as the inscriptions on the east wall of the second *prakara* of the temple, mention the fact that when the Mussalmans had captured Trichinopoly the priests of the temple at Srirángam stealthily took away the Alagiyamanávalan to Tirupati.

Subsequently Gopannarayar, a Brahman Minister of Kampa II, who resided at *Senji* (Gingee), is said to have brought the image from Tirupati to Singavaram near his place, where it was duly worshipped and thence back to Srirangam, where he reconsecrated the God and his two consorts—Lakshmi and Bhudevi (Earth).

The route used for taking this image is also mentioned, *viz.*, Tirunarayanapuram in Mysore State where it was kept for many days and then taken to Tirupati. But subsequently the Muhammadans left the Trichinopoly country and went to conquer the Pandya country. Then finding that the figure of Alagiyamanavalan could be safely restored to the temple at Srirangam, Gopanna, chief of the Gingee country, belonging to the Vijayanagar kingdom, took the image from Tirupati to Singavaram, near Gingee, kept it there for a few days in *Saka Samvatsara* 1293 (A. D. 1371–72), and then in *Paridhapi Samvatsara* on the 17th solar day of the month of *Vaigasi* (May–June) restored it to the temple at Srirangam after performing the consecration ceremony on a grand scale.

TOWN-PLANNING.

The houses in the place in ancient days have been planned in accordance with the Hindu *Silpa-Sastras*, which combined the essential principles of hygiene and convenience with those of religion. The temple contains seven *prakaras* (the nucleus of a complete temple), which measure as follows:—

Central Shrine	... ...	240	feet	by	181	feet.
2nd *prakara*	... ...	426	„	„	295	„
3rd „	... ...	767	„	„	503	„
4th „	... ...	1,235	„	„	849	„
5th „	... ...	1,653	„	„	1,270	„
6th „	... ...	2,108	„	„	1,846	„
7th „	... ...	3,072	„	„	2,521	„

The second enclosure is a little more magnificent enclosing the 1,000-pillared hall. The piers of this hall are of a single block of stone bearing at the same time elaborate carvings. The jambs of some of the *gopuras* (Figs. 111 to 115) on the court walls measure more than 40 feet in height and the roofing slabs about 25 feet.

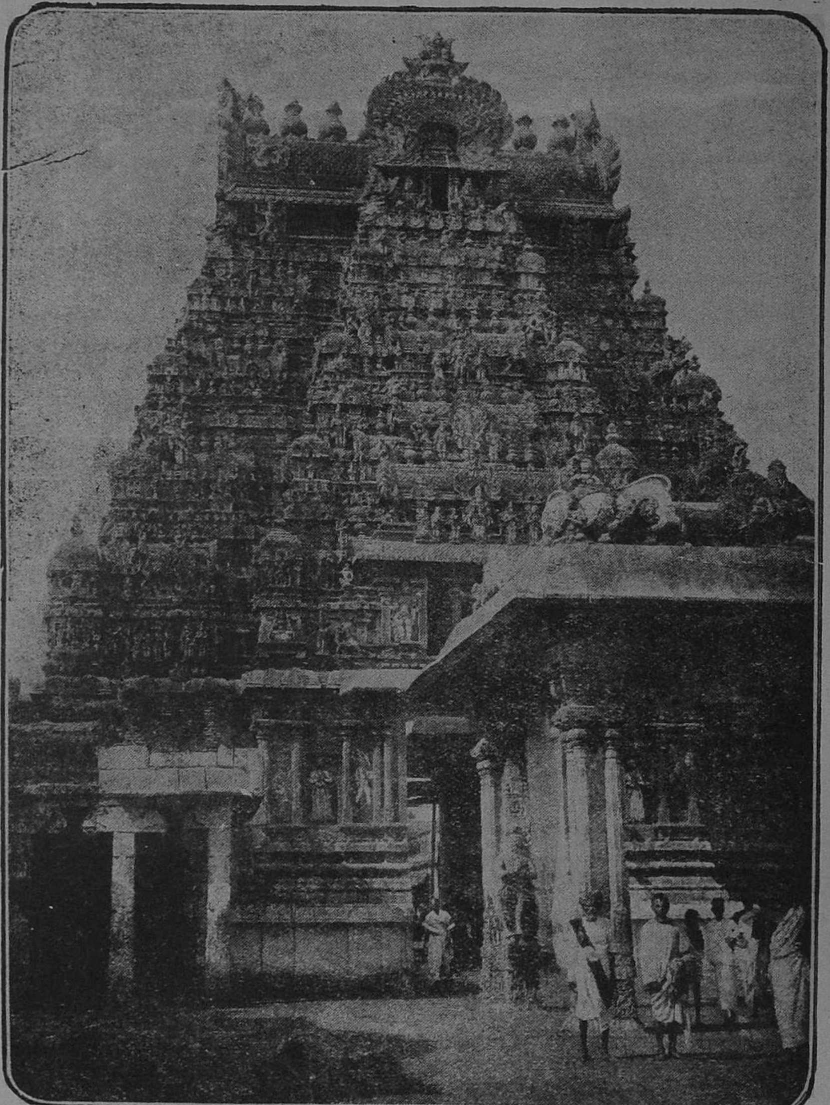


Fig. 111.—*Gopura* of the Temple, SRIRANGAM.

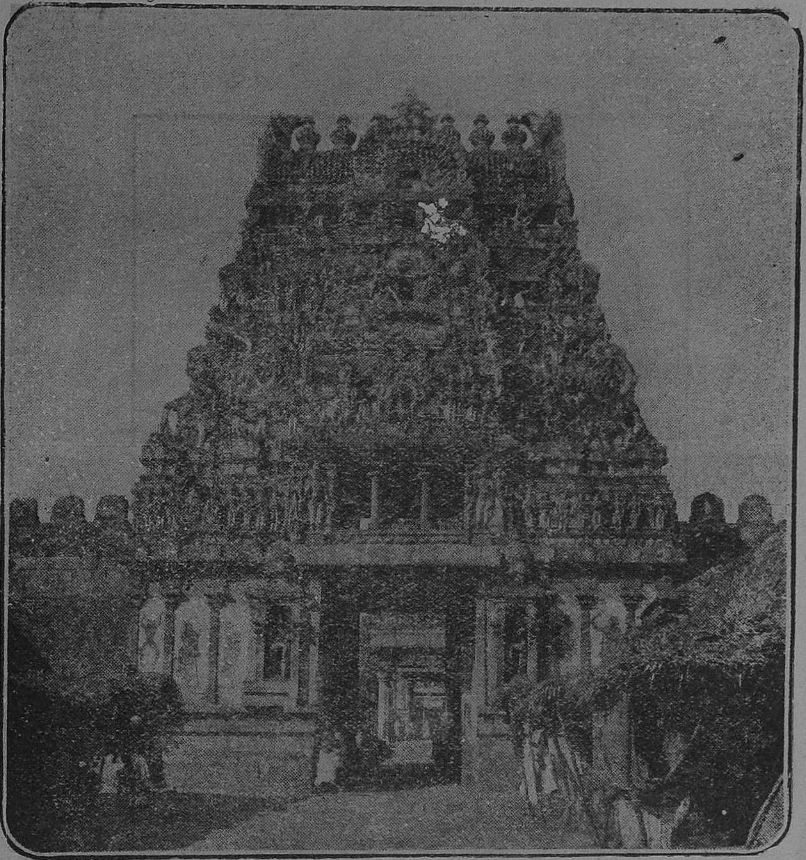


Fig. 112.—*Gopura* of the Temple, SRIRANGAM.

ARCHITECTURE.

Architecturally the temple of Srirangam is unique among the great temples of South India. The architectural buildings therein have all been constructed according to the *Silpa-Sastra* (Indian Science of Architecture). The amount of earnestness with which the Hindu kings constructed these buildings, especially the temples for Gods, is well-known to all. Even modern European authorities on the subject like Fergusson, Burgess, Havell, Rea and Geddes have praised these buildings in no ordinary measure. Most of the stone pillars contain fine carvings (Figs. 116 to 119.)

HYMNS BY THE *ALVARS*

The *Alvars** have praised the Gods presiding over the various shrines in India. All these have composed hymns about one or other of the different shrines. But all these have taken up in their works *only* the temple of Ranganada at Srirangam and no other

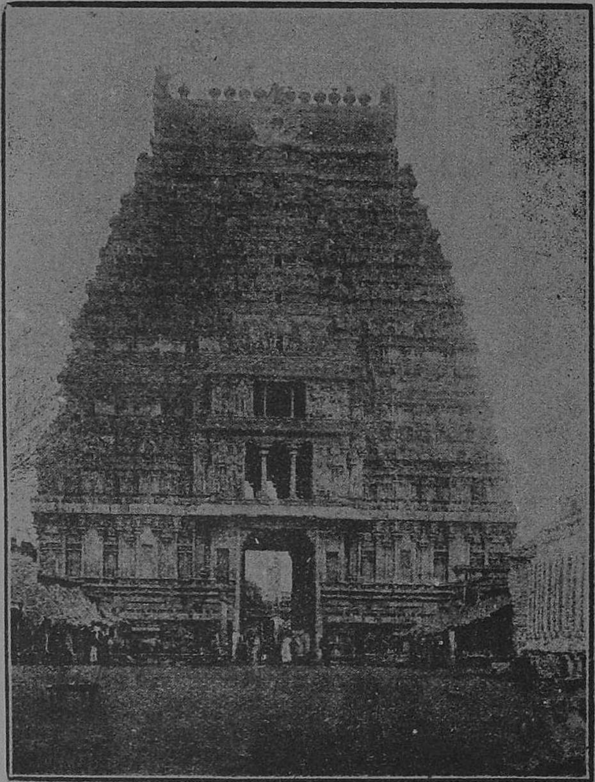


Fig. 113.—*Gopura* of the Temple, SRIRANGAM.

place out of the *Nuttettultirupadis* (*i.e.*) 108 holy Vaishnava shrines have been praised by all. This accounts for the special importance and sacredness of the shrine at this place. The praise of these *Alvars* about the various shrines are contained in the Tamil work *Nalayiraprabhandam.* It may be interesting to know what each of these *Alvars* says about the presiding Lord at the sacred Srirangam.

* The lives of these *Alvars*, the greatest of the Sri Vaishnava Saints, whose figures are worshipped in most of the Vaishnava shrines, are detailed in the work "*Guruparamparaprabhava.*"

Poigai Alvar [1] :—" The blue-coloured Lord Mahavishnu is worshipped here in the name of Sri Ranganada. Even the sacred Vedas could not properly mention the merits of this deity. Let me ever be thinking of Him to save me from a re-birth again".

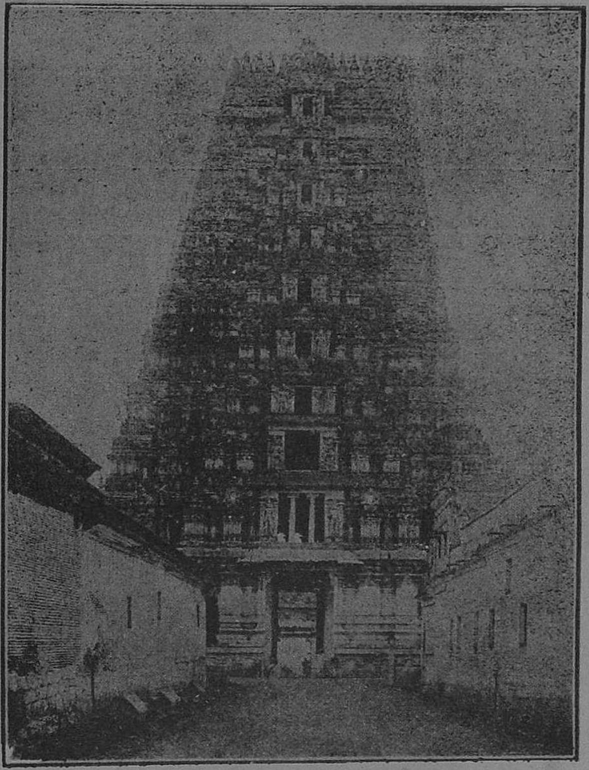


Fig. 115.—*Gopura* of the Temple, SRIRANGAM.

Bhutattalvar [2] :—" It is you Lord that during your *avatar* as Sri Krishna tore to pieces the Bhakasura [3] who disguised himself as a crane and troubled your devotees. You

1. He first appeared in the tank attached to the temple of Tiruvekkha at Conjeevaram as an *Amsa* (form) of *Panchajanya*. Being the first of all *Alvars* he was named as Mudalalvar (*Mudal* in Tamil means the first). His contemporaries were Bhutattalvar and Peyalvar who all chanced to meet at Tirukoilur and who for the sake of the good of the people composed various works.

2. This *Alvar* first appeared in a Kurukkathi tree in Mahabalipuram !on *Avitta* Star (*delphini*) day.

3. There is a sculptural representation of this *Asura* in the *gopuram* at Tirukkuvalai near Kilvelur, Negapatam Taluk.

58

preside over the shrines at Srirangam, Tirukkoshtiyur, Tirupati, Tirunirmalai, Tanjore, Tiruthankal and Mahabalipuram to bless the devotees".

Peyalvar [1] :—" Oh ! Lord, it is to save the sufferings of your devotees on earth that you incarnated as Vamana and begged of King Mahabali three feet of land..............".

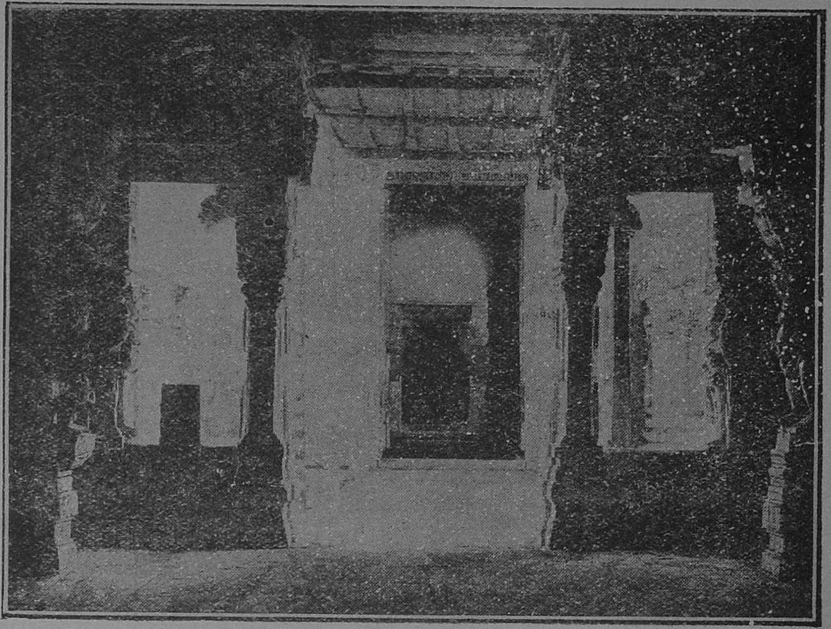


Fig. 117.—Entrance to the Temple, SRIRANGAM.

Tirumalisai Alvar [2] :—" Who could know properly the merits of this Lord, who alone at the time of destruction of the whole world, floats in the Ocean of Milk. In Anbil near Srirangam you are much praised and worshipped. I feel insensible while concentrating my thoughts on you. It is to save the world that you preside at Kumbakonam, Kanchipuram, Tiruvellore, Srirangam and Anbil ".

---

1. In a *Sevvali* flower in the tank attached to a Vishnu shrine in Mylapore he first appeared. He had renounced the world and led an indifferent sort of life ; hence he was named Peyalvar. Even now the well is pointed out and it is held in much reverence by the Vaishnavites.

2. He was born as an *Amsa* (form) of *Sudarsana* and he had a very keen contention with Rudra. Though neglected by the Sage Bhargava to whom he first appeared he fared well and visited Triplicane and lastly ended his days in Kumbakonam.

Nammalvar[1] :—" After coming in sight of you, Oh Lord ! I feel restless : During the deluge you kept the earth in your belly and thus protected the Universe. Wherever I turn my eye I feel you. It is to protect the virtuous you incarnated on earth as Sri Rama. To distribute *Amrita* (Ambrosia) to *Devas* you incarnated as *Kurma* (tortoise) ; you saved Prahlada by slaying Hiranyakasipu. To remove the pangs of a mortal you shine at this spot. By uplifting the mountain Govardhana in your Krishnavatar you

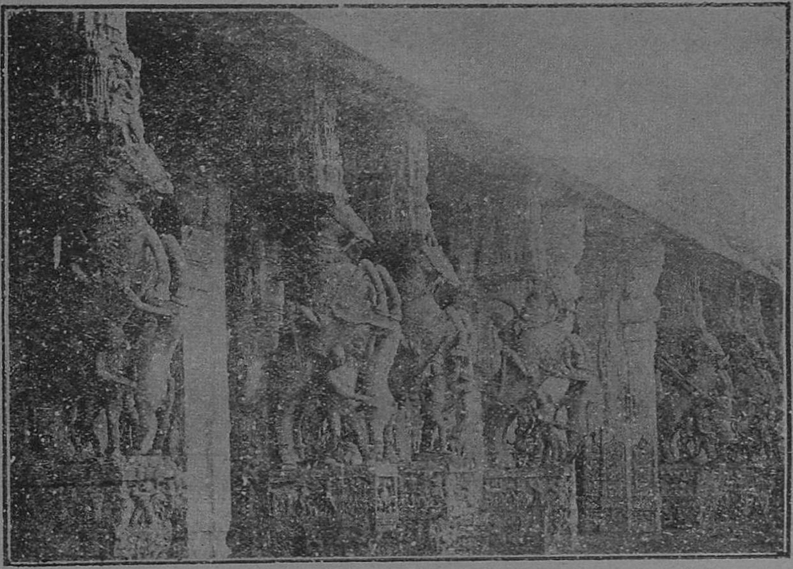


Fig. 118.—Sculptured pillar of the *mandapa*, SRIRANGAM.

made the people understand what you were. You, at times, appear as Siva, Brahma and so forth in various forms. Even the Tulasi[2] (*ocymum sanctum*) plant at your feet saves all from their sufferings by their accepting it heartily ".

1. He was born and brought up under the Tamarind tree in Alvar Tirunagari. It is on a *Vaigasi Visaka* day he was born. For ten years he prayed under this tree. His original name was Maran.

2. The legend in connection with this holy plant is that the *Asura* Jalandara, who immensely troubled the *Devas*, had in his wife Brinda such a chaste and pure woman that her virtue guarded him against all his wrongs. It is her good qualities that prevented even the Gods from overcoming him. At last, Vishnu promised to bring slur on her modesty by engaging Himself with her while the *Devas* were fighting with him. Accordingly in the disguise of her husband he approached her as though he came out victorious in the fight while she was fasting and praying for her husband's success. When she went out to extend her arms to embrace Him she detected the fraud played by the Lord and to put a stop for her life in the world ; thereafter she entered the funeral pyre immediately.

Kulasekaralvar[1] :—"The gem on the hood of the Serpent, over which you preside gives special attraction to the place. I am ever anxious to stand by the side of the stone

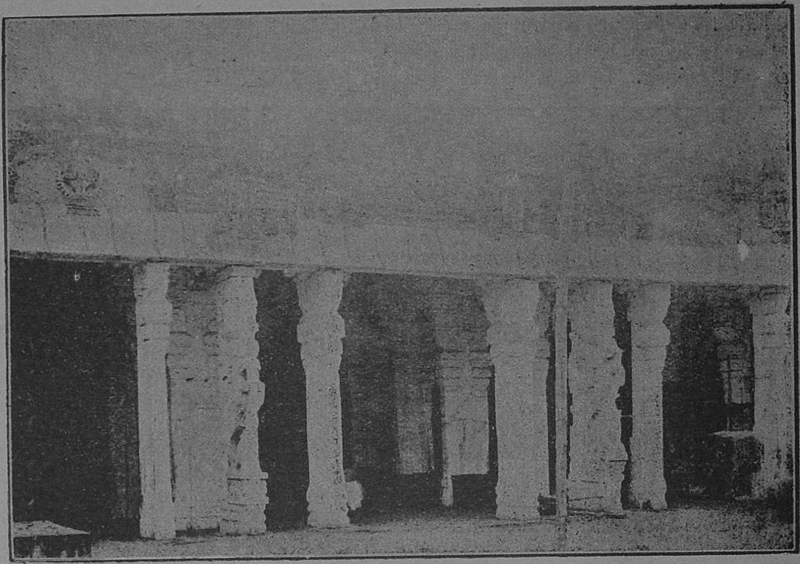


Fig. 119.—*Mandapa* within the Temple, SRIRANGAM.

pillars closeby your *garbhagriham* and to be adoring you. Sages Tumburu, Narada as also Brahma, Siva, Indra and other Devas are ever meditating on you at this place. The *Panchayudha*, *i.e.*, five weapons—Sankha, Chakra, Saranga, Gada and Tanda with

---

The Lord Hari atoned for the wrong done to this innocent woman by causing her premature death and He intended to give her salvation; but this course he had to adapt for the good of the *Devas*, who were much teased by this wretched Jalandara. While thus in his anxious moments his tears fell over the ashes of Brinda, when up arose therefrom a pretty little plant which he called in joy TULASI (*tula* means equal or like and *asi*, thou art).

From that time this plant became the chief object of worship to Vishnu. Even the most fragrant flowers are not equal to this plant in the eye of the Lord. The place where Brinda died was called Brindavana or the garden of Brinda. (*Vide footnote* 1 *on page* 29). Later on even the pots and spots where this plant was reared began to be named accordingly. This salvation to Brinda at the hands of the Lord took place on the 12th day in the light fortnight of the month of *Karthika* (November-December), which in consequence was called BRINDAVANA DVADASI and the worship to Vishnu under this plant then is said to secure special merits.

1. He was King of Quilon and as a strong devotee of Mahavishnu, relinquished his government, went to Srirangam and remained there praising the Lord. He worked a miracle when he was charged to prove his innocence of theft, by dipping his hand in a pot containing a snake and coming out unscathed!!

all the powerful Garuda—guard you on all sides. To save Arjuna, you Lord, by *Chakra* hid the Sun during the day and thus caused night to prevail. By sucking, you overcame the disguised Bhutaki in your Krishnavatar."

Periyalvar[1]:—" At one time, to enable the virtuous Pandava Kings to rule long you saved King Parikshit. To please the ardent devotee Vibhishana, you remain here facing the south, wherein his kingdom lay. You saved Gajendra* when he cried for your help. I also entreat you thus to save me in times of my distress. You represent the *Panchabhutam* (five elements) at this sacred place".

Tondaradipodi Alvar [2] :—" I feel the greatest pleasure in praising you, Oh Lord! As during the life of a mortal, major part is covered by sleep, childhood, old age, etc., I do not pray for a re-birth as thereby my time to think of you is shortened. All Hindus except the Buddhists and Jains, who act contrary to the Vedic dictates must, to get themselves free from their human birth, worship you. Sri Rama who, by the mere despatch of a solitary arrow made the vast ocean† disappear, blessed Vibhishana in this form of your Almighty. The prescribed daily rites of one could also be neglected provided he is before you always ".

Tirumangai Alvar [3] :—" ....You made Brahma, the God of Creation, appear in your navel. You shine at this spot like the most precious gem."

Tiruppanalvar [4] :—" ....Being the first that appeared in creation it is you only, Lord, that could save the whole world."

---

1. He was born at Srivilliputtur as an *Amsa* of Garuda. Being a strong devotee of Sri Krishna he composed hymns in His honour. He demanded large wealth from King Vallabhadeva of the Pandya country and out of it renovated the temple at Srivilliputtur. To him appeared the famous Andal as daughter from the Earth on a *Adi Puram* day. He was first named Vishnusittar. He spent his last days in Srirangam.

* It is said that this incident, which has been copied in most of the sculptural representations at all places, originally took place in the Mountain of Trikuta and the details thereof are mentioned in *Bhagavatam*.

2. Born at Tirumandankudi, he proceeded to Srirangam while young, raised flower gardens and worshipped Sri Ranganada daily with the flowers therefrom. He is always sculptured with a basket (*Kudalai*) on hand wherein flowers are stored up.

† The details of this incident are narrated in *Ramayana* and the place wherefrom this incident occurred is identified as Tiruppullani in Ramnad District.

3. He had his birth in a low caste as an *Amsa* of Saranga in Tiruvali-Tirunagari near Shiyali and was Commander-in-Chief of the Chola King's Army. He is always represented in sculptures with a sword on hand. It is he that renovated most of the Vaishnava shrines. He had a keen contest with the famous Tamil Saint Sambandar at Shiyali and it is he that defeated the Buddhists in Negapatam, removed the golden Buddha figure and out of it had the *Vimana* at Srirangam covered with gold plate.

4. He appeared in a field at Uraiyur near Trichinopoly and was picked out by a low caste man. While hesitating to approach the Lord in the temple he was carried on shoulder and the Lord ordered his being freely admitted to his presence.

EPIGRAPHICAL IMPORTANCE.

For a proper comprehension of the inscriptions in the Srirangam temple and the significance of their existence there, it is necessary to know a little of the history of the various dynasties of Chiefs who have left their memorials in the great temple, and who swayed the destinies of the Trichinopoly country. For this purpose a short extract has been prepared from the political history chapter of the *Trichinopoly District Gazetteer* dealing mainly with the kings mentioned in these inscriptions.

The inscriptions in the Ranganatha temple at Srirangam belong to the Chola, Pandya, Hoysala and Vijayanagara dynasties who successively swayed the destinies of the Trichinopoly district. They range in date between the 9th and 16th century A.D., and are registered as Nos. 45 and 46 of the Epigraphical collection for 1891 and Nos. 51 to 74 of 1892. Of these five have been published in the *Epigraphia Indica* and *South Indian Inscriptions* where also other kings or chiefs who were in any way connected with the people mentioned are discussed. The contents of the inscriptions as made out by the Madras Government Epigraphist are given below :—

THE CHOLAS :—The early kings of this family whose inscriptions we find in the temple are Rajakesarivarman, Parakesarivarman and Parakesarivarman "who took Madura." We do not know for whom the first two names stand. They may perhaps be referred to Vijayalaya and his successor Aditya I. Parakesari 'who took Madura' is Parantaka I the powerful early Chola sovereign whose conquests extended as far as Ceylon. These early Chola inscriptions refer to the temple as *Arangattu-Perumanadigal*. Kulottunga I and III and Rajendra Chola III the later kings finish the number of the Chola princes represented in the inscriptions.

RAJAKESARIVARMAN.—Two inscriptions (69 and 70 of 1892) belong to this king and are dated in his 4th and 26th years. The first registers a certain decision arrived at by the assembly of Srirangam about the affairs of the temple. The second provides for feeding a fixed number of Brahmanas in the temple of Sri-Arangattupperumanadi out of the interest accruing on a sum of money.

PARAKESARIVARMAN.—Parakesarivarman is represented only by one inscription (73 of 1892) dated in his second year. The inscription records a gift of money by a certain Pusaragan Piranderuman, son of Talikkottur-Devanar of Nenmalinadu (?) for daily feeding a Brahmana versed in the *Vedas* in the temple.

PARANTAKA I.—Nos. 71 and 72 of 1892, dated 24th and 17th years. Both of them record a gift of gold for a lamp in the temple of Sri-Arangattupperumanadi by a certain Taruvagaichchangaran Iranasingan of Ten-nadu.

RAJAKESARIVARMAN *alias* KULOTTUNGA-CHOLA I (A. D. 1070-1118.)—Of this king there are two inscriptions (61 and 62 of 1892) of which the latter has been published (*South Indian Inscriptions* Vol. III, p. 148 f.) It is important for the history of Tamil literature since it gives us the lower limit of the date of one of the Vaishnava-Alvars. The inscription records a provision made for offerings on three nights during which the text

beginning with *Tettarumthiral* was recited before the God. The text is the 2nd chapter of the sacred hymns of *Kulasekhara* one of the 12 *Alvars* whose work is incorporated in the *Nalayiraprabhamdam*. No. 61 (dated in his 15th year) records a gift of money to provide for the recitation of the *Tiruvoimozhi* during the *Tiruppalli Ezhuchchi* in the temple of Tiruvarangattalvan.

PARAKESARIVARMAN *alias* KULOTTUNGA-CHOLA III (A. D. 1178-1215.)—Nos. 63 and 66 of 1892 are of this king. The latter has been published (*South Indian Inscriptions* Vol. III, p. 217 f) and the former in which the king is given the epithet "who took Madura and the crowned head of Pandya" is dated in his 18th year. It records a gift of money for a lamp to Alagiya-Manavalapperumal (Ranganathasvamin) by a certain Madavan Ayirkadan of Malai-mandalam.

RAJENDRA-CHOLA III (A.D. 1246-1267.)—The last powerful king of the dynasty, of whom it is stated that he defeated the Hoysalas in 1252. Both his inscriptions (64 and 65 of 1892) dated in his 7th and 8th years mention his defeat of Vira-Somesvara. In the former he is called the 'hostile rod of death to the Karnata king.' The inscription registers that two merchants of Kulottungasolapattinam reclaimed a certain land belonging to the temple which had been silted up by the overflow of the river and brought it under cultivation. The other records a gift of land by purchase by a certain Narasimha-Nayaka (son of Latadeva-Nayaka who had the title *Mahavadda-vyapari*) for a flower garden to the temple of Sriranganatha, who had to be supplied with 9 flower-garlands every day.

CHENNAYYA-BALAYADEVA.—No. 56 of 1892 belongs to this chief who is called the "Lord of Uraiyur" and records certain gifts made by him in A. D. 1530. He calls himself a *Maharaja* and '*an ornament of the Chola race.*' It thus appears that as late as the 15th and 16th centuries descendants of the Chola dynasty with the hereditary title 'Lord of Uraiyur' rules as vessals of the Vijayanagara kings. The inscription refers to Krishnaraya who must be the great Vijayanagara sovereign.

THE PANDYAS.—The kings of this dynasty mentioned in the Srirangam inscriptions are Maravarman Sundara-Pandya I and Jatavarman Sundara Pandya I. The former is the contemporary of the Hoysala Narasimha II. His accession has been fixed at A. D. 1216 from his Srirangam record (No. 53 of 1892) which is dated in his 9th year. The king boasts of having conquered the Chola country and to have restored it to the king. The inscription records that the various people of the temple met in the street called *Raja-mahendiran-tiruveedi* and took away the management of the temple from certain (temple) who had been misusing the temple properties and left its affairs in confusion. The name of the street suggests that it might have been called after the Chola prince of that name who shared his throne with Rajendradeva (A. D. 1052-64).

JATAVARMAN *alias* SUNDARA-PANDYA I.—The other king represented in the inscription is Jatavarman *alias* Sundara-Pandya I. His date of accession has been fixed as A. D. 1250 from his Jambukesvaram inscription (No. 32 of 1891). His Srirangam inscriptions are two in number (Nos. 45 of 1891 and 609 of 1892) of which the first has been published (*Epigraphia Indica* Vol. III, p. 7 f). It describes in Sanskrit verse a large number of gifts

he made to the temple and states that he took Srirangam from a king called in the inscription 'the Moon of the Karnata' whom he killed. This is the Hoysala king Vira-Somesvara whose defeat and death took place in A. D. 1253-4 the year of accession of Ramanatha.

The other inscription of this king (No. 60 of 1892) also celebrates his victories over the Cholas, Keralas and Hoysalas from whom he carried a large booty and from which he performed the *tulabhara* ceremony and presented the gold to the temple. The inscription alludes to his victories over the kings Simhana and Rama who appear to be the Hoysala Narasimha III and his half brother Ramanatha (both sons of Vira-Somesvara).

THE HOYSALAS.—There are a number of inscriptions of this dynasty in the Tamil country. Their capital was at Dvarasamudra in Mysore. Narasimha II who is called the "Establisher of the Chola country" was the first among the Hoysalas who possessed a portion of the Trichinopoly district. His attention must have been drawn to the south by the frequent wars between the Cholas and the Pandyas. His conquest of Srirangam seems to have taken place between A. D. 1222 and 1224 (*Epigraphia Indica* Vol. VII, p. 162). It is stated of him that he again started on a victorious campaign in about 1231 hearing that the Chola king had been captured as prisoner by a prince of Pallava descent Perunjinga by name and released the former (*Epigraphia Indica* Vol. VII, 160 f) from his enemy's hands. This shows that his first conquest of the south was only of a temporary nature. There is a mutilated inscription of this king at Srirangam (No. 54 of 1892) dated in Vijaya corresponding to A.D. 1233, which records a grant by a female relation (?) of Bhujabala Bhimakesava-Dandanayaka, the great Minister of Pratapa-chakravartin Posala Sri Vira-Narasimhadeva.

SOMESVARA.—His son Somesvara is represented by only one inscription (No. 68 of 1892). This records a gift of money for a flower-garden to the temple by a certain Irai Annan one of the *Devaram* group of the temple instituted by Somaladeviyar queen of Somesvara. This king had built his southern capital at Vikramapuram which is identical with the modern Kannanur near Srirangam and had established himself there. He died in 1253 in a fight with the Pandya king Jatavarman Sundara Pandya I and was succeeded by his son Ramanatha whose inscriptions are also found at Srirangam.

RAMANATHADEVA.—He is represented by five inscriptions in the temple which range in date between his 2nd and 15th years. Two of his inscriptions (Nos. 51 and 52 of 1892) mention a gift of some ornaments to the temple by a person named Sokkavalli-Bhatta *alias* Mudaliar Kariyamati Sakalavidyachakravartigal to whom they had been presented by Perumal Vira-Pandya. The donor, to judge by his name, was probably a very learned man and a spiritual teacher of Vira-Pandya. This Vira-Pandya again must have been one of the two princes of that name who are known to have been ruling about this time, one of them as a co-regent of Jatavarman Sundara-Pandya I. (*Historical sketches of Ancient Dekhan* p. 169). From another inscription (No. 57 of 1892) we learn that Ramanatha was the son of Somesvara by the Western Chalukyan Princess Devala. The record registers a gift of two pieces of garden-land for offerings and worship to the God (Periya-Perumal) on the *Karthika* festival in that month by Princess Ponnambaladevi, the sister of Ramanatha. The other inscriptions belonging to this king are Nos. 67 (2nd year) and 74 (15th year). The purport of the former is a gift of land by purchase for a flower-garden to the

temple by a certain Tuppa-Nayakan of Nallur, and of the latter is a gift of money for offerings etc., in the temple by a native of Ranadhira-chaturvedimangalam in Viyanur-nadu.

Ravivarman of Kerala.—No. 46 of 1891 which is the only inscription of this king found in the Srirangam Temple has been published (*Epigraphia Indica* Vol. IV, p. 148 f). It records that the king after subduing his opponents worshipped his tutelary deity Vishnu at Ranga, set up an image there and celebrated the festival of lights in his honour and provided for the annual payment of 100 *panas* each to 50 learned men. The king had the other names *Sangramadhira* and *Kulasekhara*. He is stated to have defeated a certain Vira-Pandya twice and made the Cholas and Pandyas his subordinates. Jatavarman Vira-Pandya the illegitimate son and successor of Maravarman Kulasekhara I. This seems, as already stated in the history extract, to have been facilitated by the fact that the power were prostrated at the time by the sudden invasion of Malikkafur on the south.

Harihara II, the Minister Muddaya Dandanayaka.—Three more inscriptions finish the list of records secured from the temple. They belong to the Vijayanagara dynasty and the allied Saluvas. No. 58 of 1892 is of the time of *Harihara II,* with however no date. It is in Sanskrit verse and eulogises at length the greatness of Muddaya Dandanayaka, the Minister of Harihara.

No. 55 (in Sanskrit) which is dated in Saka 1293 is an inscription of Goppana and has been published in *Epigraphia Indica* Vol. VI, p. 322 f. This Goppana was a Brahmam minister of Kampa II and seems to have taken part in his master's wars against the Mussalman chiefs of Madhura, as the Ranganatha inscription alludes to his conquest of the Tulushkas. It would appear that the authorities of the Ranganatha temple learning about the Muhammadan capture of Trichinopoly, had secretly removed the image of the God to Tirumalai. Subsequently when Harihara II had reconquered the Tondamandalam country one of his officers, this same Goppana Udaiyar who resided at Senji (modern Gingee) took the above-mentioned image from Tirupati to Singapuram where it was duly worshipped. In Saka 1293 after completely vanguishing the Mussalmans he brought back image of Perumal to Srirangam and reconsecrated the God and his two consorts. It is this fact of the images being brought back and reconsecrated at Srirangam which is celebrated in the inscription under reference.

The next and the last inscription (No. 59 of 1872) which is dated in Saka 1385 and is the time of Tirumaladeva or Gopa-Timma I. The double name Gopa-Timma which must mean Timma, son of Gopa may suggest that he has to be identified with Timma, son of Gopa, in the pedigree of the Saluvas given at page 168 of *Archæological Survey Report* for 1908-9. This king is identical with the Saluva chief Timma, the elder brother of Saluva Narasinga (*Epigraphia Indica* Vol. VII, p. 77, note 2). The object of the inscription is to record the gift of taxes derived from several specified villages accruing to the king, to the temple of Srirangaraja."

TIRUVELLARAI.

This sacred station wherein is the shrine dedicated to Pundarikaksha-Perumal lies at a distance of about 12 miles to the north of Trichinopoly. There is also a rock-cut temple

to Siva called Jambunatha. This cave consists of a cell cut into the rock into 2 niches on either side. Of the 2 to the right, the first contains an image of Vishnu, while the second enshrines the God Ganesa. In the 2 niches on the left side are several sculptures. The front part of the cave is a *verandah* supported by 4 pillars carved out of the main rock itself.

EPIGRAPHICAL IMPORTANCE.

The inscriptions in the Vishnu temple mention the gifts made to the God Sri-Krishna and his consort Rukmini though these images are not now available in this temple. There is a big well close by these temples with inscriptions therein naming it as *Marppidu-guperunginaru* and stating that its construction was commenced in the 4th year of the Pallava king Dantivarman and completed in the next year. There are four entrances leading into the well with steps going down. In the portals midway between the entrance and the bottom of the well are sculptures of various Gods. Another important information recorded is that no object in this world is permanent, that life is sure to decay and that therefore if one commands wealth, he must after taking what is required for his maintenance, utilise the remainder in doing works of charity. Another record therein says that during the reign of Hoysala king Vira-Ramanatha (A. D. 1262-63) a merchant (*vaniyan*) repaired this well as it had suffered considerable damage from floods and other causes.

CHAPTER XIX.

KARUR.

Karur or *Tiruanilai*, called after its presiding deity Tiruanilai Mahadeva or Pasupathisvara (Lord of the Cows), lies on the Trichinopoly-Erode line of the South Indian Railway. The town stands on the left bank of the river Amaravati, 6 miles to the southwest of its confluence with the Kaveri. It was at one time the capital of the Chera Kings, and was also known as *Vanji* on account of the large quantity of fodder available there The capital appears to have been removed from this place to Tiruvanjikulam, the modern Cranganore, on the West Coast (Malabar).

ANTIQUITY.

The town is said to have been a flourishing mercantile centre at one time, as will be seen from the several Roman coins that are frequently obtained in digging the earth. The temple (Figs. 120 & 121) inscriptions mention its having formed a principality of the *Kongu* country, and also its having been once under the sway of the Chola dynasty.

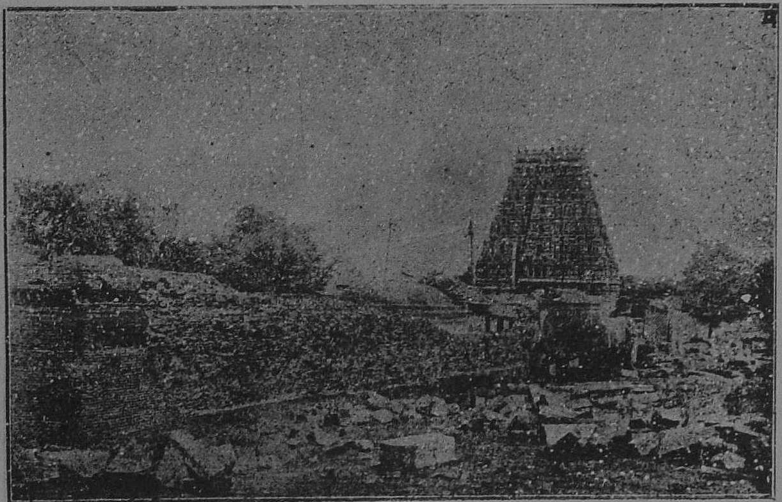


Fig. 120.—Temple at KARUR.

Karur is also known as BHASKARAPURA or BHASKARA KSHETHRA, and the name was probably given to it by the Chola Kings who traced their origin to *Bhaskara* or the Sun,

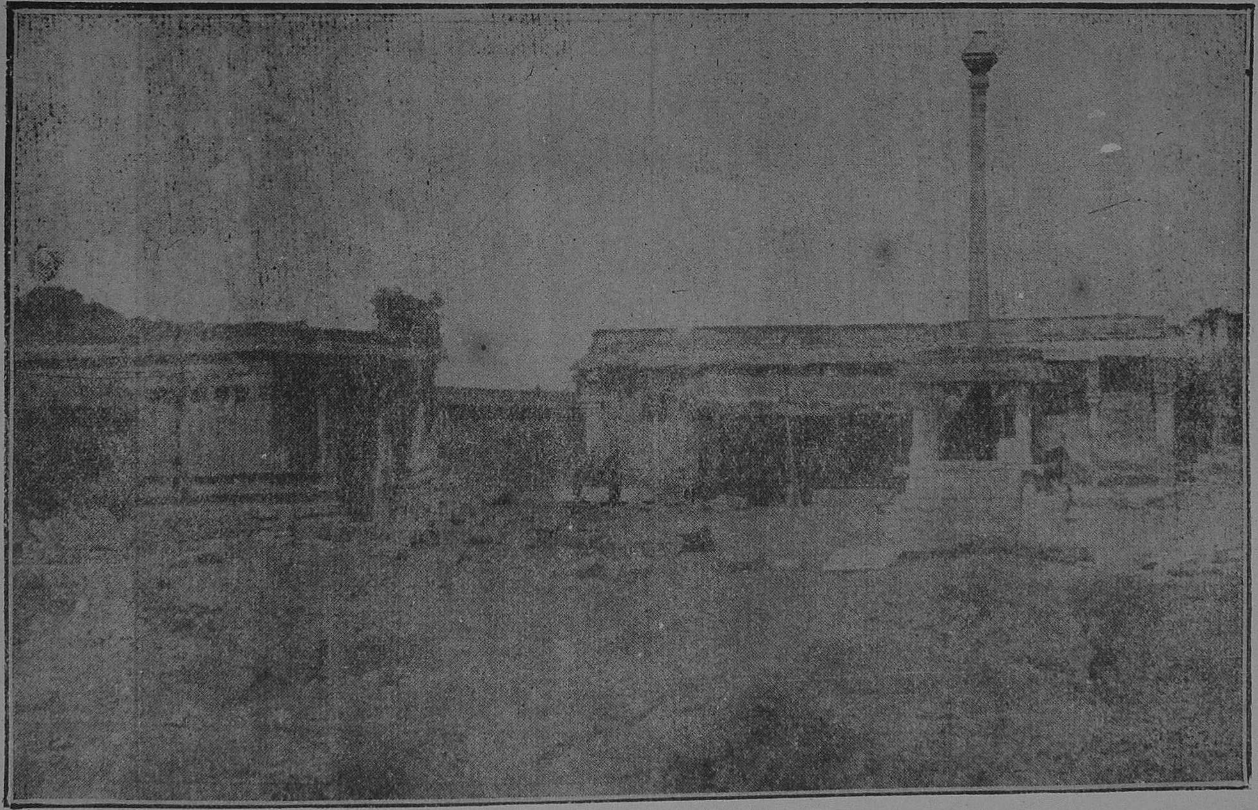


Fig. 121.—Temple Court with *Dvajasthamba* (flagstaff), KARUR.

and in inscriptions the surname *Mudivalangu Solapuram.* The Chola King, Veera Rajendra I (A. D. 1050-1070), fought with the Chalukyas and gained a decisive victory over them a third time at Kudalsangamam,* probably Kudali, at the junction of the Tunga and the Bhadra rivers in the Mysore State.

Old Tamil Works mention that Karur was a strongly fortified city, that it had drainage and water supply, that the ditches were deep, all round its rampart walls with several varieties of lotus grown in them. Several old machines of war were mounted over the walls of the fort to throw stones and boiling oil at the enemy in times of war.

SAINTS PUGAZHCHOLA AND ERIPATHAR.

The Saiva devotee, Sivakami Andar, who was carrying flowers to the temple was one day attacked by an elephant of the Chola King Pugazh.[1] Eripatha Nayanar[2], another staunch devotee of Siva, had his salvation at this place.

EPIGRAPHICAL IMPORTANCE.

One of the inscriptions of the temple refers to the royal warrant issued to the *Kammalars*, or artisans of the temple, permitting them the use of double conches and beat of drums on the occasion of marriage or funeral the construction of two-storeyed houses with chunam plaster, and with a double door entrance, and the decoration of houses with festoons and water-lilies. A duplicate of this warrant can be seen inscribed in the temple at Perur, near Coimbatore.

The Madras Government Epigraphist in his annual report for the years 1891 & 1896-97 remarks :—

" In the inscriptions of the Karur temple, the town, is called Karuvur or Mudivalangu-Cholapuram. It belonged to Vangala-nadu, a division of Kongu-country. The old

---

* The Kudalsangamam referred to herein is Bhavani, 9 miles to the north-west of Erode. It formerly belonged to the ancient Kongu Kingdom and was known as *Mukkudal* and *Tirunana* at the confluence of the rivers Bhavani and the Kaveri and not Tungabhadra as inferred by the Madras Epigraphical Department. The three waters meant in the name Mukkudal are the Bhavani, the Kaveri and the holy water at the feet of the presiding deity in the temple at Bhavani, *viz.*, the Sankamukanatha. There is also a shrine to the Vishnu God Adikesava within the temple of Sankamukanatha.

1. King Pugazh Chola was ruling in Uraiyur. He was so powerful a king that he received homage at Karur from the Chera and Kongu kings. Being a great devotee, at last he entered the sacrificial fire and joined the ranks of *Nayanmars.*

2. Eripatha Nayanar. A native of Karur in the Kongu country. He used to do battle with anyone or anything that did the least harm to the God of the place or His devotees. Sivakami Andar, a Saiva devotee was knocked down by a State elephant belonging to then Chola King on his way to the temple with flowers. The Nayanar observing this killed the elephant, which enraged the king, who proceeded thither to punish him. At this moment the God appeared, explained the matter to the King and conferred salvation on both of them ! !

name of the temple, which is preserved in the inscriptions and in the Tamil *Periyapurana*, was Tiruvaninalai-Mahadevar, " the lord of the sacred cow-stable ". The modern designation Pasupatisvara is a Sanskrit rendering of this Tamil name. The two earliest inscriptions of the Karur temple belong to the 9th year of the reign of the Chola king Ko-Parakesarivarman *alias* Rajendradeva or Rajendra-Choladeva, who seems to have been the successor of his namesake, the great Rajendracholadeva of the Tanjore inscriptions.

......................In this (next) inscription, dated in the 3rd year of Ko-Rajakesarivarman *alias* Vira Rajendradeva.........the king claims to have conquered Ahavamalla. The new inscription further reports that he defeated Vikkalan, the son of Ahavamalla at Punal-kudal Sangam (*i.e.*, the junction of the rivers), and drove him out of Gangapadi, beyond the Tungabhadra river and that he killed the Mahadanda Nayaka Chamundaraja. As he bore the surname Rajakesarin, Vira Rajendradeva must be distinct both from the great Rajendracholadeva and from Rajendradeva, whose surname was Parakesarin, and he was probably a successor of the last mentioned king, as he continued to fight with Ahavamalla and was also at war with Ahavamalla's son Vikkalan, who might be identified with the Western Chalukya Vikramaditya VI (Saka 997 to 1048). The Mahadandanayaka Chamundaraja is perhaps identical with the Mahamandalesvara Chavundaraya who was a tributary of Ahavamalla II..........The king is said to have conferred the title of Rajaraja on his elder brother, the title Chola-Pandya and the sovereignty over the Pandya country (*Pandiamandalam*) on his son Gangaikonda-chola, and the title of Sundarachola or Mudikonda-chola. At the time of the inscription, the king resided at the place of Gangaikondacholapuram, now a ruined city in the Udayarpalayam taluk of Trichinopoly district. The remaining Karur inscriptions belonged to Vira-chola to Vikrama-Choladeva, to " the emperor of the three worlds Kulottunga-Choladeva, who was pleased to take Ilam (Ceylon), Madurai (Madura), the crowned head of the Pandya king, and Karuvur " and to Konerinmaikondan. The last name signifies he who has assumed the title " the unequalled among kings " and occurs elsewhere as the surname of various Chola and Pandya kings.

*　　　*　　　*　　　*

An inscription at Karuvur gives a graphic account of the historical events during the reign of the Chola king Vira Rajendradeva I, who ruled in the period between 1050 and 1070 A. D. and fought three times with the Western Chalukya king Ahavamalla Somesvara I and his two sons Vikramaditya VI and Jayasimha III, or, as they are styled in the Chola inscriptions, Vikkalan and Singanan. The Chola king claims to have gained a decisive victory over them at Kudal-Sangamam, which is perhaps the modern Kudalai at the junction of the Tunga and Bhadra rivers in the Mysore State. Among the vassals of the Chalukya king, the Karur inscriptions mention Chamundaraja, Kesava and Marayan. These three persons appear in the records of the Western Chalukyas as Chavundaraya, Kesavaditya and Marasimha.

One of the inscriptions gives a graphic account of the historical events during the reign of the Chola king Virarajendradeva I (A. D. 1050–1070) and the introduction given

on pages 2 and 3 of the report of the Epigraphical Department for 1896–97 reads as follows :—

"While the goddess of fortune was prospering ; while the circle of the great earth rested on the king's round arm as lightly as his bracelet of jewels, and while the shadow of his royal white parasol set with numerous jewels protected the living beings of the circle of the earth more tenderly than the mother that bore them ; while all other kings wearing sounding ankle-rings took shelter at his feet ; and while the Kali age, in despair, retired to the abyss to dwell in,—the king duly bestowed a splendid crown of jewels on his incomparable elder brother, Alavandan, along with the title 'Rajaraja who is praised on the great earth.' He was pleased to grant the Pandi-Mandalam, whose crown of jewels is exalted in this world, to his royal son Gangaikondasolan, along with the title "Sola Pandyan, the leader of an army of very tall elephants. He bestowed a brilliant crown on Mudikonda Solan, whose hand held the sword and whose spear had a sharp point, along with the title Sundarasolan, and conferred endless great distinctions on him. Thus he granted to each of his numerous relations suitable great riches. He drove from the battle-field in Gangapadi into the Tungabhadra the *Mahasamantas*, whose strong hands wielded cruel bows, along with Vikkalan, who fought under a banner that inspired strength. He attacked and destroyed the irresistable great and powerful army which he (*viz.*, Vikkalan) had again despatched into Venginadu ; cut off the head of the corpse of the *Mahadandanayaka* Chamundaraja ; and severed the nose from the face of his (*viz.*, Chamundaraya's) only daughter, called Nagalai, who was the queen of Irugayen, and who resembled a peacock in beauty. The enemy, full of hatred, met and fought against him yet a third time, hoping that his former defects would be revenged.

The king defeated countless *Samantas*, together with these two sons of Ahavamalla, who were called Vikkalan and Singanan, at Kudalsangaman on the turbid river. Having sent the brave vanguard in advance, and having himself remained close behind with the kings allied to him, he agitated by means of single *mast* elephant that army of the enemy, which was arrayed for battle and which resembled the northern ocean. Surrounded by the furious elephants of his vanguard, he cut to pieces at the front of the banner troop Singan, the king of warlike Kosali. While Kesava-Dandanayaka, Kettarasan, Marayan of great strength, the strong Pottarayan and Irechchayan were fighting, he who was named Porkodai, Muvendi cut to pieces many *Samantas*, who were deprived of weapons of defence. Then Madûvanan, who was in command, fled ; Vikkalan fled with dishevelled hair ; Singanan fled, his pride and courage forsaking him ; Aunalan and all others descended from the male elephants on which they were fighting in battle, and fled ; Ahavamala too, who had joined them, fled before them. The kings stopped his fast furious elephants, put on the garland of victory, seized his (*viz.*, Ahavamalla's) wives, his family treasures, conches, parasols, trumpets, drums, the *meghadamba* drum, white *chauris*, the boar-banner, the ornamental arch (*makara-torana*), the female elephant called Pushpaka, and a herd of war elephants, along with a troop of pranсing horses, and, amidst general applause, put on the crown of victory, set with jewels of red splendour."

The king (Virarajendra I 1050-70) is also said to have defeated the Chalukyas at Kudalsangamam which probably refers to Kudali at the junction of the Tunga and Bhadra

and captured the wives of the enemy, the boar banner, and the female elephant *pushpaka*. It is also mentioned that Ceylon, or at least a portion of it, was in the possession of King Rajendra. Tribhuvanachakravartin Konerinmaikondan granted certain privileges to the *Kammalars* (artizans) and it is recorded as follows in Tamil:—

" We have ordered that, from the month of Adi, of the 15th (year of our reign), at your marriages and funerals, double conches may be blown and drums, etc. beaten, that sandals may be worn (on the way) to places which have to visit, and that your houses may be covered with plaster. On the authority of this written order (*olai*), this may be engraved on stone and on copper in (all) places desired by you so as to last as long as the moon and the sun. It is learnt from another inscription in the temple that the actual name of this king was Vira-Chola and the Tribhuvanachakravartin and Konerinmaikondan are titles of his."

This place has got inscriptions of Vira Rajendra, Rajendra, Kulottunga III and Virachola. But it is a very ancient city and was evidently the celebrated *Vanji* of Tamil Literature. It is referred to by Ptolemy. Of late a controversy has been raging as to whether Vanji should be identified with Karur or Cranganore, but the question in favour of Karur has been unanswerably settled by the able and erudite Pandit Raghavaiyangar in his *Vanjimanagar* published a few months back. According to some inscriptions it was later on included in Adhirajarajamandalam (*i.e.*, Kongu), and according to the others in Sola-Keralamandalam. In the time of Rajendra I and Rajaraja it was in Keralantaka-valanadu. The local epigraphs mention the two sub-divisions of Kongu, Vengala-nadu and Tattaiyur-nadu.

CHAPTER XX.

PALNI.

Palni or Palani, at a distance of about 40 miles from Dindigul on the Madras-Dhanushkodi Railway Line, is the most important hill shrine dedicated to the God Subrahmanya, an aspect of Siva.

PURANIC VERSION.

Palni is also called *Tiruvavinangudi* in the *Puranas*, probably from the fact that a herd of cows was collected there. Goddess Lakshmi, the Sun, the Earth and the Fire are said to have worshipped the Lord here.

Sundaresa, another incarnation of Siva, is said to have transformed himself into a Sow[1] !! The object was to feed the youngs of another Sow that died immediately after birth. This was in a forest round the hill, and this part is therefore known as VARAHAGIRI (Boar Hill).

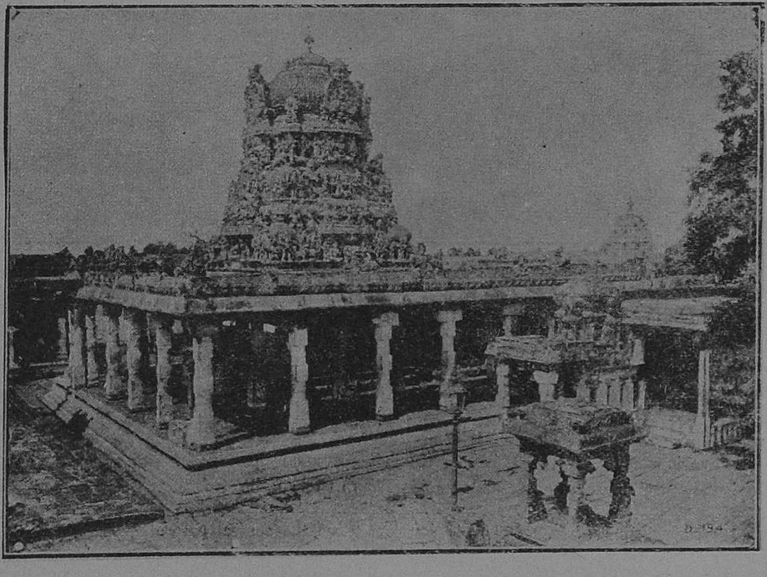


Fig. 122.—Central Shrine with the attached *verandah* of the Temple, PALNI.

1. One of the stone pillars of the Pudu *Mandapam* at Madura bears a sculptural representation of the event.

TEMPLE BUILDINGS.

The temple (Figs. 122 & 123) stands on a picturesque hill which is a continuation of the Kodaikanal Range, and the image Palni Andavar is the infant aspect of Subrahmanya. The hill is said to have formed part of the Meru[1] mountains, which here form a couple of the hillocks called Sakti and Siva. These hillocks are said to have been given by the God to Sage Agasthya to be installed in the South. The Sage in turn entrusted the task to his

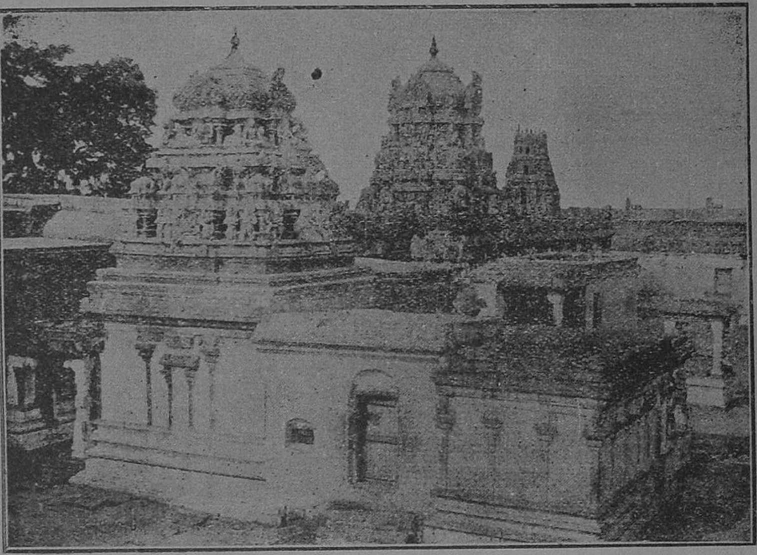


Fig. 123.—Shrines of the Temple, PALNI.

disciple Idumbasura, a demon, and he carried them on his shoulders in the shape of a *Kavadi*.[2] On the way the Kavadi dropped down and the hills installed themselves. It was subsequently discovered that Subrahmanya or the presiding deity here, who chose this place for his abode, was responsible for this miracle.

SUBRAHMANYA GOD.

Siva is said to have made his son Subrahmanya, commander of the Celestial Army. He is called by many names, such as Kartikeya, Tarakajit, Shanmuga, Saravanabhava,

1. The Olympus of India. This is supposed to be the central part of *Jambudvipa* within which is situated the sacred India.

2. This is worn on the shoulder to propitiate the God for the vow taken to cure ailments in the body and other troubles. Wooden pieces one on each side over which Gods Vinayaka and Subrahmanya are carved are fixed to a shaft to which small pots filled with milk or sugar are tied and taken round the temple. When the deity is satisfied milk is supposed to overflow !

Senani, Kraunchabith, Gangaputra, Guha, Agnibhu, Skanda and Swaminatha. His favourite vehicle is a peacock or goat, and they are found in all temples dedicated to Subrahmanya.

In the grant[1] belonging to this temple the following description of God Subrahmanya appears :—

" The son of Sri Paramesvara, who burned the Tribhuvanas ; the God of Gods ; the Lord of the *Daiva* (divine) world ; the Lord of the vast Universe which has many *Karors* of worlds under it ; the Kumara, who argued with the Lord of the Swans (Brahma), and, after cuffing him on his head and pushing him out by his lock, gave him his Brahmaship[2] ; the brave commander who comes riding on his peacock, which is as terror-striking as the battle-field of the *Asuras*, where the horse chieftains whirl amidst the tumultuous cry of trumpets, and the *Asura's* blood collects in pools, turning the place into a very burning-ground ; the Kumara of the cock-banner, who, shouting in the battle-field, tore (to pieces) the bodies of the *Asuras* without falling into the hands of the many by-standers ; the warrior that has (commands) the shining army of the Kulis[3] that are howling and the Kukais[4] and other devils that are bawling ; the brave soldier that has taken up the beautiful javeline in the cause of the weak and the old ; the Commander of the Devas who liberated Indra that cut the mountains, the trees of which extended to the skies ; the possessor of the emerald-coloured peacock—which shines as it were the ill-luck of the Tisira—as his vehicle ; the moon (Subrahmanya) born in the *yaga* (sacrifice) which Narada bred up (kindled), and who came to burn Tiripurakodu ; he who taught Agastya the pure classic Tamil, the *Agamas* and the truth of the six letters[5] ; he who by his power gave happiness to the *Dehnu* (cow) ; he who acted so that the Sun might see his path ; he who granted the promised boon to the Vani (Sarasvati) ; he who gave life and happiness to the mountain-daughter (Parvati) ; the slaughterer of the *Asuras* ; the guard of Amaravati ; he who has for his vehicle the peacock of the flowing tail which shines like gold ; the nephew of Sridhara (Vishnu) ; Sivasubrahmanya ; the fierce destroyer ; the exceedingly fierce (god) ; the clamorous (god) ; the bold Kumara ; the Lord of the 600 Holy Places of Pattamangalam, Avinangudi, Palani (and others) ; he who is fond of devotees ; the possessor of the mountain on which live the devotees ; the son of Parvati ; the son of Siva-Ganapati himself ; the Lord (breaker) of all obstacles ; the brother of all the Gods ; the supreme

---

1. Vide page 129 of the *Archælogical Survey of South India*, Vol. IV, by Burgess and Natesa Sastri.

2. It is said in the *Skandapurana* that Brahma came to pay a visit to Siva when Subrahmanya was very young and playing outside the mansion of Siva on the Kailasa. Brahma did not know who the boy was and hence did not behave respectfully to him. Subrahmanya was greatly enraged thereat, and, calling Brahma, asked him whether he knew the Vedas ; Brahma replied that he was the author of the Vedas. Subrahmanya then asked Brahma to explain him the meaning of " *Om*". Brahma was not able to do it and hence Subrahmanya imprisoned him ; after long captivity Paramesvara interfered, and by his kind recommendation Brahma was released. This story is alluded to in the above passage.

3 and 4. *Kulis; Kukais*, dwarfish imaginary demons. They form part of Siva's *gana*.

5 The *Shadakshara mantram* sacred to Subrahmanya, like the *Panchakshara* sacred to Siva.

javelin-armed God (Velayudhasvami), the God of all the gods, and the javelin-armed God Subrahmanya of the Palani mountain, who sits amidst worship, in the holy places celebrated in songs,—in Tiruppurankunram, Siralavay, Avainankudi, Erkalam, and Palamudir-Solai, among the mountains, the six Tiruppatis, otherwise called Yagapati, and Tillai, Tiruvannamalai, Tirukkalattiri, Tiruttani, Tiruvenkatam, and Tirupadi."

ORIGIN OF *KAVADI*.

God Siva, at one time, gave Sage Agastya* the two hillocks called Siva and Sakti that were in Mount Kailas with permission to remove them to the South in order that he could worship both of them as the God and Goddess. But the Sage left them there in a forest called *Burchavanam* and returned to the South. When at another time he was about to start to the North to bring these hillocks Idumban, the *Guru* (preceptor) of the *Asuras*, undertook to bring them himself. To enable Idumban to carry them with ease the Sage initiated him in certain *mantras* and also acquainted him with the route to go through. Accordingly Idumban proceeded to the forest where the hillocks were then located and offered *puja* (worship) to them. He was however feeling anxious as to how to lift them. Then the *Danda* or stick of Brahma, the God of Creation, stood over the hillocks and the snakes of the earth stood there to serve the purpose of a rope to enable Idumban to carry them by tying to the rod. So Idumban did, and bore them on his shoulders in the form of a Kavadi and returned to the south. While nearing the forest at Palani, he kept them on the ground to rest a while. On attempting to lift them again, he found them fixed to the ground!! To know the reason thereof he got over the higher of the two, *viz.*, Sivagiri, and on it he noticed a youth with stick in hand and wearing only underwear. This was no other than God Skanda in this disguised form, who then attempted to work out a miracle. On being asked as to why the hills would not move, he claimed them as his own when an altercation between the lad and Idumban ensued and the latter fell senseless in the scuffle. When the wife of Idumban appealed to this boy Skanda for redress Idumban was restored to life. Then Idumban prayed to Skanda that he should be made to stand at his portal for ever as the *Dvarapala* (gate-keeper) and also that whoever should offer vows in this *Kavadi* forms, similar to the process adopted by him in bringing these hillocks, should be blessed fully. These boons were granted and it is from then that the temple over the hill was put up with the deity in the form that he then appeared to Idumban and with the figure of Idumban at the portal. From that time this Kavadi worship was resorted to by people who were in difficulties. It is being done not only in this place, but also in most of the places where the God Subrahmanya is worshipped.

---

* For the figure of Sage Agastya and other particulars relating to his life refer to page 461, *supra*.

CHAPTER XXI.

MADURA.

Madura, which was once the mighty capital of the ancient Pandya Kingdom, on the Madras-Dhanushkodi line of South Indian Railway, was originally known as KADAMBAVANAM or the forest of Kadamba (*Nauclea Kadamba*). In proof of this fact a fragment of this tree still exists in the northern *prakara* of the shrine of Sundaresvara. The legend goes that this is one of the four holy trees that grew on Mount Meru; the other three being Naval (*Eugenia Jambolana*), Al or banyan (*ficus indica*) and Arasu or Peepal (*ficus-religiosa*). These trees grown in luxuriance in Southern India affording a cool shade.

Madura has been famous as the seat of Tamil Literature in Southern India and conferences of scholars—*Sangams*—were held from remote ages. In one of those gatherings of scholars, God Sundaresvara is said to have played the part of a poet!!

The history of the place is described in detail in the *Halasya Mahatmya* in Sanskrit and in the *Tiruvilayadalpurana* in Tamil. This place is also famous for the representation of the God Siva dancing as Nataraja with the right foot on the ground, while in all other representations, he stands with the left foot below. The hall where Nataraja is said to have danced here, is known as *Velliambalam* or the silver hall.

PURANIC VERSION.

The discovery of the sacred place is originally attributed to a merchant by name Dhananjaya of Manavoor, a few miles to the east of the present town of Madura. The merchant was returning from the West Coast whither trade had taken him, and as he paced the forest depths, the sun set. The day was *Somavara* (Monday) and the merchant observed Indra worshipping the *Swayambku* (self-created) *Linga*. He reported the fact to the king who, at once cleared the forest and built the temple and the beautiful city around it, as laid down in the *Silpa Sastras* or the science of architecture. The town is planned in the shape of a coiled serpent (*Halasya* in Sanskrit or *Alavoi* in Tamil) and it is said that the design of the town was suggested to the king by the God Sundaresvara Himself. At the earnest desire of the king, a serpent is said to have been sent out to mark the boundary of the town, and it curled itself bringing its head and tail to the centre and pointing by its outermost coils the circumference of the city to be constructed.

In ancient days Indra incurred the displeasure of his preceptor Brihaspathi and committed various sins. To expiate them he visited the God at Madura on the day of *Chitra Pournami* (full-moon day in the month of *Chitrai*—April-May). In honour of this event the shrine of Sundaresvara is supported by the *Ashta Gajas* or the eight elephants—

Airavata, Pundarika, Vamana, Kumuda, Anjana, Pushpadantha, Sarvabhauma and Supradipa, and the festival of *Chitra Pournami* is considered highly important here. It was in this place that the Goddess incarnated herself as Meenakshi, the daughter of the Pandya King, and the God Sundaresvara is said to have sought her hand in marriage.

BUILDINGS RELATING TO THE TEMPLE.

The *Ayirakkal* or thousand-pillared *mandapa* within the temple (Figs. 124 to 129) is a beautiful structure with sculptures on its stone pillars executed in accordance with the directions in the *Sastras.*

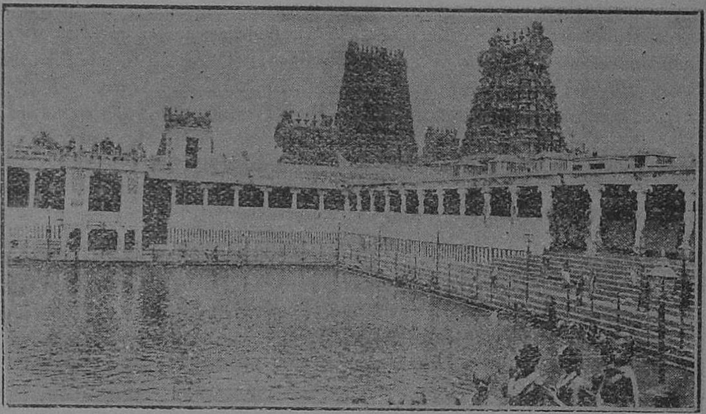


Fig. 125.—Tank within the Temple, MADURA.

Virappa Nayaka of Tanjore, who was a contemporary of Varatunga and Srivallabha of Madura, is reported to have erected a beautiful *mandapa* with stone pillars in this great temple and to have also presented the Goddess Meenakshi a *kavacha* (armour) made of gold and set with jewels.

The porch leading to the Meenakshi temple is named "Ashta Sakti *mandapam*" on account of the eight *Sakties* being figured therein. There is also a shrine of the female saint Karaikkal Ammai,[1] who by her staunch devotion to Siva and very severe penance,

1. KARAIKKALAMMAIYAR was born in Karaikkal with the name Punitavatiyar. She was married to one Paramadatta of Negapatam and he lived with her in her native village. Admiring her devotion God made a mango fruit, which she had already disposed of, to reappear in order that she may satisfy her husband thereby! The husband went abroad trading and at last settled in Madura, whither she proceeded to join him. But realising her devotion he used to worship her as a saint. There is a shrine in the Sundaresvara temple at Madura dedicated to her. She had the rare merit of having witnessed the dancing of Nataraja in Tiruvalangadu near Madras.

became famous as one of the 63 devotees of Siva. Murtinayanar's[1] fame is also connected with this place.

Opposite to the temple of Sri Sundaresvara is an excellencly well-sculptured *mandapam* 33 feet by 105 feet, that goes by the name of PUDUMANDAPAM or new *mandapam*

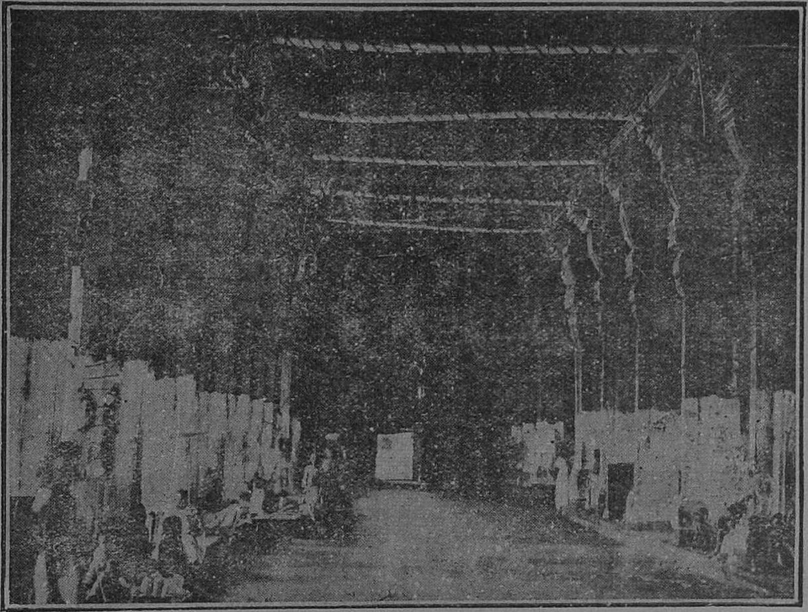


Fig. 126.—*Prakara* within the Temple, MADURA.

that was put up long after the other important buildings in the town as a summer resort of the God and so it is also called the "Vasanta *mandapam*." In the middle row of pillars are the statues of ten of the Nayaka kings of Madura together with their wives. The pillars on the outer rows contain elaborate sculptures of the various forms of Siva. Amongst those one relating to the marriage scene of Parvati-Kalyanasundara, one relating to an elephant eating sugarcane and one wherein Sundaresvara as a sow feeds a number of young pigs are worthy of admiration.

1. MURTINAYANAR was born in Madura in the *Vaisya* caste. He was in the habit of supplying sandal for the daily worship of the presiding God of the place. At that time the country was overrun by Jainas, consequent on its having been taken by the king of the Carnatic. Then this Nayanar found it impossible to secure even sandal wood as he did not want to encourage Saivism. In consequence of this trouble this Nayanar attempted to make use of his elbows, when the God blessed him!!

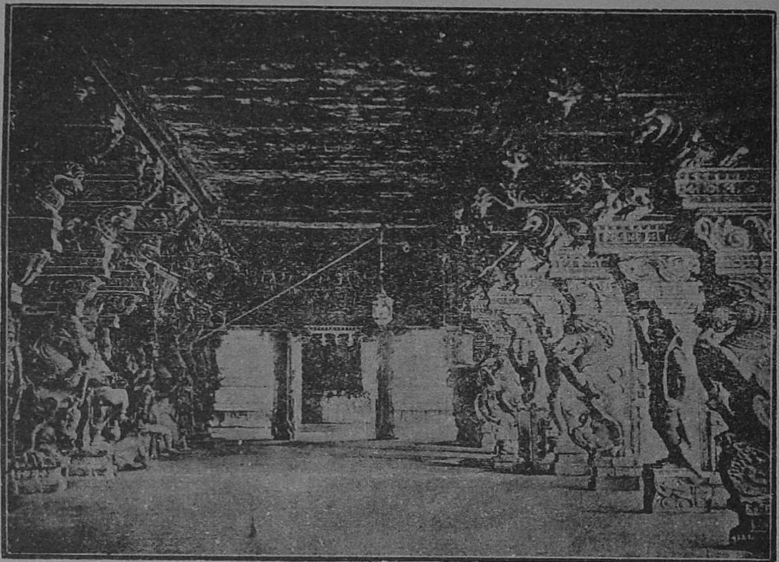


Fig. 127.—General view of the Sculptured Pillars, MADURA.

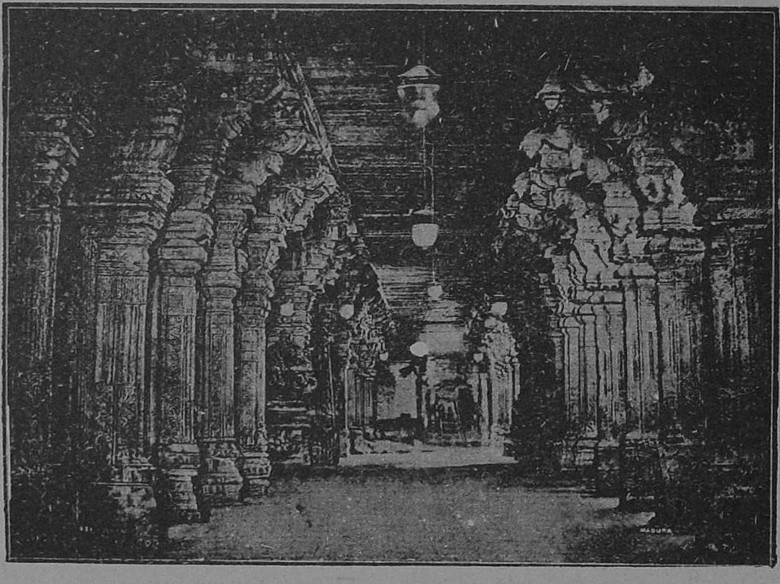


Fig. 128.—General view of the *prakara* of the Temple, MADURA.

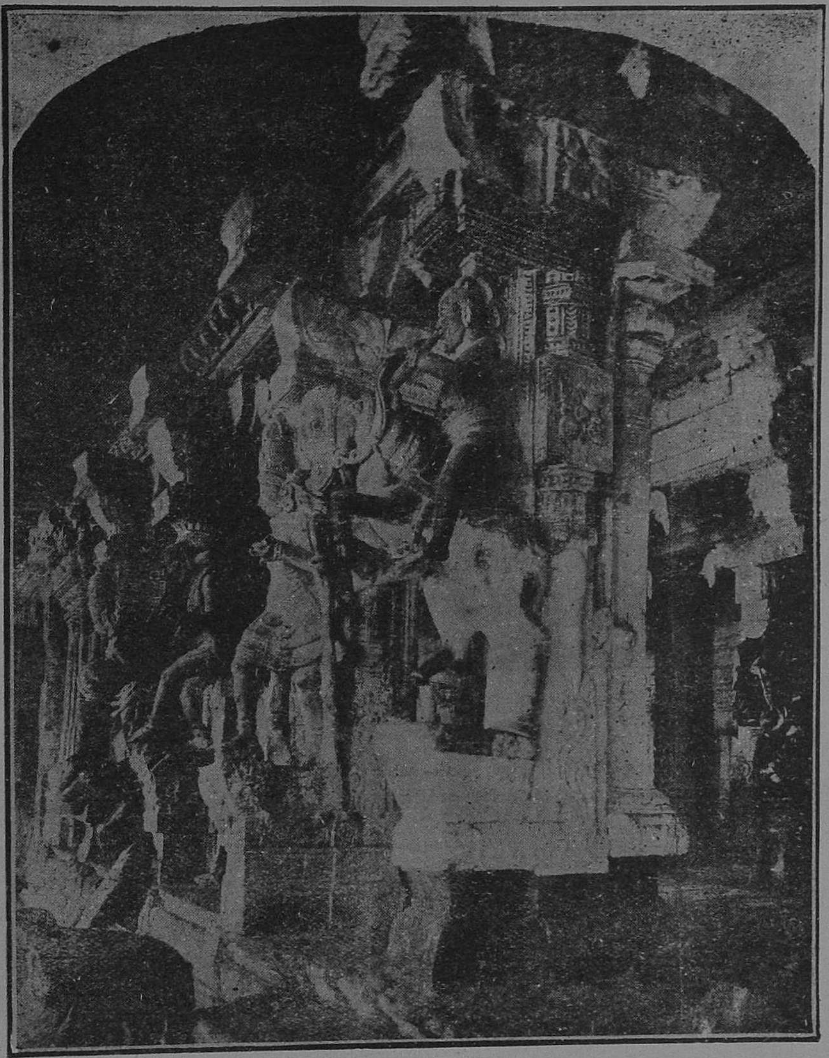


Fig. 129.—Sculptured Pillar in the *prakara* within the Temple, MADURA.

In the corridor round the tank within the temple the 64 *leelas* Sundara Leelas of the God (Fig. 130) are painted on the walls.

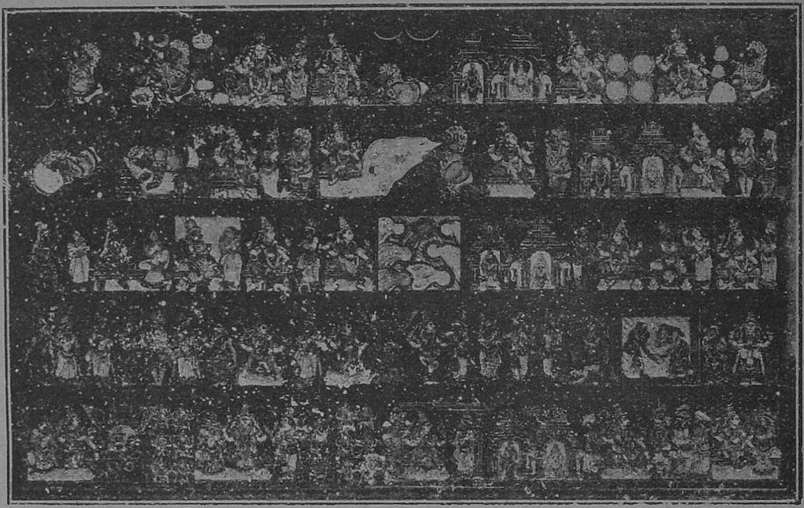


Fig. 130.—Painted *leelas* (sports) on the wall within the Temple, MADURA.

[These paintings stand on the north-east wall around the tank within the temple. This is one panel of the complete series relating to all the 64 sports of God Sundaresa.]

VANDIYUR TEPPAKULAM.

To the east of the temple, at a distance of about three miles, is a picturesque tank of about 1,000 feet square known as VANDIYUR TEPPAKULAM, (Figs. 131 & 132) with a square island in the middle wherein is a small shrine. This is close to the river Vaigai and a channel connects this tank with the river. The sanctity is attached to this tank as when it was excavated for removing earth therefrom to build the Tirumal Naick's Palace, the huge Vinayaka now in the temple is said to have been found buried therein. On this account the spot was considered holy and it was converted into a *Teppakulam*, *i.e.*, a tank wherein the floating festival is celebrated.

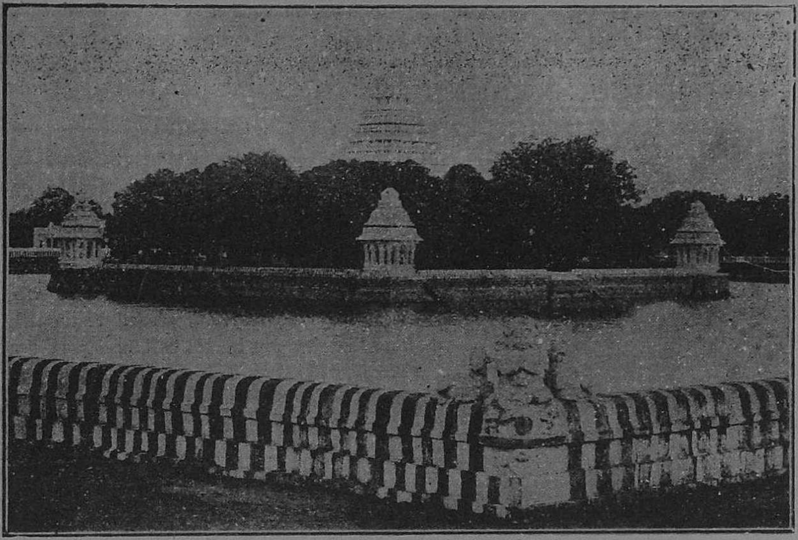


Fig. 132.—Vandiyur tank with the parapet, MADURA.

MANIKKAVACHAKAR.

Manikkavachakar (Fig. 133) was a Brahman born in Tiruvathavur during the reign of the Pandyan king Arimardhan. At birth, he was named Vadhavoorar. As he was proficient in all *Sastras* even when quite young, the Pandyan king not only made him his minister, but he also graced him with the title '*Brahmarayan*'. He was ably conducting the government of the country, receiving divine inspiration in critical moments.

Though he was discharging his duties as the minister of the king, he was ever in search of a *Guru* (preceptor) and despairing of securing a suitable master to learn from and get the proper initiation to obtain *Mukti*—liberation from the wheel of birth and death—he sought Lord Siva himself as his *Guru* and began worshipping him as such.

The king once sent him on an errand to purchase horses for his army. When he arrived at Tirupperundurai, otherwise call Avadayarkoil, Iswara, with a view to give him the initiation he was in need of, assumed the roll of a preceptor and was seated under a *Kuruntha* tree, with his followers in front as his disciples. Seeing him, the minister of Pandyan, advanced towards him and prayed for initiation, who forthwith, on a day auspicious for the ceremony of initiation under the influence of the Star *Arudra* in the month of *Margali* when the Sun was in the archer, gave him the necessary instructions putting him on the way to *Moksha*. By virtue of the initiation from Iswara direct, he began to sing wonderful songs in his praise, who highly pleased at the same time called him 'Manikka Vachakar' *i. e.*, one dropping gems from his mouth.

Enriched with the new name conferred on him, he in lieu of the reward called '*Guru Dhakshina*' which every disciple is expected to give to his preceptor, built a big temple with fine porticos and corridors for circumambulation, with the money brought by him for the purchase of horses for the king's army.

Fig. 133.—Saint Manikkavachakar.

Finding that his minister did not return with the horses at the appointed time, the king sent men in search in all directions, who finding him at Avadayarkoil, told him about the king's message. He thereupon prayed to Iswara for help and was directed to go to the king in advance and represent to him that the horses were coming. Accordingly, he returned to the king and told him that the horses had been purchased and were on the way and he might expect their arrival in his capital the next day. Lord Iswara, to save his devotee and disciple from the dilemma in which he found himself placed, forthwith caught hold of a number of jackals from the forests, metamorphosed them into fine horses, and brought them before the king *himself*, in the roll of the chief groom and in that capacity, he gave to the king and thus to the world the *Aswa Sastra* or the science of the horses.

The king displeased with the minister on account of the delay caused by him in procuring the horses, caused his punishment in diverse ways. To teach the king a lesson, Lord Siva converted the horses, given to the king in return for the money advanced to the minister for the purchase of horses and which was utilised by him in building a temple for God, back again into jackals, which again in the morning when the stable doors were thrown open, ran into the woods through the streets of his capital city after having devoured the real horses of the king at night !! All these happened in a day presided over by the Star Jyeshta in the month of *Avani* when the Sun was in the Lion (Leo). The next day presided over by the Star *Moolam*, the king sent his servants to punish his minister for the trick played upon him, by passing metamorphosed jackals for real horses, and Lord Iswara by causing heavy floods in the river Vaigai in Madura drove back the servants, who were advancing to execute the King's orders.

The king, having come to know subsequently, that everything had transpired by the will and pleasure of Lord Siva, praised Manikkavachakar and his devotion to Iswara very much. Unmindful of the king's regard for him, he proceeded again to Avadayarkoil

and after having visited several places of pilgrimage, he at last, arrived at Chidambaram and there by his wonderful powers, restored speech to a girl dumb from birth invoking in metre the assistance of the super-physical agencies, and at last merged himself in the God there ! !

At Avadayarkoil, a famous temple of Manikkavachakar has arisen. There he shines as one of the foremost *Bakthas* (devotees) of Siva. A yearly festival also is kept up there in the month of *Margali* when the Sun is in the archer, on the day presided over by the Star Arudhra. It was at Tirukkalukkunram near Ching'eput that God Siva gave him initiation appearing before him as a teacher giving instruction to his disciples. In Ceylon he defeated the Buddhists and invited them to Chidambaram for a controversy. While in sight of Sri Nataraja at Chidambaram he is said to have disappeared and thus united with the omnipresent. Madura is the place famous for his administration as the Prime-minister of the king.

EPIGRAPHICAL IMPORTANCE.

The Inscriptions in the temple record a curious incident. In the reign of King Vijayaranga Chokkanatha of the Naik dynasty the officers of the palace levied unauthorised taxes from certain *sarvamanya* or rent-free lands of the temple servants. Unable to endure the unjust measure they made up their minds to commit suicide in a body and one of them actually climbed up the eastern *gopura* of the temple, jumped down and died. This tower is considered as haunted and even to this day people do not enter the temple for worship by this gate. Visvanatha Naick granted a plot of land near Tribhuvanam for maintaining and lighting a mosque for the use of Fakirs on the 17th April, 1560. The Pandya King Maravarman *alias* Nedunsadayan is said to have conquered the Cholas, Pallavas and Keralas and constructed the walls of the city of Karavandapuram. The ways and means adopted with the unanimous consent of the members of the Padayachi caste in Madura for financing the Dharma temple constructed by Nachiyan Padayachi in the waste land situated between the Maravan *Mandapam* and the mosque in the East Masi Street near the north *gopura* are also recorded. This Dharma temple was constructed on 31st January, 1762, with the permission of the Nawab who then ruled Madura. Muhammad Ali was the Nawab of the Carnatic at the time. According to an inscription in the Panchanadesvara temple at Tiruvandarkoyil near Pondicherry dated the 10th year of Chola king Rajendra I, it is evident that this king constructed at Madura a huge palace (*maligai*) " by whose weight even the earth became unsteady " and anointed his son Chola-Pandya as the Viceroy of the Pandyan kingdom at Madura.

MAHAL OR THE PALACE.

The palace known as TIRUMALNAICK'S MAHAL, (Figs. 134 to 136) said to have been constructed during the reign of Tirumala Naick between 1623-1645 A. D., is on the south-east of the town at a distance of about a mile. The stucco work in the dones and arches herein is splendid and attracts the admiration of all visitors. The portion in the front gose by the name of " Swarga Vilasam " or the celestial pavilion. To the north of this building stand 10 huge stone pillars known as " The Ten Pillars," and they are said to have been intended for the elephant stables. This structure stands so pre-eminently both from the

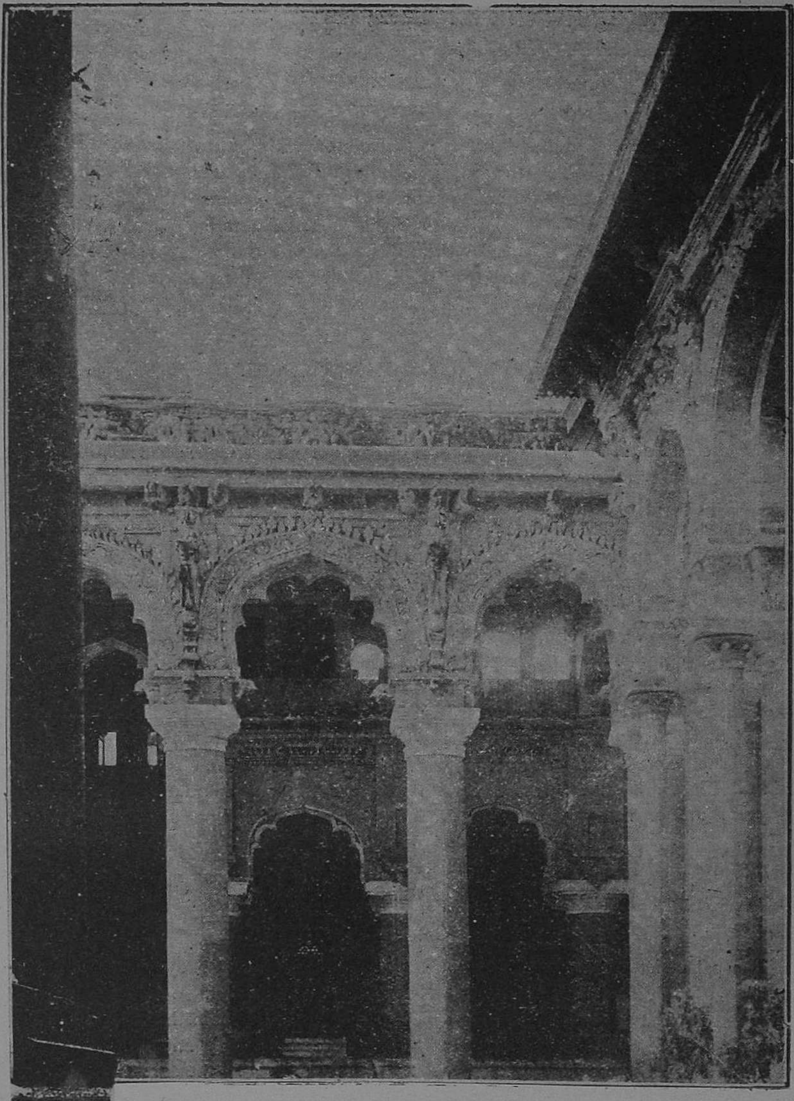


Fig. 134.—*Mahal* (Palace), MADURA

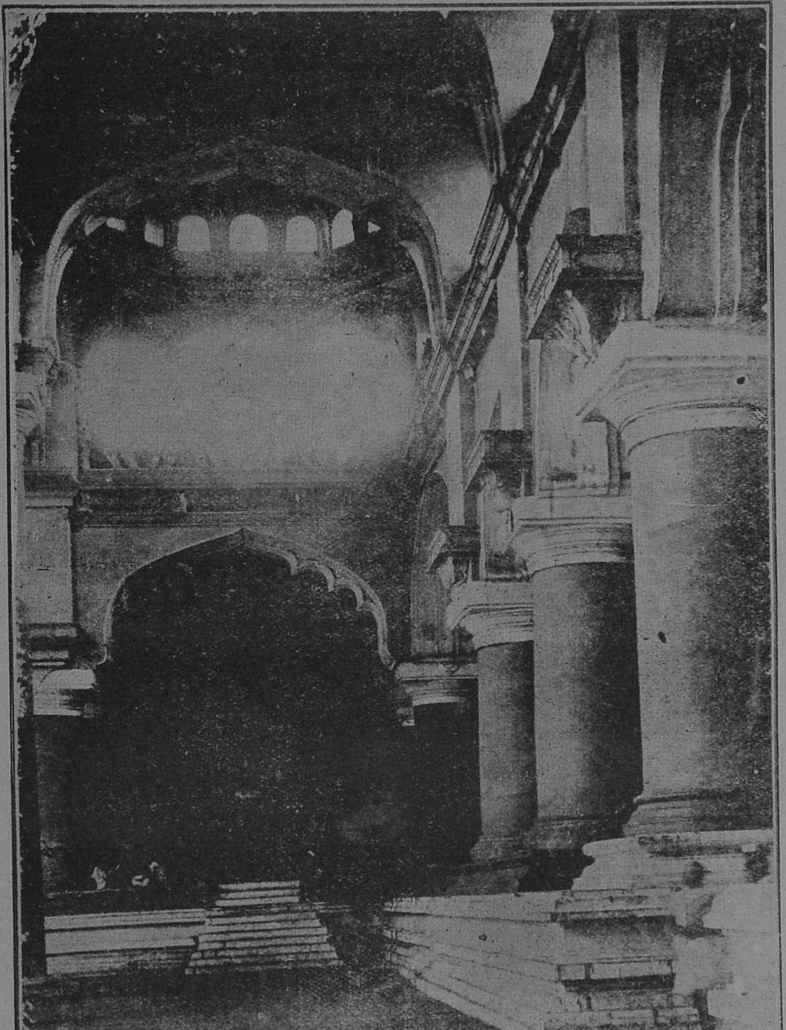


Fig. 135.—*Mahal* (Palace), MADURA.

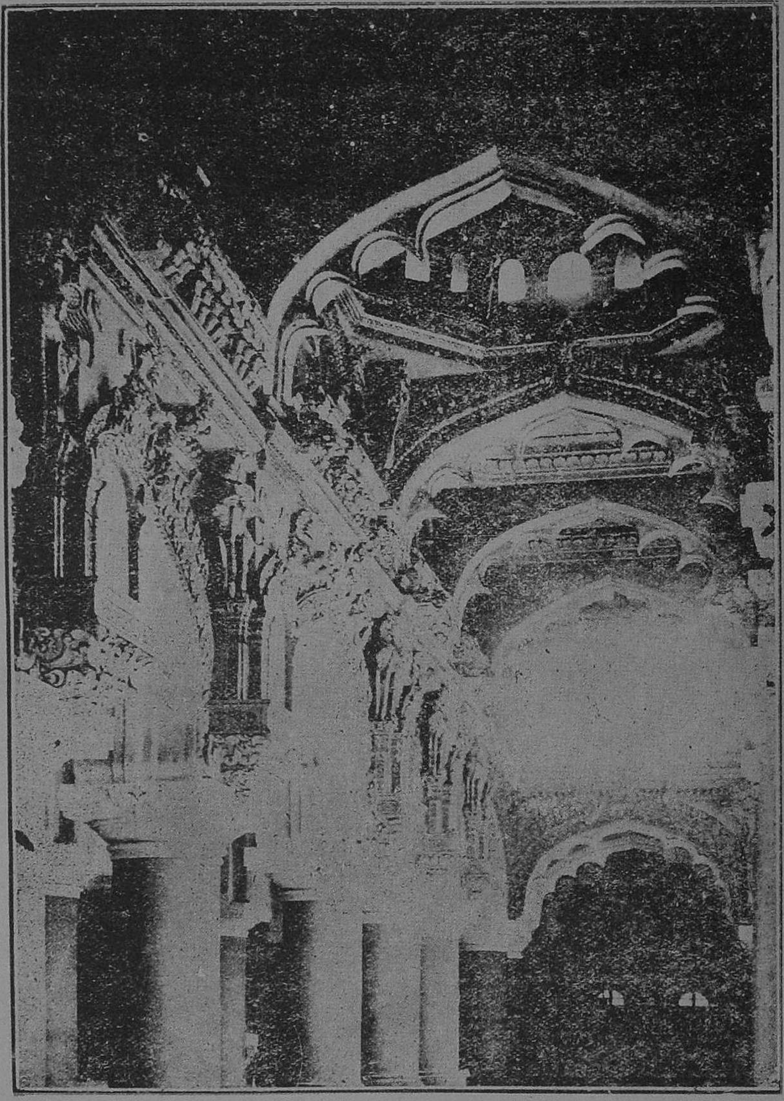


Fig. 136.—*Mahal* (Palace), MADURA.

beauty of design and perfection of workmanship, a short account of the circumstances under which it was built will not be uninteresting. About the middle of the 16th century Muthu-Tirumala Naick of the Naick dynasty reigning then at Trichinopoly, was suffering from a bad catarrah and all medical and proved unavailing. When he was resting during his journey to Madura God Sundaresvara and Goddess Minakshi appeared into Tirumala Naick in his dream and told him that if he changed the seat of his Government from Trichinopoly to Madura, and improve the temple with all grandeur his disease would be cured, and they also offered him some ashes, with directions for use both internally and externally. When he got up from his sleep, he narrated the vision to the Brahman priests, and his court officials, vowing that if he was cured he would endow large sums of money for the construction of the hall. He was soon after cured of the disease and in fulfilment of his vow, he built the hall, and settled at Madura. This magnificent building was shorn of its splendour by Tirumal Naick's grandson Chokkanadha, who changed his court from Madura back again to Trichinopoly. In order to provide himself with a suitable palace, Chokkanatha removed the best part of his grandfather's residence, to Trichinopoly. To-day we see only one block of the splendid residence, with its ten pillars, and a small dome and the site of the old Noubat Khana (Band stand). The surviving building consists of two oblong portions running east to west. The smaller of these measures about 140 feet long and 70 feet wide and 70 feet in height, "possessing all the structural propriety and character of a Gothic building." The larger building is more architectural in style and character. It measures about 252 x 151 x 40, connected with well-designed brick arches. At the back of the arcade runs a line of cloisters 43 feet wide, and supported by rows of huge pillars. The portico is splendid and measures over 50 feet high.

M. Langles says of this, *Swarga Vilasam* (heaven) as follows :—" This pavilion is so constructed as to cause it to be said that in no other country is there a court equal to it by reason of its splendid ornaments, their excellence, number, extent, curious workmanship and great beauty. To the west in the midst of a great dome shaped hall is square building of black stone, inside which is a chamber made of ivory. In the middle of this is a jewelled throne, on which the king is accustomed to take his seat at the great nine nights festival surrounded by all his banners or ensigns of royalty, and before which all kings are accustomed to do homage."

This building was taken over by the Government during the administration of Lord Napier, Governor of Madras, the Governor himself taking a personal interest in the matter of its restoration; though it will take a very long time to restore it to its original grandeur, it has now been considerably improved. Most of the public-offices are located in the building to-day.

THE MANGAMMAL PALACE, built during the days of queen Mangammal between 1689 and 1704 A. D. is an edifice which has not been preserved in full. Only parts now remain with some beautiful highly polished stone pillars and plaster domes. This Queen was celebrated for her acts of virtue among which was the making of roads and the planting of avenue trees for the shelter of the travellers.

VISHNU TEMPLE.

There is a shrine of Vishnu called Kudal Alagar (*Kudal* being one of the former names of the town) and it is said that Vishnu came down to this place to give away Meenakshi in marriage to the God Sundaresvara. The *Vimana* or tower of the God in the temple is of a very fine workmanship and is known as the Ashtanga *Vimana*. The marriage of Meenakshi is to have been celebrated on the day of *Panguni Uttara*, generally occurring on the full-moon day of the month of Panguni (March-April) and an important festival is still held to mark the event.

ANAMALAI.

To a distant view this huge hill, at a distance of about 6 miles to the north-east of Madura, has the appearance of an elephant in a lying posture with its face turned to the west and tail to the east. On the northern side of it are 3 caves, of which one is natural and this is on a slightly detached rock while the other two are cut into the hill. On the rock overhanging the natural cave are the sculptures of *Saptakannimars* with inscription below each. Another cave is popularly known as Shamanalkovil with the mention of the name Ajjanandi.

The central shrine of Narasingaperumalkovil is also a rock-cut-cave. Here is an inscription relating to the time of king Parantaka I (907 A. D.) when in the month of *Karkataka* there was an eclipse of the Sun on Friday and the Nakshatra was *Aslesha*. The village itself is named Narasingam. According to *Tevaram* Saint Sambandar drove out the Jainas from this vicinity after converting the then king Nedumaran to the Saiva faith. The God Vishnu was set up, according to inscriptions, in Kali 3871 (A. D. 770) in this cave.

TIRUPPARANKUNRAM.

To the south of Madura, at a distance of about 7 miles, is the celebrated cave temple of (Fig. 137) dedicated to God Subrahmanya. He is said to have married Devasena, daughter of Indra, in this place and performed also several of his miracles. Great sanctity is attached to the hill as a whole and people circumambulate it on that account on all important days.

THE HILL.

The famous hill here is about 1050 feet above the sea and it is also named SKANDAMALAI on account of its connection with the God Subrahmanya. Many sculptures of the Hindu Gods are available within the temple for students of Iconology. Great sanctity is attached to the whole hill and people in large numbers go round it on all Kartigai and other important days of special worship to Subrahmanya.

EPIGRAPHICAL IMPORTANCE.

According to the inscriptions engraved on the inner *gopura* in Saka 1714 a regiment of Europeans came and destroyed the Sokkanatha temple and even the temple of Palaniandavar, seized the town, took into their hands the *asthana-mandapa*, broke the gates of

the *aksha-gopura* and were approaching the *kalyana-mandapa.* The *bhattars* or priests seeing that the town and its god would be destroyed, and that the festivals would be discontinued, asked one Kutti to ascend the tower and jump down; and as the regiment

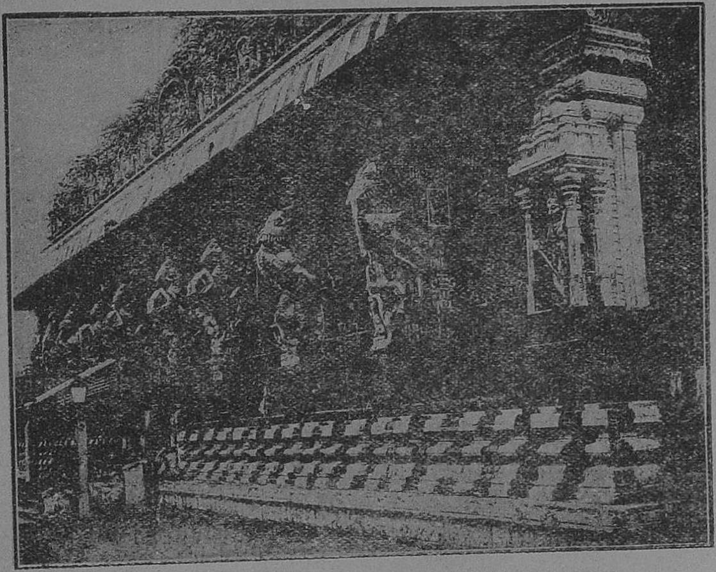


Fig. 137. —Sculptured Pillar of the Temple, TIRUPPARANKUNRAN.

went away as soon as he fell, they gave him a written document as a favour for the blood that he shed by his fall whereby he and his ancestors are to enjoy perpetually certain lands.

Mahammadans have also put a mosque near the temple and they claim also the place as thier own.

CHAPTER XXII.

RAMESVARAM.

Ramesvaram is an island in the Bay of Bengal, and it is connected with the main land by the Madras-Danushkodi Railway line.

The town of Ramesvaram derives its name from Sri Rama, and the sanctity of the place is due to the installation of a *Lingam* by Sri Rama himself. Its sacredness has been recognised from the earliest times by all sects of the Hindu community.

PURANIC VERSION.

Puranas have it that to purge himself of the sin of *Brahminicide* committed by Sri Rama by killing Ravana, who was the son of a Brahman by a *Rakshasa* woman, Rama was advised by the *Rishis* to establish a *Lingam* on the 'Gandamadhana hill' whereon Ramesvaram stands; that for the fulfilment of the event, Hanuman was sent by Rama to get a *Lingam* from the sacred river Narmada; and that as Hanuman did not return by the auspicious time fixed for the event, Sri Rama installed a *Lingam* made of sand, and called it Ramalinga or Ramanatha. Hanuman on his return, heard of this and got angry. Rama advised him not to grieve over the matter but to instal the *Linga* he had brought, a little to the north of the sand *Linga* and call it "Hanuman *Linga*," and also gave to his *Linga* the precedence of worship. Not satisfied with this, Hanuman tried again to displace Ramalinga by his *Linga*, but he failed in his attempt. The marks on the Ramalinga speak to the above incident.

According to the *Stalapurana* 24 *Tirthas* or sacred waters exist within the small island; of which 14 are in the form of tanks and wells within the temple precincts and great sanctity is attached to them Sethumadhavar shrine is another important shrine and it is sacred to the God Vishnu, who it is said to have appeared in the aspect of a Brahman called Sethumadhavar and seduced Gunanidhi, daughter of the Pandyan king. Gunanidhi, who is supposed to be another aspect of the Goddess Lakshmi, was married to Sethumadhavar; but before the marriage Sethumadhavar was said to have been imprisoned by the king, who was, however, informed of the God's incarnation. The shrine of Sethumadhavar is visited by pilgrims all the year round. A bath in the sea at Rameswaram at the junction of the Indian Ocean and the Bay of Bengal, is very sacred. The junction itself is ascribed to Sri Rama, who is also said to have destroyed the invincible bridge with his *Kothanda*, when the people complained that *Rakshasas* from Lanka might come across the bridge and do harm to them. The eleven important *Lingas* specially important to this temple are those founded by Hanuman, Sri Rama himself, Sitadevi, Lakshmana, Sugriva, Nala the builder of Setu bridge, Angada, Neela, Jambavan, Vibhishana and Indra.

Fig. 138.—Sri Rama Group, RAMESVARAM.

According to Hindu *Sastras* only on particular occasions people could bathe in the sea but this general rule has an exception in the case of places like Sethu, junction of the Indus and the Ganges, Trivandrum, Gokarna and Jagannath. Further Sunday, Tuesday and Friday are forbidden in the case of the other places whereas on all days one could bathe in Sethu. Again while the bath in the other seas propitiates the spirits of the deceased Sethu alone is recommended for the prosperity of the living ones.

The temple (Figs. 138 to 140) consists of three *prakarams* and the original walls were constructed of lime stones which in the course of the renovation were replaced by

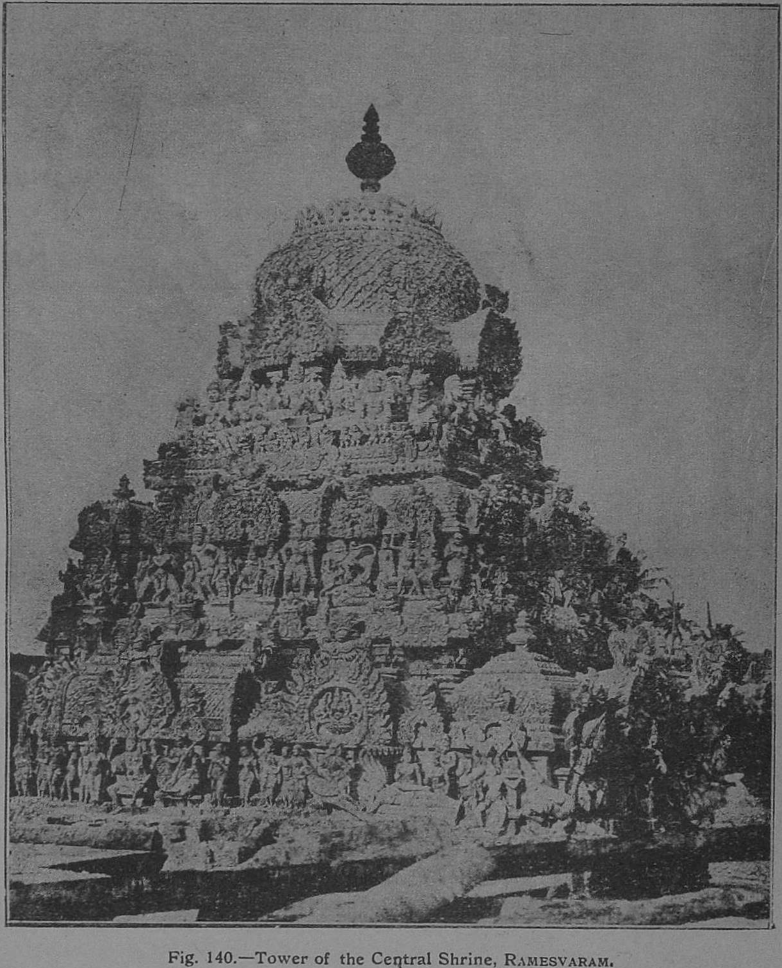


Fig. 140.—Tower of the Central Shrine, RAMESVARAM.

black granite stones. The colonnades (Fig. 141) in this temple are a source of attraction to all visitors and the piers bear statues of the various Setupatis who constructed parts of

this temple and also endowed the same richly. About these colonnades* it is said, "The glory of this temple resides in its corridors. These extend to nearly 4000 feet in length. The breadth varies from 17 to 21 feet of free floor space, and their height is apparently

Fig. 141.—Corridor of the Temple, RAMESVARAM.

about 30 feet from the floor to the centre of the roof. Each pillar or pier is compound, 12 feet in height, standing on a platform 5 feet from the floor, and richer and more elaborate in design than those of the Parvati porch at Chidambaram, and are certainly more modern in date. The painting on the ceilings and the colonnades are either fading away or have faded altogether. As the corridors run for the most part round open spaces, and have light admitted to them through the back walls, they have none of the mysterious half-light of those of Madura, and will perhaps strike some visitors as less impressive."

SETHUPATHIS.

The Sethupathis or the Rajas of Ramnad, who are lords of Sethu, have long been worshipping the God Ramanatha here, and they have made large endowments to this shrine. Statues of the Rajahs are sculptured on the pillars of the *mandapams* and *prakarams* (Court-yard).

* Fergusson "*Indian & Eastern Architecture.*"

EPIGRAPHICAL IMPORTANCE.

* "Nos. 11 and 12 in Appendix A belong to the time of Dalavay Setupathi Kattadevan and record grants made by him of 13 villages to the temple of Ramanathaswami and the shrine of Parvatavardhini-amman at Ramesvaram. No. 10 belongs to the time of Tirumalai Raghunatha Setupathi Kattadevar who is, elesewhere stated to have successfully averted an invasion of Madura by the King of Mysore. The inscription under reference states that he was the son (perhaps an adopted son) of Tirumalai Dalavay Setupati Kattadevar and bore the title "*Hiranyagarbhayaji*" (*i. e.*, the performer of the *Hiranyagarbha* sacrifice). Another king who bore the title "*Hiranyagarbhayaji*" was Muddu Vijia Ragunatha Setupati Kattadevar who was ruling in Saka 1635, Vijaya=A. D. 1711-14. Muddu Ramalinga Vijaya Raghunatha Setupathi Kattadevar mentioned in No. 7 of Appendix A, is stated to have been 'the elevator of the family of Hiranyagarbhayaji Raghunatha Setupathi Kattadevar'. The record is dated in Saka 1692, Vikrita=A. D. 1770—71 and gives a long list of fanciful title to the king some of which, *viz.*, 'the lord of *Tevainagara*', 'the ornament of the Solar race' and 'the bearer of the Hanuman-flag' be shared in common with other kings of the Setupathi family who also bore the surname *Hiranyagarbhayaji*. That he defeated the *Tulukkar i.e.*, the Muhammadans and performed the 16 great gifts commencing with the *tulapurusha* (*viz.*, weighing oneself against gold), are, perhaps, significant enough and account in a way for the defeat inflicted on this chief whose power was evidently growing, by the combined forces of the Nawab of Trichinopoly and the English, in A. D. 1773. This is the very Setupathi whose capture by Hazrat Nawab, his imprisonment in Trichinopoly, and the confiscation of his country round Trichinopoly are referred in No. 14 of Appendix A, the date of which *viz.*: Nandana=A.D. 1771-73.

There are several inscriptions in the temple, which relate the exploits of various kings. One of them relates that Raghunatha Sethupathi who ruled a small principality near this place about 1669 A.D., defeated the armies of the Raja of Tanjore in a battle, and annexed the towns of Mannargudi, Pattukottai, Arantangi, Devakottai and Tiruvarur. Another inscription mentions that the mighty Thirumalai Sethupathi (1645-1670) assisted the Madura king and defeated the Rajah of Mysore who invaded Madura. In appreciation of his services the king of Madura gave to Tirumalai Sethupathi the villages of Tirupuvanam, Tiruchuli and Pallimadai. The copper plates relate (1) that *Dalavoy* (Commander-in-chief) Kattadevar made a gift of five villages to the temple of Ramanadha on 20-11-1606 for worship and offerings and again on the 8th July, 1607, eight villages near Pamban. (2) Hiranyagarbha Ravikula Sethupathi ordered that Muthuvijayan Servai should get food every day from the temple in appreciation of his having dragged the king's elephant by its tail dated 8th June, 1627. (3) Sri Tirumalai Raghunatha Sethupathi performed *Hiranyagarbhadanam* at Danushkoti on 12th January, 1659. (4) Sasivarna Periya Udaya Tevar *alias* Vijaya Raghunatha constructed a *mutt* (monastery) on the bank of the Vaigai, and gave a plot of land for its maintenance to Satyavasagaswami, who came from Chidambaram on the 26th November, 1734. Jaffna wa salso

* *Report of the Madras Epigraphical Department* for the year 1910—11, pp. 88 and 89.

brought under his control. An agreement was entered into between the *Dharmakartha* Ramanatha Pandaram and 512 *Mahajanas* of Ramesvaram on the 29th August, 1772, consequent on the resumption of certain temple villages, by Nawab Asarat, who confined the Sethupathi at Trichinopoly. The temple servants went to Chennapatnam, paid homage to Nawab Asarat and his Dewan Rayar, and redeemed the villages."

CHAPTER XXIII.

TINNEVELLY.

Tinnevelly or *Tirunelveli*, denoting the sacred hedge for paddy, formerly formed part of the Pandya country. The inscriptions in the temple speak of the deity Vrihivritesvara's assumption of the form of a hedge and a roof to save from rain a devotee's store of paddy.

PURANIC VERSION.

Tinnevelly is also called VENUVANA (a forest of bamboos) from the fact that there was an extensive growth of bamboos in the temple and under which the deity is said to have appeared. Nataraja's shrine in the temple is known here as *Tambra-Sabha* (the copper hall) and there are many sculptural representations in it. Some of the architectural pillars of the temple (Figs. 142 to 145) when struck produce a musical sound.

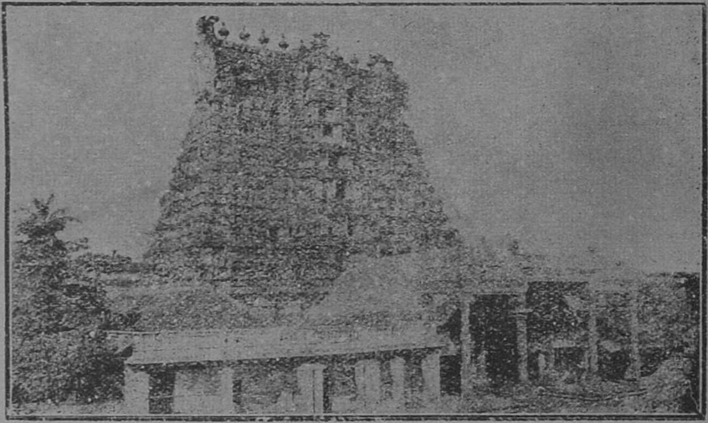


Fig. 142.—*Gopura*, entrance of the Temple, TINNEVELLY.

IMAGES IN THE TEMPLE.

Vishnu, who is said to have given away the Goddess Parvati in marriage[1] to Siva is here represented in a metallic figure with a *Gindi* (a vessel with a spout), in his

1. On the occasion of this divine marriage the two consorts of Vishnu (Lakshmi and Bhumi-devi) are also said to have been present. Siva stands with his right leg forwards holding in his ight hand the right hand of Parvati in the act of *Panigrahana* (the ceremony of taking hold of the

hands. The stone Somaskanda and the metal figure of Isvara here are of very fine workmanship.

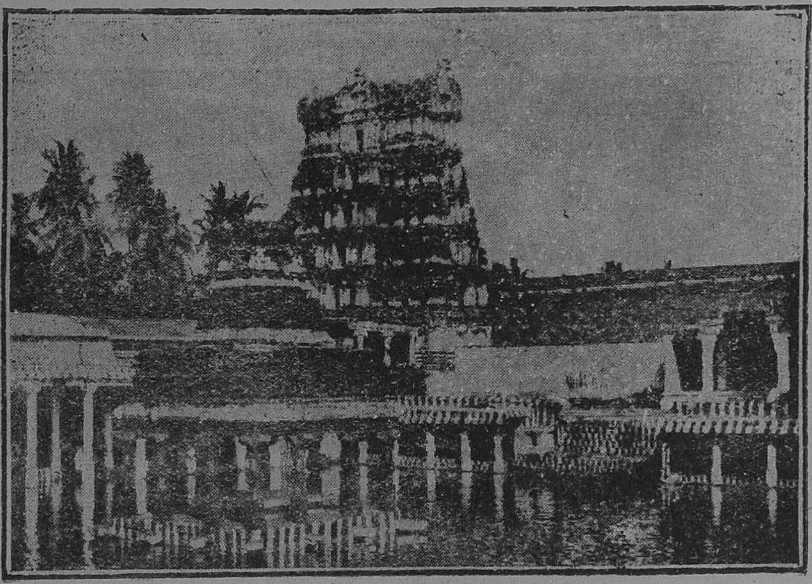


Fig. 143.—Tank within the Temple, TINNEVELLY.

PANDYA CAPITAL.

Manalur, for some time the Pandya capital, is within easy reach from Tinnevelly. The existence of several mounds about the place represents the relics of the ancient grandeur of the place.

SUBRAHMANYA TEMPLE.

God Subrahmanya's shrine situate in the middle of the river Tambraparani is known as KURUKKUTHORAI TEMPLE, and it remains submerged during floods in the river. The representation of Subrahmanya with his consorts shows fine workmanship.

TIRUCHCHENDUR.

Tiruchchendur, meaning a sacred and beautiful town, is a sea-coast town 18 miles to the south-east of Srivaikuntam in the Tinnevelly District. The temple (Fig. 146) dedicated to God Subrahmanya (Fig. 147), the warrior aspect of Siva, is built on a small rock.

---

hands). The face of Parvati is in the attitude of her eyes looking below to show the modesty of women on such public occasions. Brahma is seated in front of a square sacrificial pit with blazing fire in it. Menaka attends on Parvati. Sages Sanaka and Sanandana are on the left of Siva. It is to satisfy Agastya (the dwarfish sage), Siva is said to have appeared here in this marriage from known familiarly as KALYANASUNDARA.

PURANIC VERSION.

The town was so small when God Subrahmanya came here with his army that he ordered Visvakarma, the celestial architect, to extend and improve it. Since then it assumed the names TIRUCHCHENDIL or JAYANTHIPURAM or TIRUCHCHIRALAVAY and SRISANDHINAGARAM.

Fig. 144.—Hall with sculptured pillars, TINNEVELLY.

The second signifies the conquest of the demon Surapadma by God Subrahmanya, the third a fertile sea-coast, and the last was a rendezvous for God Subrahmanya prior to His going to war and after return. Tradition is that God Subrahmanya's demi-gods desired to select a place which was to be a mountainous tract by the side of a river and the sea to worship him. Tiruchchendur having these advantages was selected for the purpose.

DATTATREYA SHRINE.

There are some rock-cut temples and natural caves by the sea-side and in close proximity of the temple with sculptural representations of God Subrahmanya. The image of Dattatreya[1] in the cave close by is also an object of worship.

---

1. DATTATREYA is an *amsa* of the God Vishnu. At one time Sage Animandavya cursed the leper Kausika, that before the next sunrise, he should die. Though a leper, his chaste wife feeling this curse upon her husband, prayed for the non-rise of the Sun. So it happened and the *Devas* approached Anasuya, wife of Sage Atri, for redress. This made Anasuya appeal to the wife of Kausika to give up her prayers to the Sun promising to spare the life of her husband. Besides granting this boon, Kausika's wife was also blessed with three sons, one as the *amsa* of Brahma,

Fig. 145.—Hall having pillars containing Pandya Kings, TINNEVELLY.

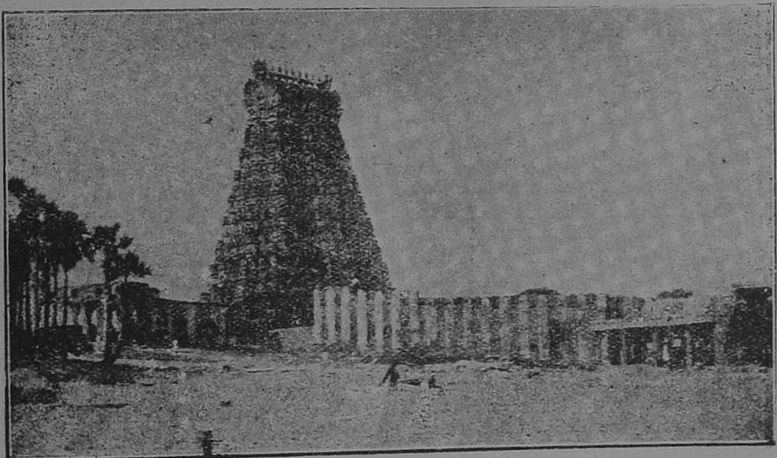


Fig. 146.—Temple on the beach, TIRUCHCHENDUR.

SCULPTURES IN THE TEMPLE.

The temple is said to have been constructed by Ugrapandyan, the fifth descendant of the Pandya dynasty of Madura. The sculptures on the right wall represent Subrahmanya sitting on a peacock and engaged in war with Surapadma. On the left Subrahmanya and His Goddess are seated on an elephant.

Fig. 147.—God Subrahmanya with 6 faces on Peacock.*

EPIGRAPHICAL IMPORTANCE.

The early inscriptions of the Pandya king Varaguna speak of his monthly grant of 1,400 gold *kasus* or coins to the temple, and the injunction that this sum should be invested as a permanent loan among village assemblies, so that the interest therefrom might be spent on the temple. There is also mention of a shrine to Narkiradeva-Nayanar, which speaks highly of the literary advancement of the period when famous poets were deified and worshipped. Narkira was the author of "*Tirumurugarruppfadi*," the first of the ten idyls called "*Pattupattu*." Narkira was also the commentator of "*Iraiyanaragapporul*."

CAPE CAMORIN.

Cape Camorin is the anglicised name for *Kanyakumari* or *Kumari*, "The Virgin Goddess." In some inscriptions it is called *Kalikkudi*. It lies in 8' 4" North Latitude and 77° 36' 45" East Longitude. This is the southern extremity of Hindustan. The sea here has a holy connection and religious importance.

The temple stands on the mainland at the sea-shore (Fig. 148) and it is dedicated to the Goddess Bhagavati. The legendary version connected with the Goddess Kanyakumari is that God Siva at Suchindram wanted to wed her and that the same fell through.

---

another of Vishnu and the third of Siva. It is this Vishnu *amsa's* son that was named Dattatreya, who is represented as a wandering mendicant with ashes rubbed over his body. He is also followed by the four Vedas in the form of four dogs. He was permeated by the quality of goodness by destroying the wicked demons. Engaged in *yoga* (meditation) he began to enjoy the worldly pleasures. He was always encircled by the sons of ascetics. For some time he lived within the waters of a lake and came out of it with a lady to disassociate himself thereafter from the ascetic clan. Still they did not leave him. He is said to have lived in a valley of the Sahya mountain. There is a special temple to this God in NARASOHAWADI, about nine miles from Shirol Road Station in the Poona-Bangalore-Mysore Railway line, where on Full-Moon days and Saturdays pilgrims in plenty flock.

* This figure is from KOLAPPALLUR, North Arcot District.

The axe of Parasurama, when he wanted to reclaim this land, is said to have fallen here.

The inscription recorded in the temple relating to the 9th year of the reign of Parantakapandya *alias* Jatavarman relating to the checking of the inroads of the sea, similar to the 52nd *Tiruvilayadal* or divine sports of God Siva wherein Ugra Pandya is

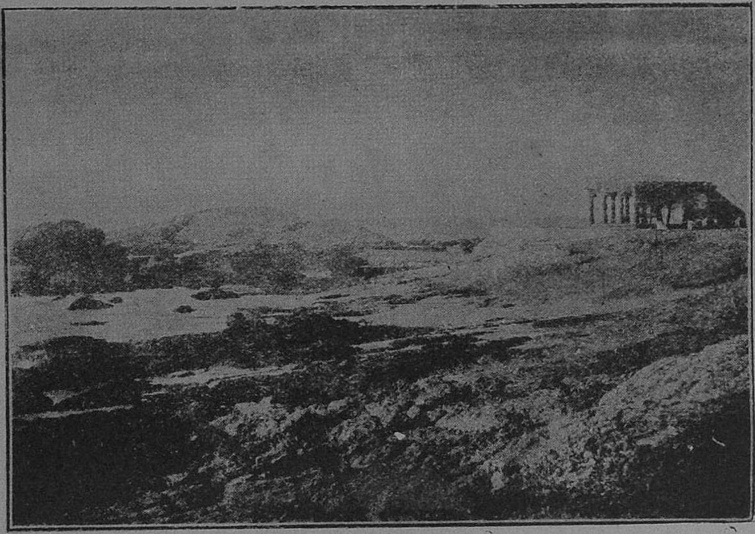


Fig. 148.—General view of CAPE COMORIN.

reported to have hurled his spear and curbed the fury of the sea, and the engraving of the family crest on the Malaya mountain. This king is also said to have fought a battle at Vilinam which place was named Kulothungasolappattinam subsequent to the place having been captured by Kulottungacholadeva I in the 13th Century. This king also paid his attention to the weights and measures then prevailing and standardized them by being stamped with his royal totem, the carp. He set up 10 golden lamps to the God of the temple at Ananthasayanam (Trivandrum) and also arranged for the feeding of those that attended the grand annual festival of the Goddess here on *Tai pusam* festival day on which day he was born. The boundaries of land belonging to the Goddess Kanyakumari are also mentioned.

There is another temple here by name Guhanathaswami at a distance of about half-a-furlong from the other shrine. This temple was called, according to its inscription, Rajarajesvaram, evidently called after Rajaraja the Great of the Chola dynasty.

SUCHINDRAM.

The famous temple here dedicated to Stanamurti contains very fine carvings. Indra, according to tradition, was absolved of his sin and freed from its effects by worshipping the deity in this temple. Hence the name of the place which means "Indra purified."

PADMANABHAPURAM.

This was the capital of Travancore State for a very long time prior to Trivandrum. The temple is an important one and fortification stands around this temple. Close by this place is Keralapuram wherein in the Siva temple inscriptions exist recording the fact that king Ravivarman reconstructed the temple and made the 16 great gifts and that he was besides the master of all sciences and arts.

CHAPTER XXIV

TIRUCHCHENGODE.

This place, famous for the *Ardhanariswara* (the half-man and half-woman aspect of the God Siva) situate on a hill, is 7 miles away from Sankaridrug Railway Station in the Salem District. The idol in the form of a half-man and half-woman signifying the truth of the universal soul and its creative power, is said to have been made out of a mixture of some powders by the ancient sages. Goddess Parvati is said to have done penance at *Devatirtham* and it has a good supply of water.

PURANIC VERSION.

The hill is traditionally said to have formed part of Mount Meru split up from another Mount in a conflict between *Adisesha* (God of Serpents) and *Vayu* (God of Wind) and hence named as NAGACHALA. The ascent to the rock, on which the temple (Fig. 149) is located, is by a flight of steps with *mandapams* built at intervals on the north-east of the

Fig. 149.—*Mandapa* having sculptured piers in the Temple on the hill, TIRUCHCHENGODE.

hill. The deity proper stands within a hollow. There is a five-hooded serpent about 35 feet in height carved on the way to the temple. The Nritta *mandapam* in front of the shrine has well carved piers with outstanding equestrian figures, one of which represents *Pratyangira*, popularly known as *Bhadrakali*; and in the ceiling are lotus flowers on the petals of which parrots are sitting. The bressummers are full of carvings representing scenes from the "*Skanda Purana*." The Kalyana *mandapa* in the hall in front of the central shrine is supplied with a mechanical clock work arrangement in the roof for the falling of Vilva (*aegle marmelos*) leaves on the head of the idol dating as far as the construction of the *mandapa*.

SUBRAHMANYA SHRINE.

The God Subrahmanya here is supposed to have obtained initiation at the hands of Siva and to have also worked several miracles. The *dvarapalas* (door-keepers) are so finely sculptured that even the smallest needle could pass through the holes over the body for affixing ornaments on occasions. The *mandapam* in front of the shrine dedicated to God Subrahmanya has similar well-carved piers, bressumers and ceilings with figures.

There is the rough sculptural work of Mr. Davies, Collector of Salem in 1823, with hat in hand to commemorate his replacing two broken stone lintels in two of the *mandapams*. There are also minor shrines dedicated to Vishnu, and to the famous Tamil poet Saints Appar, Manikkavachagar, Sundarar and Sambandar.[1]

The granite bull in this shrine is said to have proved its divinity by eating Bengal gram offered by a saint on a particular occasion which finds a place in the *Sthala purana* !! This forms one of the miracles [2] worked out by God Subrahmanya on the hill here.

EPIGRAPHICAL IMPORTANCE.

The inscriptions of Chola, Pandya, Vijayanagar and Konga kings exist on both sides of the path which speak not only of the gifts of the temple, but also of the construction of the various parts of the buildings themselves. One of the records dated the 9th year of the Pandya king Jatavarman *alias* Tribhuvanachakravartin Sundara-Pandya (A. D. 1251–64) refers to the breach of a tank and states that the land irrigated by it was lying fallow for a long time. This place formed part of the old Kongu country which was later on called *Chola-kerala-mandalam*.

---

1. These appear as Figs. 95, 133, 83 and 6 respectively.

2. There was a Tamil poet by name Gunaseela in this place who was a faithful devotee of the local God Subrahmanya. At one time he learnt that a poet of the Pandya country proposed visiting him to defeat him in a competition and thus establish his superiority. This terrified the local poet Gunaseela who appealed to the God. To save this devotee, God Subrahmanya appeared as a boy cow-herd before the Pandyan poet at the outskirts of the town. By engaging himself with that poet as disciple of the local poet and talking all about the importance of tending the cows, etc., he convinced the poet about the superiority of his master. This made that poet retrace his steps. Thus Gunaseela was saved !!

CHAPTER XXV.

TIRUPATI.

This range of the Eastern Ghauts, which consists of seven peaks, lies in North Latitude 13° 41' and East Longitude 79° 24' on the Katpadi-Gudur Railway line. The top of the hill (Figs. 150 to 155) is about 2,000 feet and the world-known temple of God Srinivasa (Figs. 156 to 168) is on the topmost peak. These seven peaks are said to represent the

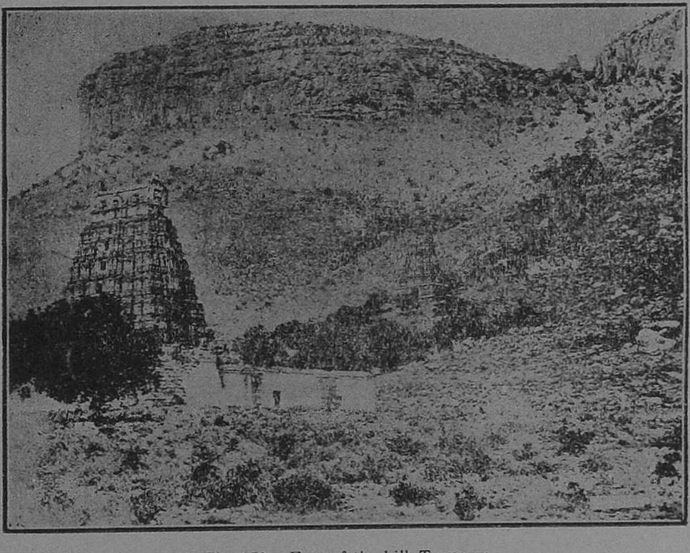


Fig. 150.—Foot of the hill, TIRUPATI.

seven hoods of the king of Serpents—Adisesha. The consort of this famous deity is not along with Him; but in another village at the foot that goes by the name Alamelumanga-puram. The founding of this temple is attributed in the *Puranas* to King Parikshit of the *Mahabharata* fame. This deity is that is said to free his devotees from all kinds of diseases, troubles, etc.

The shrine is said to stand over a cluster of seven hill which form a part of Mount Meru. The reason assigned for its distant location is that a dispute arose between *Adisesha*, the god of serpents, and *Vayu*, the god of wind, when the latter blew out the 1,000 peaks of Mount Meru; and the former covered them with his

thousand heads. *Vayu* being disappointed in his attempt to destroy them pretended exhaustion and discontinued his blowing. *Adisesha*, thinking that all was safe, raised

Fig. 151.—Hill with tower, TIRUPATI.

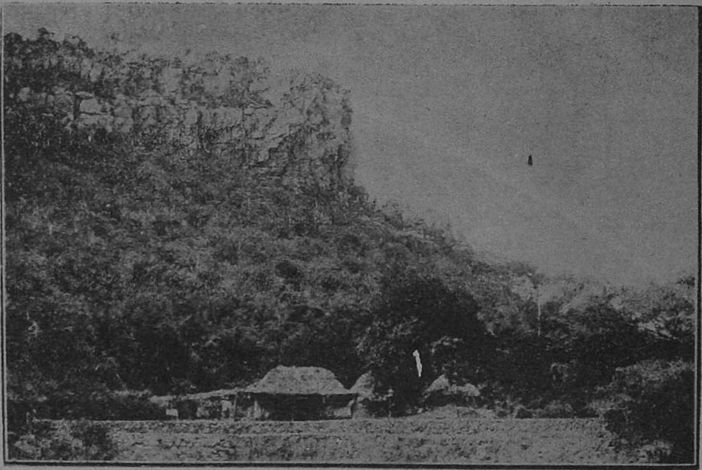


Fig. 152.—Hill midway between the foot and the top, TIRUPATI

his head, when *Vayu* once again blew out the peaks, one of which fell at Venkata chala or Tirupati, and this accounts for its connection with the holy Mount Meru.

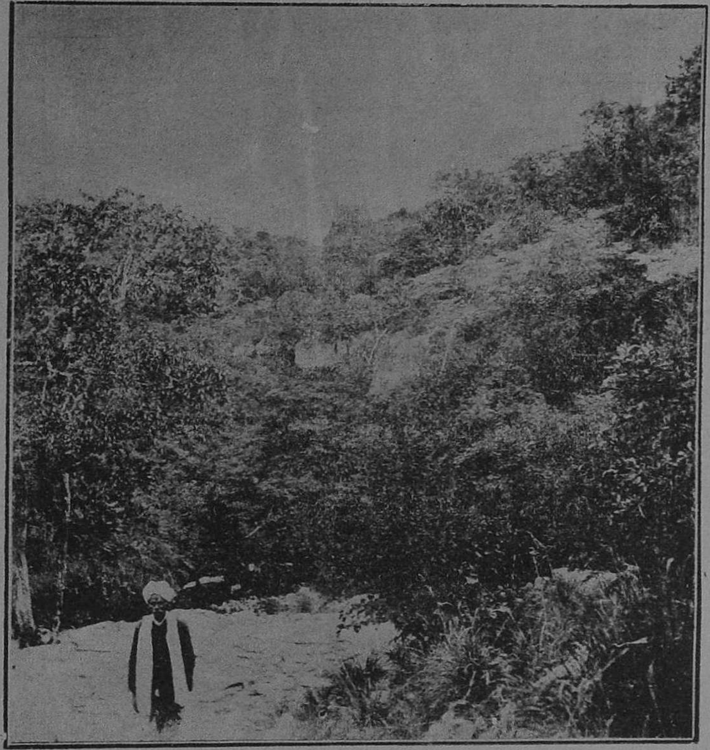


Fig. 153.—Hill in the middle, TIRUPATI.

PURANIC VERSION.

The Hindu conception regarding the chain of these hills is that they represent the body of the serpent Lord Adisesha, on which the God Vishnu, the protector of the world, is said to rest. The seven hills of Tirupati are said to represent the seven heads of the serpent, on which Venkatachalapathi stands; the centre of the serpentine body is the seat of Ahobala Narasimha; and the tail end is the abode of Mallikarjuna of Srisaila. The beginning, the middle and the end of the vast creation, presided over respectively by the Trinity —Brahma, Vishnu and Siva, have thus been ingeniously conceived and perpetuated in popular tradition. That the serpent with its several coils denotes limitless time is a cosmic conception current amongst the several nations of world.

GILDING THE *VIMANA* OF THE GOD.

According to an inscription on the east wall of the central shrine in the temple of Varadaraja at Conjeevaram we learn that one Tatacharya gilt the *Vimana* of God Venkatesa on the Phanipatigiri (*i. e.*, Seshachala-Tirupati) with gold in the year Promoduta

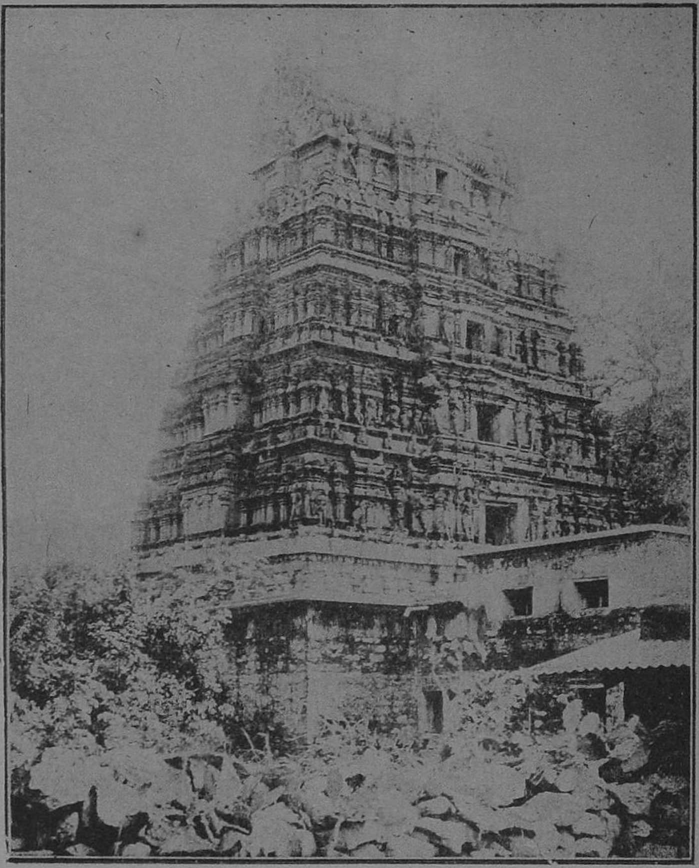


Fig. 154.—*Gali* (wind) tower on the hill, TIRUPATI.

corresponding presumably to Saka 1492. This Tatacharya was the Manager-General of the temple affairs (*Sri-karya-durandhara*) during the time of the Vijayanagara King Venkatapatideva Maharaja, to whom he was the spiritual *guru*, who officiated on his coronation and who in his excess of admiration for his *acharya* is said to have offered

the whole kingdom to him and he was also known as *Lakshmikumara* and *Kotikanyadanam* Tatacharya. He spent the latter part of his life in Conjeevaram.

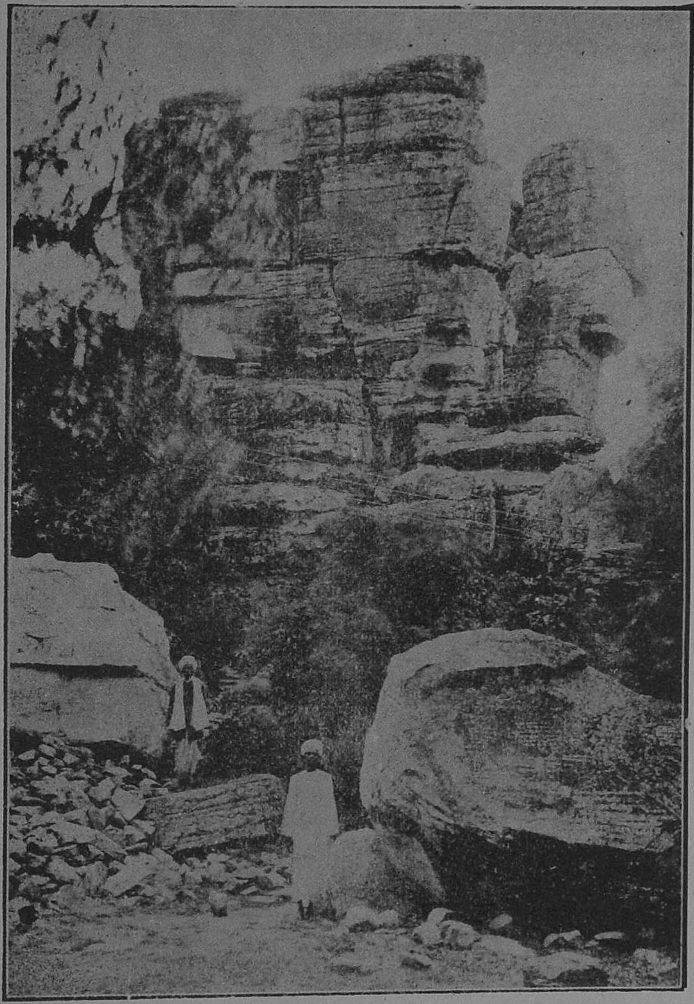


Fig. 155.—Part of the hill, named "The box of the Goddess," TIRUPATI.

OTHER SHRINES.

Varahasvami or Vishnu in the incarnation of a boar was the original deity of the Tirupati hills, and his shrine is on the bank of the Svamipushkarani tank (Figs. 169 & 170). When Srinivasa-Perumal came there, Varahasvami resented his residence ; but the former promised the latter precedence of worship and offerings, and this is carried on even to-day.

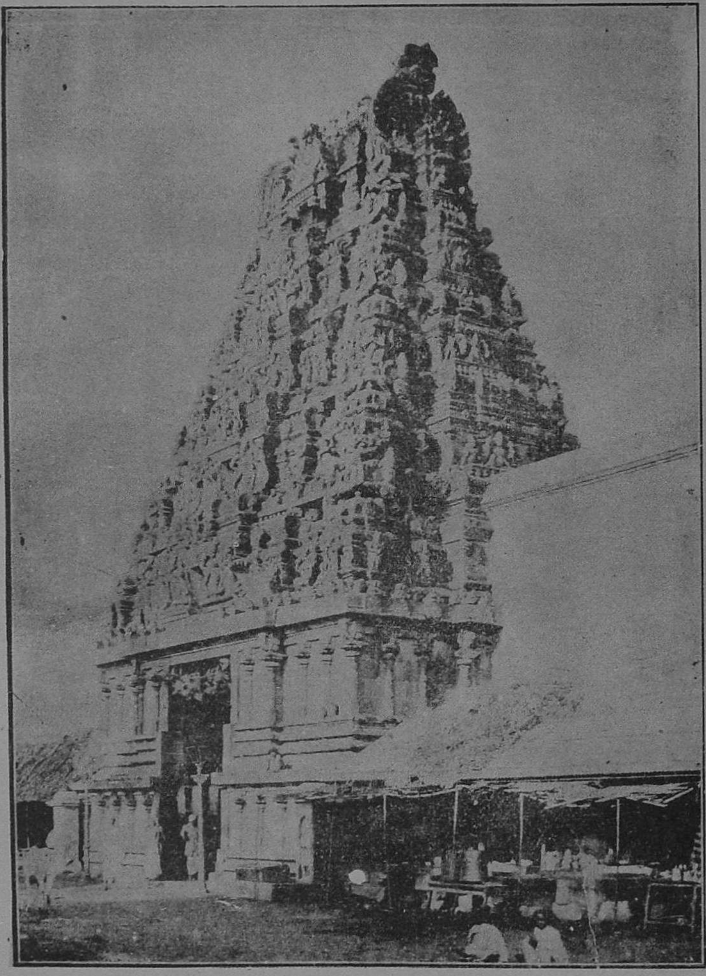


Fig. 156.—*Gopura* entrance of the Temple, TIRUPATI.

Lower Tirupati dedicated to Govindaraja-Perumal (Fig. 171) is at the foot of the hills in contradistinction to Venkatachalapathi's shrine on the top of the hills.

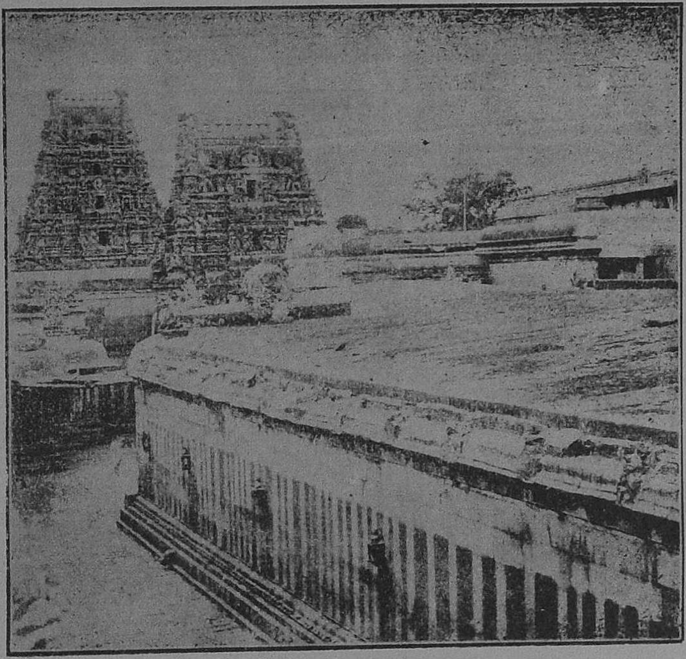


Fig. 157.—*Gopuras* within the Temple, TIRUPATI.

EPIGRAPHICAL IMPORTANCE.

" The inscriptions below the images in the northern wall of the *gopura* in front of Sri Govindaraja Perumal state that the gift of this *gopura* was made by Anantarajayya, son of Matli Tiruvengadanatharajayyadeva-chola-maharaja and that certain figures cut on the stone walls of the same *gopura* are those of Matla Tiruvengadanatharaja and his queen Chennamma. Evidently these figures were cut on the walls by the son in honour of his parents. There is reference to this Matli Chief Ananta in Sidhout (Cuddapah District), in an inscription recorded on the east wall of the fort there, according to which " while Vira-Venkataraya (*i. e.*, Venkata I) the sovereign of the whole Hindu kingdom was ruling the Chandragiri country in the Saka era 1527, Anantaraja of the solar race and of the Devachoda family, who killed in the battle-field Veligonda Venkatadri of the Ravela family, who was victorious at the battle of Jambulamadaka (Jammalamadugu), who devastated Katakapuri (*i. e.*, Cuttack), who threatened Nandyela Krishnama by the strength of his arm, who was the right hand of the Karnata Emperor (Venkata I), who

defeated Kondraju Venkatadri, captured Chennuru, composed (Telugu) works of high literary merit such as *Kakusthavijaya*, built the tank called Yellamarajacheru (in the name of his father), who led the campaign against the Dravida King of Madhura, who

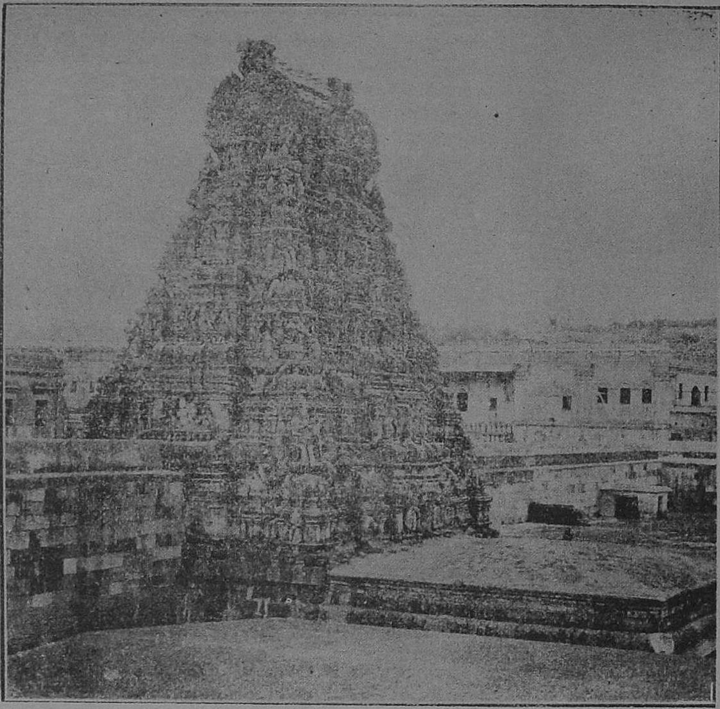


Fig. 158.—*Gopura* entrance of the Temple, TIRUPATI.

displayed his herosim in humiliating the Muhammadans Sovereign (*Padusa*) in the battle of Penugonda and was the son of Rangamamba, who held the *birudas–Aivaraganda*, *Mannehamvira* and *Rachabebbuli*, who was the father of Matla Tiruvengadanatha, built a tank in his own name at Siddhavattan (Sidhout) which was won by his father Yella at the point of his sword after crushing Kondraju Tirupatiraju at the battle of Utukuru and who constructed as a complemental protective wall of Siddhavatesvara, the fort round the town to last as long as the Sun and the Moon endure."

Midway between these two hills there is a tower called *Gali Gopura*, or 'the tower of wind' (*Gali* in Telugu means wind). The hills on which this is situated form part of the Eastern Ghauts. These hills were called by different names in different eras *viz.*, RISHABHADRI in the *Krita-Yuga*, ANJANACHALA in the *Tretha-Yuga*, SESHACHALA in the *Dvapara-Yuga* and VENKATAGIRI in the present *Kali-Yuga*.

In the same place there is a minor shrine dedicated to *Sudarsana*[1] or *Chakrathalvar*—the fire deity. He has 16 hands, holding in each a weapon. The flame in this shrine assumes the form of a *shatkona* or hexagon.

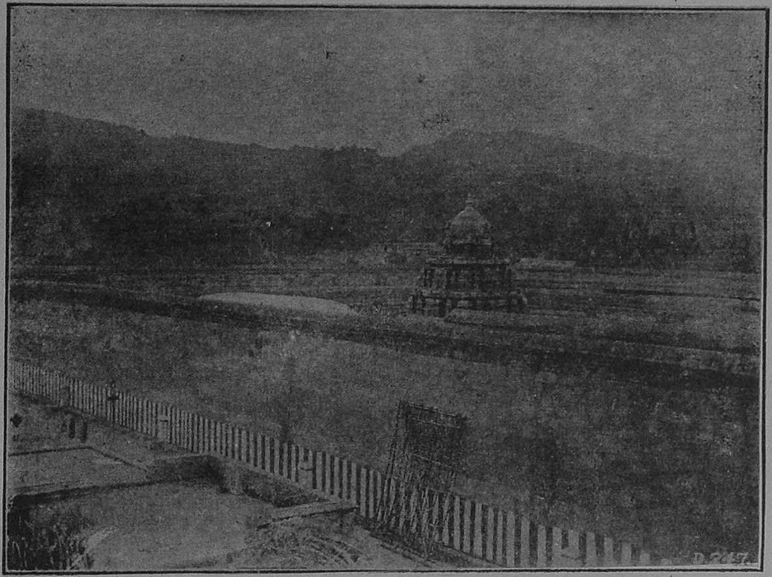


Fig. 159.—Temple on the hill, TIRUPATI.

SCULPTURES.

In the *gopura* or tower down-hill several *Puranic* legends are commemorated in sculpture. Also the statues of King Krishnadevaraya of Vijayanagar and his consorts Chinnadevi and Tirumaladevi are installed, in a separate shrine on the top of the hill within the temple proper. An inscription of their visit and endowments made to this shrine is engraved below the figures. A little further to the left of the *gopura*, there is a figure—Venkatapathi Raya (A. D. 1586–1613), who removed the seat of the Vijayanagar dynasty to Chandragiri. The important scenes stating the capture of the Udayagiri fortress could be seen in the second courtyard of the temple.

1. Within the outline of a circle the figure of a frightful Vishnu is met with in the *Shatkona* inside the Chakrathalvar. This is also called Sudarsana. The appearance of the deity in this form is frightful as the *chakra* is worshipped on occasions when the enemies are to be overcome. Flames of fire are shown all round the central figure. The temple of Chakrapani in KUMBAKONAM is one specially important for the worship of this form of the deity.

CAMPHOR ANOINTMENT.

The custom of anointing the body of this God has its origin from the fact that, at one time, an old Brahman devotee had a vow to dig a tank near this temple. Being too poor to pay the wages he began to engage his fully pregnant wife to carry the excavated earth. When the woman felt the pangs of labour the God himself in the disguise of a Brahman youth began to share her labour by carrying the earth half-way ! ! On noticing this the old man grew jealous at a third man sharing the virtues of his service to the God and so hit him with his crowbar. Then when in sight of the God within the temple to his surprise he found blood pouring out of the exact spot in the body of the idol wherein the blow fell on the body of the youth ! ! Thus finding that it was no other than the Lord Himself that worked this miracle immediately he began to dress the wound with camphor. From that time people began the custom of applying camphor to the body of the deity.

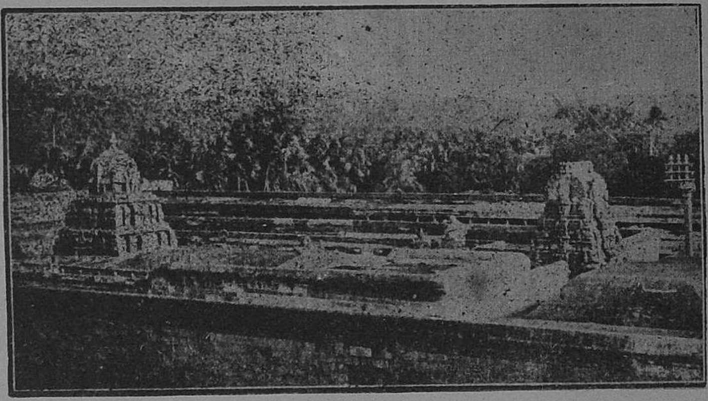


Fig. 160.—General view of the Temple, TIRUPATI.

TONSURE CEREMONY.

The principal part of the vow in the up-hill consists in shaving completely the heads of men and women. How and when this custom began nobody is able to account satisfactorily.

EPIGRAPHICAL IMPORTANCE.

The Chola inscriptions in the temple prove the fact that they were written in the time of Vira-Narasimhadeva-Yadavaraya on the occasion of a rebuilding of the temple. The originals seem to have contained grants to Tiruvengadadeva, the deity of Tirumalai thus showing that the temple was already in existence in the time of Chola king Rajaraja and Rajendra-Chola. Most of the inscriptions belong to the second Vijayanagar dynasty ; two of them mention gifts made by Chinnaji-Amma and Tirumala-Amma, two queens of Krishnaraya and one of Krishnaraya's attacking Prataparudra-Gajapati, pursuing him as far as Kondavedu and capturing the fort of Udayagiri.

The *Madras Government Epigraphist's Report* for the year 1903-04 on page 4 says :—

"The interior of the Tirumala temple contains no inscriptions whatever. Perhaps the repairs made during the time of King Vira-Narasimhadeva-Yadavaraya, to which

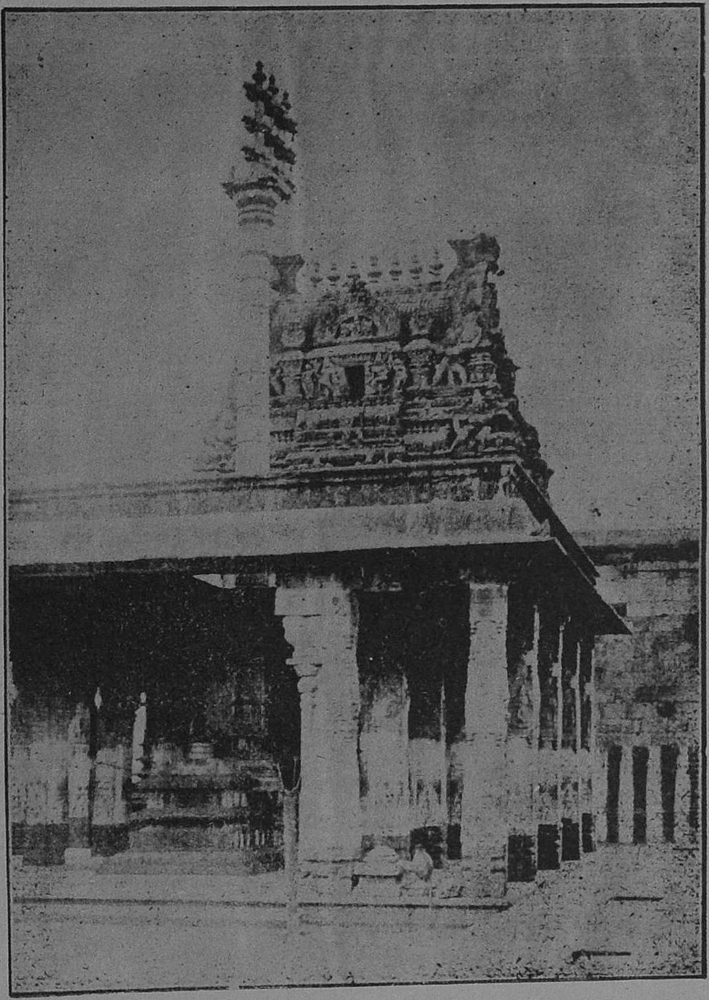


Fig. 161.—*Dvajastambha* (flag staff) within the Temple, TIRUPATI.

reference is made in one of the records on the north wall of the first *prakara* (*Epigraphia Indica* Vol. VII, p. 25), are answerable for the absence of lithic records in the interior of the temple. But I have been assured by respectable gentlemen at Tirupati that there are

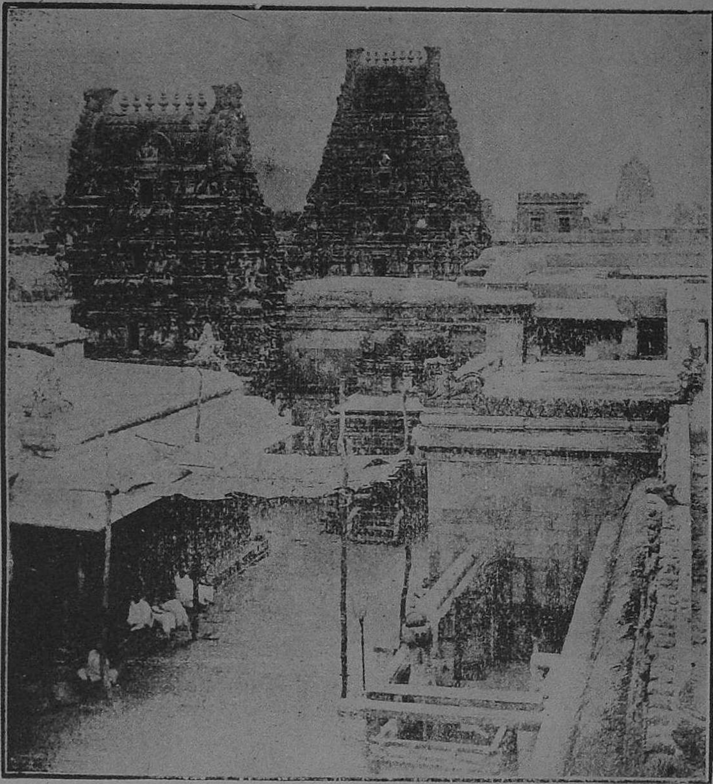


Fig. 162.—Interior of the Temple, TIRUPATI.

inscriptions in that portion of the interior which is open to the public only once during the year in the *Mukkotti-Ekadasi* day.

*   *   *   *

At Tirumala there are three groups of statues of Royal personages close to the first *gopura* from outside, of which two are made of copper and third of stone. The group, which is founded to the right as one enters the temple, consists of the Vijayanagara King Krishnaraya and his two consort Chinnadevi (to the left) and Tirumaladevi (on the right side) whose names are engraved on the images. These two queens are frequently mentioned in inscriptions as making donations to temples along with the king. They

seem to have accompanied him on his tours of conquest. Of course we have no means of ascertaining if what we have here is an accurate representation of Krishnaraya.

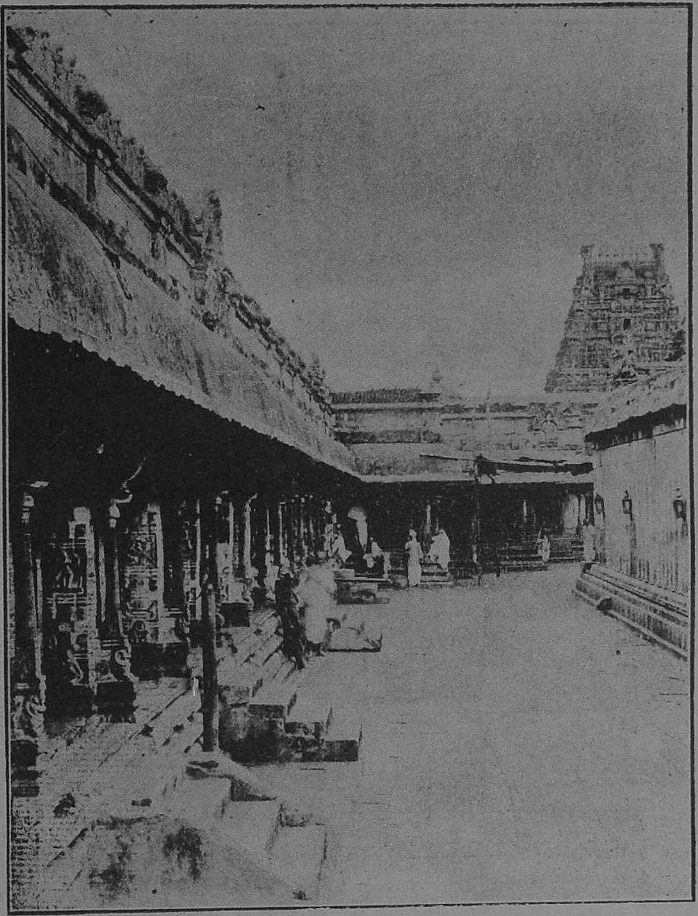


Fig. 163.—Courtyard of the Temple, TIRUPATI.

The accounts of the Portuguese Chronicler Domingo Paes go to show that Krishnaraya was a strong man fond of out-door sports and physical exercise (Mr. Sewell's *Forgotten Empire*, p. 121). Paes informs us that the king used to drink a three-quarter pint of Gingelly-oil before day-light and then to take exercise until he sweated out all the oil (*ibid* p. 249). If these statements are true, the statue cannot altogether be a conventional

representation of Krishnaraya. To judge from the characters in which the names are engraved (on the right shoulder in each case) the images must have been set up during

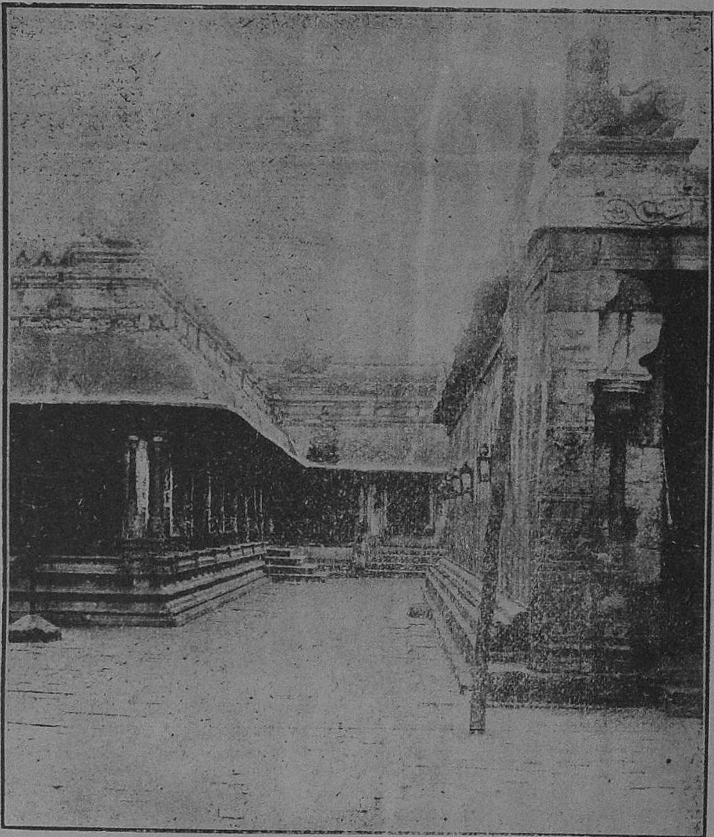


Fig. 164.—Courtyard of the Temple, TIRUPATI.

the lifetime of the king. To the left of the same *gopura* is a statue of Venkatapatiraya also made of copper and containing his name. This must be Venkata I (A.D. 1586-1613) who removed the seat of government to Chandragiri. The third group is also to the left but made of stone, and there is nothing to show whom the two images—a king and his consort—represent.

* "The Venkatesa-Perumal temple in the Tirupati hill bears on the north wall of its first *prakara* four Chola inscriptions, which were copied from their (now lost) originals;

* *Epigraphia Indica*, Vol. VII, page 25.

when the temple was rebuilt in the fortieth year of Vira-Narasimha-Deva Yadavaraya. The second and third of these four copies (Nos. 62 and 63 of 1888-89) are dated in the 14th year of Parakesarivarman. These two inscriptions record gifts by Samavai *alias* Kadavan Perundevi, the daughter of Pallava-Perkadaiyar, and the queen of Sattividangan *alias* Sri Kadappattigal. It is not improbable that this Pallava king Sattividangan (*i.e.*, Sakti-Vitanka) who was a contemporary of the early Chola king Parakesarivarman is the same person as the Pallava king Satti (*i.e.*, Sakti) (the second half of the ninth century)."

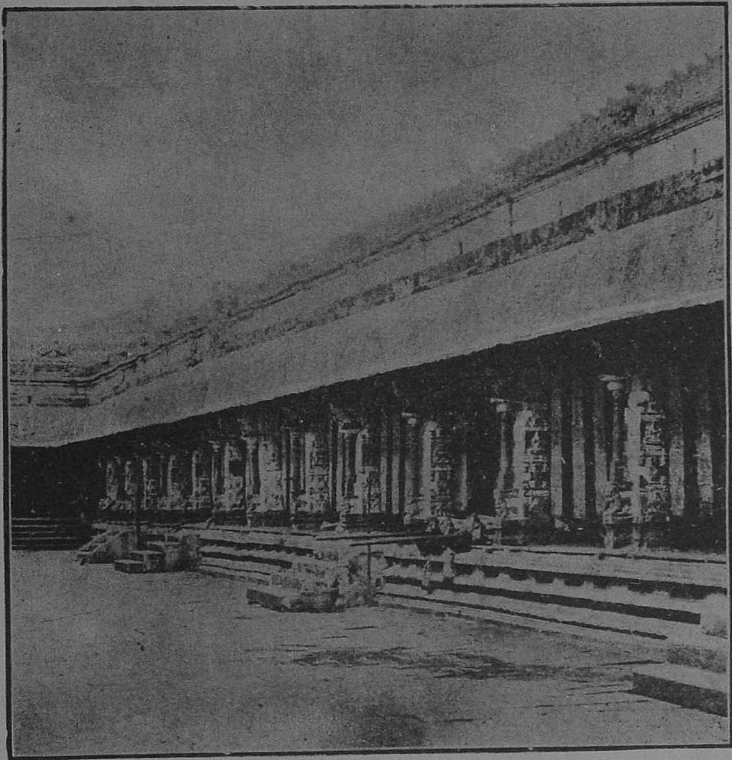


Fig. 165.—*Mandapa* within the Temple, TIRUPATI.

ICONOLOGY.[1]

" Idols are no mere toys, that the temples are not mere museums or repositaries of artistic images, the places of pilgrimage are not holiday resorts but they are all centres of powerful activity and have both attracting and repelling forces. Starting for a place of

1. A paper read before the Literary League, Chittoor, on this temple,

pilgrimage must be preceded by devotional sublime objects by a mental preparation to formulate the higher desires and aspirations and to receive the fulfilment thereof and the pilgrimage must be conducted in a religious spirit. If in these centres your evil thoughts overpower you they will be repelled with a redoubled force on yourself but if the desire to conquer the lower nature in you predominates on the occasion you are considerably helped by the ready response which the magnetism of the place accords to you. Hence you will find that the pilgrim coming from a distance becomes the recipient of greater blessings

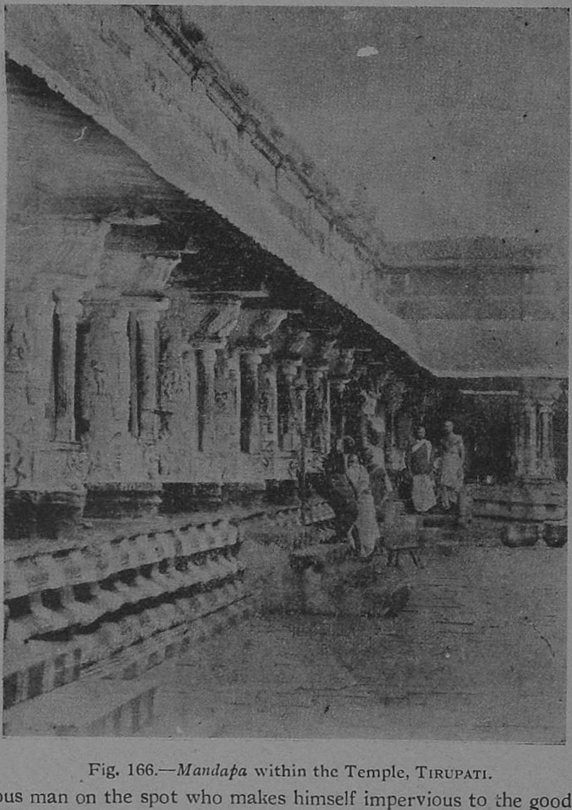


Fig. 166.—*Mandapa* within the Temple, TIRUPATI.

than the vicious man on the spot who makes himself impervious to the good influences as is truly said : " *The nearer the Church the farther from God* ". The process of pilgrimage conducted on the right lines is bound to earn for you the attainment of your higher aims but at least an obstinate pursuance of it. Every time you make a pilgrimage you are made better and though you may start with *Bhoga* you will end in *Yoga*.

The idol worship is of paramount importance, and let us not be misguided by the enemies of our religion if they deride or scorn our idolatry."

Hindu Iconography is therefore not a mere secular science or Fine Art but a science of religion and as such it is a very vast science dealing with the location and structure of

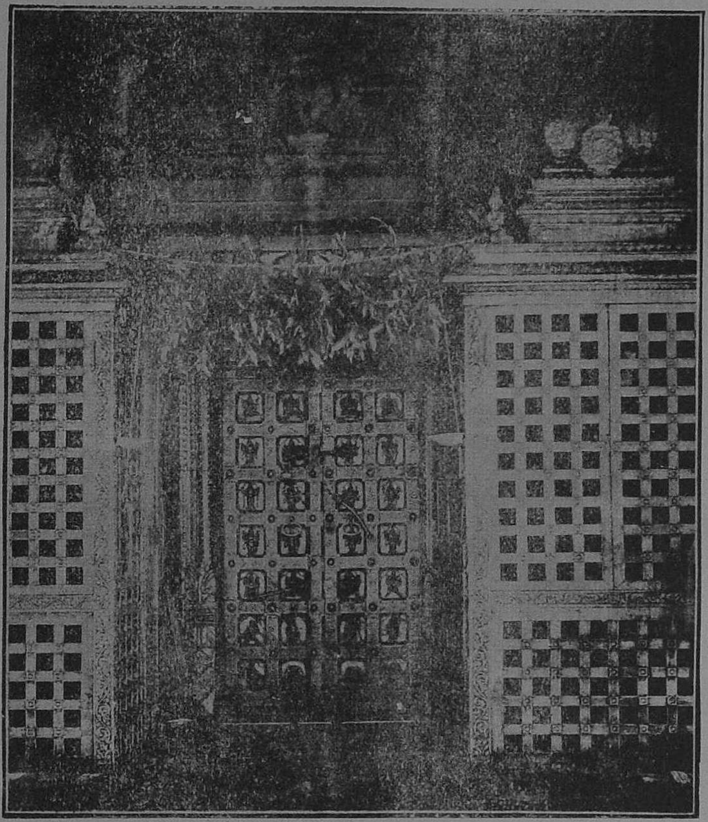


Fig. 167.—Doorway to the *Garbhagriha* (sanctum) of the Temple, TIRUPATI.

our temples, the form and constitution of our idols, both the principal and the subordinate deities, the ceremony of installation and perpetuation of the spiritual magnetism in these centres etc.

God's manifestation in the idols is the essence of our religious life. Alien religionists have been deriding this form of worship in very strong terms which have been appealing to those who never cared to enquire or study the underlying significance of the much condemned idolatry.

To take an ordinary common sense point of view an idol represents or symbolises the deity and even if it did nothing more than that it need not be a subject of derision.

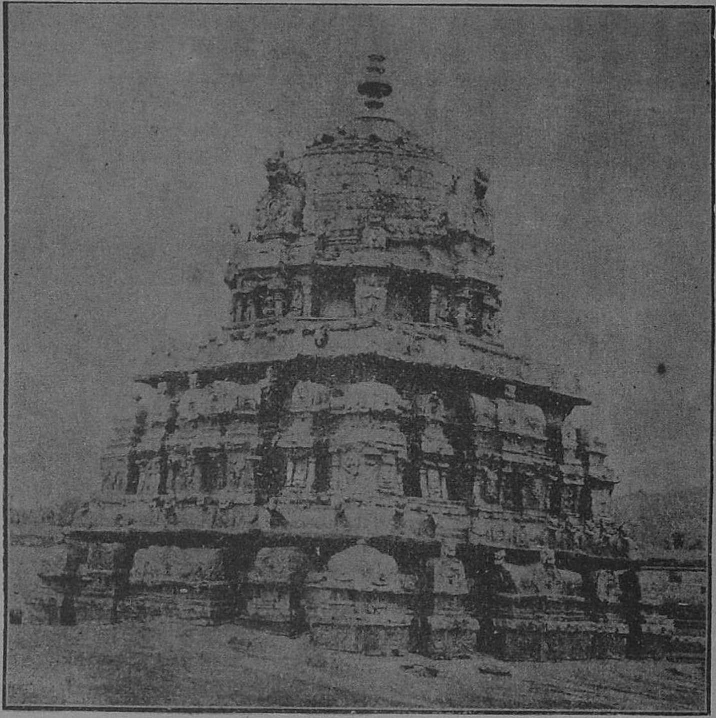


Fig. 168.—*Vimana* (tower) over the sanctum of the Temple, TIRUPATI.

It is a common practice prevalent in all countries to commemorate a hero of history, politics or science by a statue wherein are best manifested the prominent features of the hero. An equestrian statue in a coat of armour represents a great military hero. An impressive statue in academical robes with a book in the hand represents a great educationist. The unveiling of statues and their decorations form a regular *puja*. If these be appropriate to the human heroes may we not with force claim for the Divine statue acontinuous *puja* as knowledge of and reverence to the deity form, the essence of every portion of our existence. But the idols enshrined in the holy places of worship are more than mere symbols. The initial object of setting up images before us is no doubt to facilitate our meditation, to fix a definite object before us for concentration and when our thoughts are so concentrated they help us in taking the thoughts over to an object beyond and behind the actual phenomenon and that is the noumenon thereof. This power of translation and transportation exists in the Holy Idols by the *Amsam* of God

that has been invoked both at the initial *Pratishta* as well as the daily *puja* of these idols made by the appropriate *mantras*. The chanting of the appropriate *mantras* concentrate in the image an amount of spiritual magnetism by the power of the *mantras* and the highly developed faculties of those who chant the same. Hence we find that *Pratishtas* made by those who have been in themselves an *Amsam* or *Avesam* of God like Sri Sankara, Sri Ramanuja, or Lord Gauranga bring in an imperishable and ever-growing magnetism. Hence it is essential too that the *Archakas* entrusted with the daily worship must be also men of high and unimpeachable character. The *Paramatman* infuses his *Amsa* in such images and shrines in graded proportions and is ever present with us in this form. It is upon the strength of the initiation and worship and upon the extent of the God's *Amsa* that has entered into and pervaded these images depend the varying greatness of our religious centres.

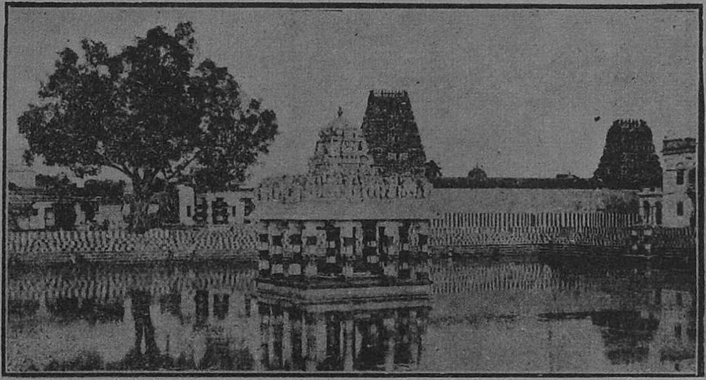


Fig. 169.—Tank with Island on the hill, TIRUPATI.

It is also to be noted that in some centres the *Paramatman* makes a manifestation *suo motto* without an initial invocation and that is known as *Swayam Vyaktam* of self-manifestation of God in an image. The foremost instance of this is that of Sri Venkateswara in Tirupati. Thus we speak of the Tirupati shrine occupying the foremost place, the shrines at Srirangam, Conjeeveram, Badri Narayan, Kalahasti, Rameswaram, Tiruvannamalai, Kasi, etc., being more important than the lesser shrines elsewhere and so on in varying gradations. Though from one standpoint the shrine of even the least importance is an object of veneration for its own religious efficacy yet in the determination of the relative religious objects to be attained the varying importance cannot be lost sight of. The *Agamas* both *Vaighanasa* and *Pancharatra* which are treatises prescribing the particular forms of idol worship have been intended on literally by some authors on Iconography and the situation and significance of idols have been judged from the standpoint of the rules referred to in these *Agamas ;* but in my humble opinion they do not afford infallible tests in our study of the ancient temples. These *Agamas* have

become interpolated and interspersed with sectarian prejudices while the inherent features of the ancient temples are not in consonance with these narrow regulations.

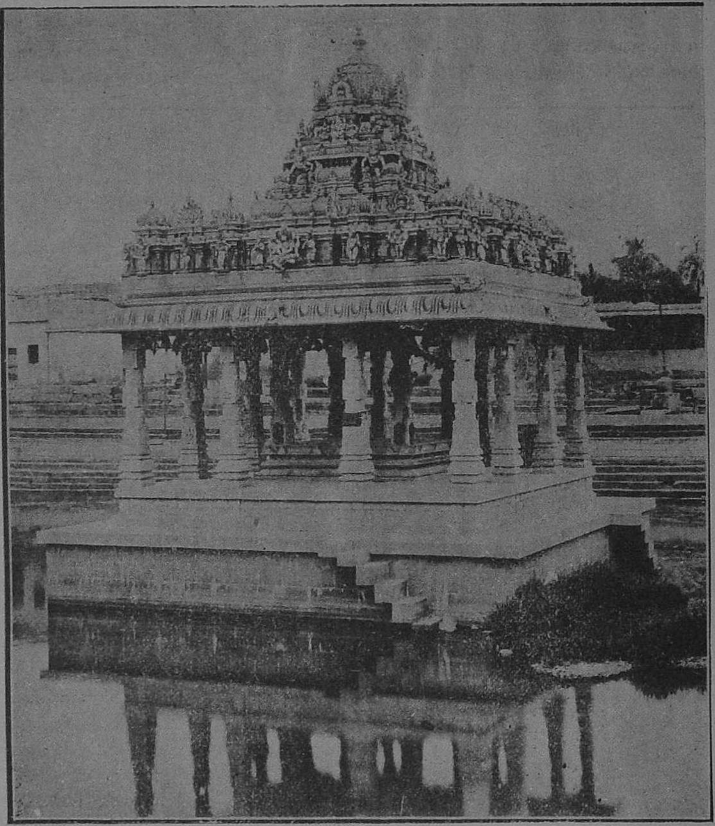


Fig. 170.—Island in the middle of the tank, TIRUPATI.

There then are spread all over the country numerous idols some of which are of very recent origin, some older still but whose installations are borne but by the *Stalapuranas* while some yet are of an age out of calculation. In the case of these last, attempts are often made by the Archaeologists to fix their age by inscriptions and forms surrounding the idols many of which certainly came into existence on various occasions to glorify the acts of those who have periodically rendered some service or *Kainkaryam* to the temples. On the whole it is futile to attempt the fixing of the age of shrines like Tirupati.

"The *Parabrahman* is omnipresent and omnipenetrative. Still there is what is known as the seat of the *Parabraman* which the Visishtadvaitins call the Srivaikuntam. *Intra Cuncta nec incluses ; extra cuncta' nec exclusus.* God exists in his universe, but he transcends it also. By whatever denomination it may be known it stands to reason and is in accordance with the *Puranas* that there is a centre where everything is good and nothing bad, where there is all-knowledge and no ignorance, where there is all virtue and

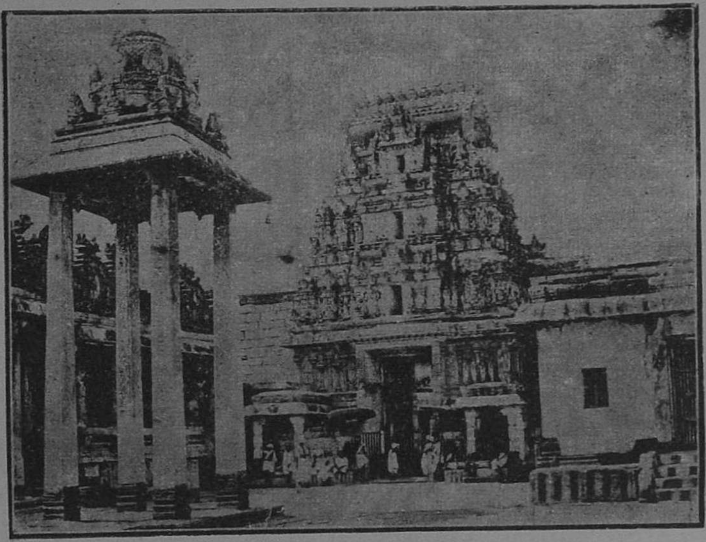


Fig. 171.—Shrine of Sri Govindaraja at the foot of the hill, TIRUPATI.

no vice. The *Brahman* is according to one school one of six supreme attributes *i. e., Shad-guna* and according to another *Nirguna*. But both are synonymous as in the one case it is based on relativity and in the other on absolutism or positivism. This centre of centres this *sanctum sanctorum* of the Divine realm is the noumenon of the Tirupati Hills. If you have any trust in those accredited agents of God, who now and then performed on earth their mission of unravelment of the Divine mysteries, then trust me when I say that their writings locate the Sri Vaikuntam in the place manifest as the Tirupati Hills and *Parabrahman* in the idol manifest as Sri Venkateswara.

The first *Archa* form therefore which the Supreme being divulged in for the benefit of human meditation was in the Tirupati shrine. Hence therefore the *Dhruvaberam* of the *MulaVigraham* presents itself to us as a combination of the Trinity in the Unity though two alone are visible in the manifested form. The Brahma aspect representing the creation was not at any time supposed to be an object of meditation for the created because it is an aspect not concerning them in their development. Hence the two aspects of Vishnu and Siva alone are made manifest to us in the *beram*. The *Jata* in the

Kritam, the *Nagabaranam* on the right forearm recall to us whenever we worship this idol the great Siva while with Mahalakshami on the right breast the general features of the image present to us the protector.

In other words there are in this idol the *Vyakta Vishnu*, the *Avyakta Brahma* and the *Vyakta-Vyakta Siva*. In one view this idol may also be described as the *Vyuha* form of the *Paramathma*. This idol therefore is just the Paramatman becoming manifest without any initial invocation by any particular sage or saint. The subsequent *Avatars* great and small, the later sages and saints who had the *Amsa* or *Avesa* of God in them have all contributed by their magnetism or will-power to keep up the full manifestation of God in this idol. Hence this is to this day and will ever be at least as long as the *Archa* form is willed and permitted by the *Paramatma*, the foremost shrine on the earth. The spiritual influence is further kept up here by the daily worship not of the human *Archakas* we find there but by that of the *Nityasuris*. You will find here that every night when the temple is closed for us the vessels used for worship are filled with fresh water. Early morning when the doors are re-opened that water is distributed to us as the one used for *Brahmaradhanam* during the preceding night, *i. e.*, the worship conducted by Brahma with the *Nityasuris* ! ! It is by these that the spiritual power of the shrine is daily sustained. Hence the *Dhruvaberam* of this temple commands unique power and exercises a very unique influence. The idol here is in the standing posture, *i. e.*, the *stanaka* form with the left hand extended to the left thigh and placed on it. This is called the *Kati* or *Katiavalambita Hastam* exhibiting a determined position announcing that by the steady adherence to the Divine feet alone any object can be achieved—be it *Bhoga*, *Vira* or *Yoga*. Be your aim what it may whether the attainment of pleasure, prowess or salvation that is the one which can give it. The right hand is with the fingers pointed forwards and downwards. It is known as *Varadahastam*—the hand assuring you a gift of what you seek in good faith and earnestness ; viewed in the *Yoga* aspect, the posture of the two hands together demonstrates the *Charama sloka*.. The *Khadga* or the sword and shield that extends from the waist and proceeds between the two legs is the ruling power, the symbol also of the dispeller of ignorance. This idol is a complete representation of the Supreme Being in all aspects. At the feet of this *Dhruvaberam* you will find the small silver idol the *Kautuka* or *Bhoga* which is used for the daily bath. The daily bath of this emblem of purity represented symbolically by the whiteness of the silver renders water and all the elements pure. Water is the most important of the elements as from water evolved all the creation and as everything is reduced to water at the dissolution of the universe. There is between the *Dhruvabera* and the *Kautukabera* a connecting link known as *Sambhandhakoorcham* which is clearly exemplified on occasions of *Sahasra Sankhabhishekam*. This is a grand ceremonial bath or *Tirumanjanam* for this idol in the *mandapam* outside the golden gate on which occasion a long silk cord is made to commence from the feet of the *Moola Vigraham* and extend up to the *Kautukaberam* when this small idol is taken out to the *mandapam*. Thus the purification of the elements really proceeds from the *Dhruvabera*. This as the *Bhogaberam* discharges the functions of all *Bhogam*, *i.e.*, the enjoyment by God of all the pleasures of his creation. The idea is the Animate and the Inanimate world—The *Chetana* and the *Achetana* are all for the *Leela* and *Bhogam* of the Supreme Being and by symbolising those pleasures

which mortals consider valuable this *Bhogamurti* manifests the supreme aspects of the pleasure. There is next to this idol the *snapana Srinivasa Murti* which is said to be an embodiment of the anger as the facial expression will show. It is not that low passion of anger which we detest but that higher aspect of it which punishes sinners only to protect them. This *Murti* is taken out only once in a year *i.e.*, on the *Kausika Dwadesi day* at 4 A.M., and is taken back to the temple before sunrise. In connection with the *Snapanaberam* of Tirumalai there is a tradition that if this idol is taken out on any other day or after sunrise even on that day the world will be annihilated !! The idea is that the *Parabrahman* represented in the *Dhruvaberam* in constant conjunction with *Purusha* (*Kautukaberam*) and *Pradhana* (*Snapana*) is the cause of the Creation and Sustenance while the separation of this combination means destruction or *Pralaya*. It is only the supreme kindness of Iswara in another form. There is on the right side the *Utsava. beram* called *Malai Appan*. The Lord of the Hills who is taken out for all festivals and processions, who fulfills the desire of devotee who wishes to offer all his personal sacrifices to the Deity in this shrine and who gives the acquittance to them and for the discharge of their vows.

In this temple unlike the other Vishnu temples you will find no minor shrines or idols representing the Vaishnava Saints—the *Alwars* and the *Acharyas*. These have their temples in the places where they were born or lived in their incarnations and also wherever their influence has been exerted whereas here they all exist in their primaeval form on a par with the *Nityasuris* and the *Muktas* because they proceeded from and returned to this place. But you find a temple only for Sri-Ramanuja who is said to have added the visible *Sankha* (conch) and the *Chakra* (discus) to this idol. It is said that originally these were not in the idol and when a dispute arose as to whether the idol was a Vaishnavite or Saivite one Ramanuja proposed that both the emblems should be placed before the Deity during night after worship and He the idol might choose between the two and declare what he is. It is added that during night Ramanuja, an *Avatar* of *Adhisesha*, took the form of a cobra and went in through the opening intended for passing out the *Abhishekam* water from the *Grabhagriham* and prayed to the Deity whereupon He took up the Vishnu emblems !! Thereafter that opening was closed, and to this day you will find all the water being taken out in the vessels.

Give this tradition what it is worth. This later introduction of a temple for Ramanuja does not alter the supreme significance of the initial shrine. The temple of Sri Venkateswara is one of perfection. The spiritual influence wielded by it is unique. I can give you instances of strong-minded atheists and sceptics who went into it by the pressure of their wives and children and came out of it as completely transformed theists devoted to Him more than their fellow-theists too. All this cannot be by a mere statue-like representation of the Iswara but by the pervading *Amsa* of God-in.the intensest form in this particular shrine. The Hills underlying and surrounding this shrine are the manifest Vedas. This vedic-environment cannot but maintain the spiritual magnetism of the place intact.

The LOWER TIRUPATI or TIRUPATI PROPER you have the temple of Sri Govindarajaswami and Sri Kothandaramaswami. In the former the *Dhruvaberam* is in a reclining

posture known in the *Agamas* as Virasayanamurti. At the feet there are the Sri Devi and the Bhu Devi. The demons Madhu and Kaitabha stand at the feet in an act of supplication, Brahma is seated on a lotus issuing from the navel of the image. The idol is thus rcling on *Adisesha.* The right hand is bent towards the head while the left hand is extended up to the knee. There is also the *Khadga here.* These in a reclining posture are the indications of a *Viramurti.* This was the posture of Bhagavan Sri Krishna just before the commencement of the great war of Kurukshetra when he was taking his firm resolve. The head of this idol is placed on the south. This position indicates the grant of victory (*Jayadam*) to the worshipper. The *utsava vigraham* here is in a *Virasana* form, *i.e.*, is seated as Arjuna's Charioteer. The left-hand hold the reins while the right-hand presents what is known as *Chinmudra* or *Vyakyana mudra* also known as *Sandarsan mudra.* This *mudra* consists in the tips of the thumb and the forefinger being made to touch each other so as to form a circle, the other fingers being kept open ; the palm of the hand faces the front. This is a *mudra* adopted when an explanation or exposition is given. Here in this idol it represents Bhagavan Sri Krishna dictating *Bhagavatgita* to Arjuna. The devotees will attain both knowledge and victory by worshipping idols of this form.

I referred to the temple of Sri-Kothandaramaswami in Tirupati. Sri Rama was one of the *Dasavatars*, but the peculiarity of this *Avatar* was that it was wholly humanised and the unique symbols of Vishnu, *viz.*, the *Sankha* and *Chakra* are not associated with idols of Sri Rama. Hence Ramamurti's are two-handed and hold only the *Dhanus.* The group of idols in a shrine of Sri Ramachandra if complete will present an ideal king and man, and ideal woman and wife, an ideal brother, and an ideal all and an ideal *Bhakta.* The bow and the arrows are ever ready for action to destroy evil force.

In Tiruchchanoor you have the Goddess in *Padmasana* exercising high spiritual influence. The Goddess presents in the highest form that motherly affection which makes you sure of your father's love for you. Devi worship is a distinct factor in Hindu religion and there is a volume of literature on the Devi icons. Among the Hindus there are some known as *Saktas* who assign a greater place to Devi than to the male God. But others assign a subordinate position to Devi. The Goddess in Tiruchchanoor represents Devi according to the Vaishnavite conception of the female factor at the head of the Divine realm ; she is the consort of Vishnu and known as Mahalakshmi. When in conjunction with a Vishnu idol she takes the place of Sri Devi represented with two hands, one holding a lotus. When she is installed as an independent icon with a separate shrine as in Tiruchchanoor she is represented with four hands, two holding each a lotus and the front hands protecting the *Bhaktas* and assuring them the fulfilment of their desires. Among the shrines allotted to Goddesses, this temple at Tiruchchanoor for Padmavati occupies as prominent a place as the shrine of Venkateswara with this difference that I class the temple at Tiruchchanoor among the secondary *Archas.* About 'Sri' the *Vishnupuranam* says "that mother of the universe—Vishnu's energy is enduring and undeteriorating—O foremost of the twice-born ones, even as Vishnu is omnipresent, so this one also. Vishnu is the sense and she is the word. She is morality, Vishnu is justice, Vishnu is perception and she the power thereof: he is merit and she is the act of piety. Vishnu is the Creator and She the Creation. Sri is earth and Hari the supporter thereof."

Connected with this group of shrines is a *Kshetram*—the temple of Kapaliswaraswami in Lower Tirupati relating to the appearance of Parama Sivan in response to the penance of Kapilamahamuni."

TIRUCHCHANUR.

This holy village wherein is the temple (Figs. 172 & 173) dedicated to Alamelumangai, the consort of the God at Tirupati, lies at the foot of the hill at Tirupati. It is also known as *Chiratanur* and *Padmasaras.* Some of the inscriptions mention the locality as *Tiruchchoganur, Tiruchchoginur* or *Tiruchchuganur.*

Fig. 172.—Tank with Island on the back of the Temple, TIRUCHCHANUR.

It is doubtful if this Goddess was the presiding deity of the place in early times as well. The most ancient shrine of the temple, which is said to have been called Sundararaja-perumal, was pulled down a few years ago and the ancient inscriptions which it contained were all scattered. Some of the inscribed slabs are found at the entrances to private houses. A few have been built into modern structures and others are lying uncared for in the temple and its neighbourhood. In some of the fragments the village is called Tiruchchoganur or Tiruchchoginur, while the form Tiruchchuganur occurs in later inscriptions found at Yogi-Mallavaram, which is quite close to Tiruchchanur. Thus the connection which is claimed for the village with the Sage Suka is not warranted by earlier records. The temple or at least the shrine which has been pulled down was apparently known in ancient times as Ilangoyil. In one of the Tanjore inscriptions of the Chola King Rajaraja (*S.I.I.* Vol. II, No. 66) reference is made several times to the Tiruvilangoyil temple at Kadambur. Here there is nothing to prove absolutely whether Tiruvilangoyil was a Siva or a Vaishnava temple. The Tamil work

Periyapuranam, which gives an account of the sixty-three devotees of Siva, mentions the Ilangoyil at Miyachchur, which must be Saiva. Again, in the Nallur grant of the Vijayanagara King Harihara II, published by me (*Ep. Ind.* Vol. III, p. 126, verse 24) Yalangovil, which is a popular form of Ilangoyil, occurs as the name of a Saiva temple.

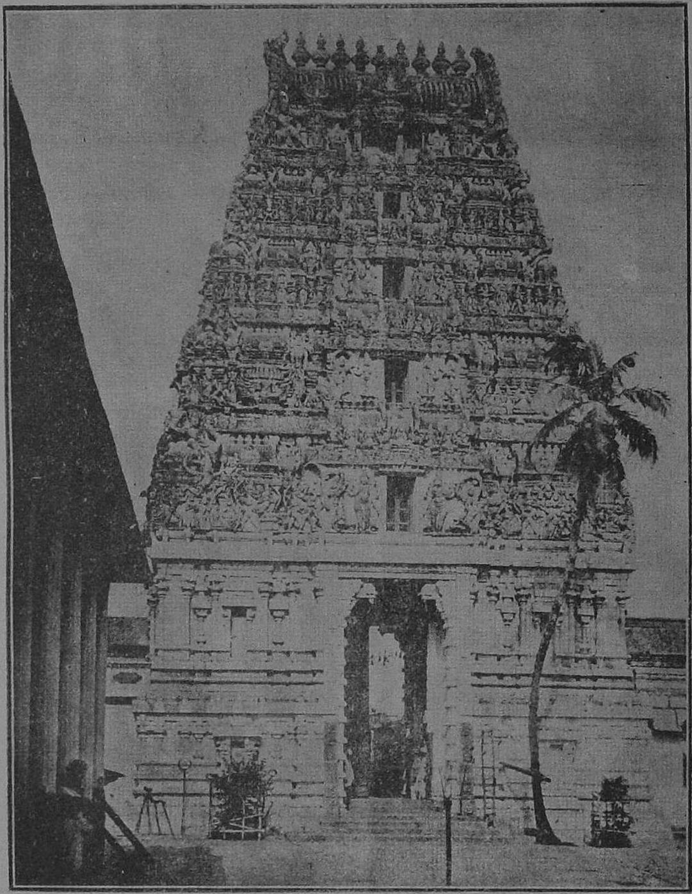


Fig. 173.—*Gopura* entrance of the Temple, TIRUCHCHANUR.

The word Ilangoyil itself means 'the house of the young king' and may be taken to devote a shrine of Subrahmanya. Thus there is reason to suppose that the shrine in the Tiruchchanur temple which has been pulled down was originally called Ilangoyil and was

therefore Saiva. From the earliest hitherto described inscription of the place (No. 262 of 1904) it appears that this shrine was built as accompaniment of the temple at Tirupati, known at the time as Tiruvengadattu Perumanadiyal. Perhaps this can be taken to support the popular belief that the deity at Tirumalai was originally Siva. In the temple at Yogi-Mallavaram, which was known in ancient times, as Tippaladiswara were found a number of Chola inscriptions."

THE 108 VAISHNAVA HOLY PLACES.
(*NUTTETTU TIRUPATI*).

On account of the importance of this place amongst the Vaishnava Shrines it is held in much esteem. There are 108 such places in the whole of India, and they are :—

1. Tiruvarangam.—(Modern Srirangam).—The temple faces the south as from here the Lord Ranganatha is supposed to guard Lanka (Ceylon) to satisfy his devotee Vibheshana, a faithful devotee of Sri Rama.

2. Kozhiur or Nichulapuri.—(Modern Uraiyur).—The name is due to the fact that a fowl (Tamil *kozhi*) and an elephant had a fight at this place at one time and the former came out successful. The Lord here is named Manavalapperumal by Tirumangai Alwar. Also King Ravivarmaraja worshipped the Lord here. The temple faces the north.

3. Tanjaimamanikkoil.—(Modern Tanjore).—This temple is situated on the bank of the Vennar. To Sage Parasara, the God here is said to have first appeared; close by there are nine other places relating to these 108 places.

4. Anbil.—(Two miles north of No. 8).—It is to Sage Valmiki and Brahma that the deity here first appeared.

5. Karambanur.—(Uttamarkoil, three miles north of Srirangam).—There are shrines to Brahma and Siva also within this temple and thus this is unique as the temple for the *Tirumurtis*. To Sages Sanakar etc., the Lord here appeared. Plantain is the *Stala Vriksha* or the local tree.

6. Tiruvellarai.—(Ten miles north of Srirangam).—Birth place of Uyyakondan. For the Goddess Earth and King Sibi, God here appeared on the hill *Svetagiri*.

7. Pullabudangudi.—(Four miles north of Sundaraperumalkoil).—This is famous for Sri Rama's having visited this shrine. Also King Krita worshipped the Lord here.

8. Tiruppernagar.—(This is otherwise known as Koviladi, ten miles north-west of Budalur).—The God has a pot near him in his right hand and this is in keeping with the name of the God Appakudaththan (*kudam*=pot in Tamil). Sages Upamanya and Parasara worshipped the Lord here.

9. Adanur.—(Five miles west of No. 14).—It is to the holy Cow Kamadenu and Tirumangai Alwar that the deity here appeared.

10. Tiruvazhundur.—(Terazhundur, four miles south-east of Kuttalam, near Mayavaram).—For the river Kaveri, the God here is said to have appeared.

11. Sirupuliyur.—(Three miles north-east of Peralam).—Here the temple faces the south. For Sages Vyasa and Vyagramar the Lord appeared here.

12. Tiruchcherai.—(Six miles south-east of No. 14).—The river Kaveri is said to have worshipped the deity here and that for her He granted a boon that during "*Tula*" (October-November) month, she should be considered as superior even to Ganga.

13. Talaichchanganamadiyam.—(THALAICHANGADU, ten miles south-east of Shiyali). *Chandra*, the moon, is said to have worshipped the God here. It is on the southern bank of the sacred Kaveri river.

14. Tirukkudandai.—(Modern Kumbakonam).—Sage Hemarishi is said to have prayed for the God here who appeared with "*Saranga*" (deer) on hands, within the temple of Sarangapani. There is a sculptural representation of this Sage in the west of the temple on the northern bank of Pottamarai tank.

15. Tirukkandiyur.—(Six miles north of Tanjore *en route* to Tiruvadi),—Here it is that Vishnu removed the sin of Rudra having severed one of Brahma's heads. Sage Agastya has also worshipped the deity here.

16. Tiruvinnagar.—(Modern Uppiliyappankoil near Kumbakonam, three miles east of No. 16).—The Goddess Earth worshipped the Lord here. A votive offering without salt neither spoils the taste nor makes the dishes unpalatable ! ! This is Tirupati to the Tamil country. Marriages on vows are performed here. The Lord here is in a standing posture.

17. Tirukkannapuram.—(Five miles south-east of Nannilam).—Sage Kanvar is said to have worshipped the deity here, who is standing.

18. Tiruvali-Tirunagiri.—(Six miles south-east of Shiyali).—The temple faces the south. In Tiruvali is a shrine to Narasimha and in Tirunagiri to Saints Manavalan and Tirumangai Alwar.

19. Tirunagai or Nagapattanam.—(Modern Negapatam).—Serpent Nagaraja prayed to the God here, in the temple of Soundararajapperumal. This is an important place to Saint Tirumangai Alwar.

20. Tirunaraiyur.—(Nachchiyarkoil, six miles south-east of No. 16).—Sage Medava who lost his daughter got her back by praying to the deity here. Tirumangai Alwar had his *samasrayanam* (initiation) here. There is a sculptural Garuda here which is taken out only on two occasions in *Margali* and *Masi* months on the prescribed dates; and as he is taken out the bearers are said to feel the weight in varying grades !

21. Nandipuravinnagaram.—(Nadankovil, three miles south of No. 14).—The temple faces the west, Nandi (Bull) worshipped the God here and the place where he prayed, which is close by, is named as Nandivanam. Also King Sibi worshipped the Lord here.

22. Indalur.—(Tiruvazhuntur, three miles north-east of Mayavaram). *Chandra*, the moon, is said to have worshipped the Lord here on the bank of the Kaveri.

23. Tillai-Tiruchchitrakutam.—(Modern Chidambaram).—The shrine to the deity Govindaraja-perumal is within the famous Siva temple of Nataraja. To Sage Kanvar and the 3000 *dikshadars* of Chidambaram the Lord here appeared.

24. Kalichiramavinagaram-Sirkali.—(Shiyali).—The temple is named as Thadalankoil and it is within the town almost very near the railway station. This is in honour of the Tiruvikrama form, and the "*Mula Vigraha*" or the deity fixed in the central shrine is of this form. To Sage Ashtakona the Lord here appeared.

25. Kudalur.—(Aduthurai-Perumalkoil in Tanjore District, four miles north of Iyyampet).—The Lord here is known as *Vaiyagam Kathaperumal* (*i.e.*,) the protector of the world. To Sage Nandaka the Lord here appeared.

26. Tirukannangudi.—(Two miles east of Kilvelur).—Sage Gauthama is said to have worshipped the deity here.

27. Tirukannamangai.—(Five miles west of Tiruvarur).—Varuna, the guardian deity of the west, and Romasa Rishi are said to have worshipped the God here. There is a beehive in the temple to which "*puja*" (*i.e.*, worship) is done as *Devas* (celestials) in this form are said to be worshipping the God here.

28. Kapistalam.—(Two miles north of Papanasam).—Both Gajendra and Anjaneya worshipped the deity here. Close by at a distance of four miles on the north-east is Tirumandankudi, the birth place of Tondaradippodi Alwar.

29. Tiruvelliyangudi.—(Six miles north of Tiruvidaimaruthur).—Sukra worshipped the deity here. Also Sage Parasara visited this place.

30. Manimadakovil.—(Tirunagur, four miles north-east of Vaithiswarankoil).—*Ekadasa Rudras* (Eleven Rudras) and Indra worshipped the deity here. Six important shrines lie close by and it should have been an important centre at one time.

31. Vaikundavinnagaram.—(In No. 30).—Sage Uthankar and King Uparisaravasa worshipped the God here.

32. Arimeyavinnagaram.—(In No. 30).—Sage Uthankar worshipped the Lord here.

33. Tiruttevanartogai.—(Kizhaichalai, two miles north of No. 30).—The Temple faces the west. Sage Vasishta worshipped the God here.

34. Vanpurushottamam.—(In No. 30).—Sage Upamanyu worshipped the deity here.

35. Semponseikovil.—(In No. 30).—Rudra worshipped the God here who gave out the importance of the *Dvadasanamams* or the 12 Vaishnava marks to be worn at particular parts of the body.

36. Tirutterri Ambalam.—(In No. 30).—Ananda worshipped the God here.

37. Tirumanikkudam.—(One mile east of No. 30).—*Chandra* the moon, prayed to the God here.

38. Tirukkavalampadi.—(Eight miles south-east of Shiyali).—The Lord Gopalakrishna is worshipped here.

39. Tiruvellakkulam.—(Annankoil, a few furlongs west of No. 33).—King Swetaraja of Ikshvaku line worshipped the Lord here.

40. Parthanpalli.—(Two miles south-east of No. 39).—Partha (Arjuna), Varunaand Ekadasa Rudra worshipped the God here, who is standing facing the west.

41. Tirumalirumsolaimalai.—(Modern Alagarkoil near Madura, tweleve milesnorth-east of Madura). The hill on which the Lord stays is known as *Rishapagiri*. The waterfall *Nupuragangai* on the hill is a sacred one. King Malayathvaja Pandya worshipped the Lord here.

42. Tirukkoshtiyur.—(Thirty miles north of Manamadura).—This is the birthplace of Saint Nambi. The Lord here is named Saumiyanarayana and Sage Kadambar worshipped the Lord here. Here the Lord is depicted in all the forms—sitting, standing, lying and dancing.

43. Tirumeyyam.—(Twelve miles south of Pudukotta.)—The Temple faces the south and for the *Devas* the Lord here appeared under a Jack tree.

44. Tiruppullani.—(Darbaisayanam, five miles south of Ramnad). This is also known as Puttaranyam where Sri Rama is seen in his reclining posture ! Varuna, the God of Ocean, prayed to Sri Rama here. The Asvatta (*Ficus religiosa*) tree is sacred here.

45. Tiruttangalur.—(Tiruththangal, fifteen miles north-west of Sattur).—The Lord here appeared unto a lion. King Salleya Pandya and Sri Vallabha also worshipped the Lord here.

46. Tirumohur.—(Seven miles north-east of Madura).—The Rudras worshipped the God here.

47. Tirukkudal.—(Ten Madurai, Modern Madura).—The shrine is known as Kudalalagarkoil and the *Vimana* over the central shrine is known as *Ashtangavimana*. To Sage Brigu the Lord here appeared.

48. Srivilliputtur.—(Twenty-five miles north-west of Sattur).—This is the birthplace of Perialvar and Andal. Sage Mandukar worshipped the God here. Here the Nayak Kings had a palace and it is the Tirupati for Pandya country.

49. Tirukkuruhur.—(Modern Alwar-Tirunagari, twenty miles east of Tinnevelly.)—Brahma and Nammalwar worshipped the God here. There is a sacred tamarind tree within the temple which is said to be possessed of supernatural powers !! This is on the Tampraparni river and there is a shrine to Nammalwar. There are nine important shrines here lying closely inclusive of this and hence they are known as *Nava-Tirupatis* (*nava* means nine).

50. Rettai Tirupati.—(Tolaivillimangalam, close to No. 49).—Vayu, God of Wind, prayed to the God here. There are two separate shrines here and hence the name Rettai Tirupati (*Rettai* in Tamil means two).

51. Srivaramangai.—(Vanamamalai or Todadri, Modern Nanguneri twenty miles south of Tinnevelly.)—The God here with all his attendants appeared to Sages Markandeya, Bhrigu and Romesa. There is a well, the water of which is oily and this is said to cure several diseases!!

52. Tiruppulingudi.—(Close to No. 49).—Niruti, guardian of the south-west, worshipped the Lord here. The Lord here Ranganada was worshipped by King Tondaman.

53. Tirupperai.—(Two miles south of No. 50).—Sukra and Esana, God of the north-east, worshipped the God here.

54, Srivaikuntam.—(Three miles west of No. 49).—Indra, the God of the east, worshipped the God here. There is a sculpture of Sri Rama embracing Hanuman in a *mandapa* here. It is on the Tamparaparani river.

55.—Varagunamangai.—(Close to No. 49).—Agni, God of the south-east, worshipped the God here.

56.—Tirukkulanthai.—(Perungulam, four miles north-east of No. 92).—Brihaspati worshipped the God here.

57. Tirukkurungudi.—(Ten miles south-west of No. 51).—Siva worshipped the God here and He stands close by the God Vishnu.

58. Tirukkolur.—(Close to No. 49).—Kubera, the God of the north, worshipped the God here. Also Maduraksvi Alwar. It is on the Tamparaparani river.

59. Tiruvanandapuram or Anantasayanam.—(Modern Trivandrum, capital of Travancore State.)—Chandra, the moon, Indra and Rudra worshipped the Lord here who is named Padmanabha.

60. Tiruvanparisaram.—(Tirupatisaram, twenty-five miles south-east of No. 57).—To Vindai, Kari and Odayanangai, the Lord here appeared. The sea-bath here is sacred. Twelve miles on the south of this, is the sacred *Kanniyakumari* (Cape Comorin).

61. Tirukkatkarai.—(Two miles east of Edapalli in Shoranur line). The temple faces the south. Sage Kapilar worshipped the God here.

62. Tirumuzhikkalam.—(Five miles east of Ariganidi on the Shoranur line).—To Sage Hareda, the Lord here appeared.

63. Kuttanadu or Tiruppuliyur.—(Puliyur, three miles west of No. 64).—To the *Sapta Rishis* (the Seven Sages), the God appeared here.

64. Tiruchchengannur.—(Modern Trichur, twenty miles north-east of Quilon).—Siva fearing Padhmasura worshipped the Lord here who faces the west.

65. Tirunavai.—(Close to Eddakkolam Station on the Mangalore line).—The temple faces the south. Lakshmi and Gajendra worshipped the God here.

66. Tiruvallavazh.—(Tiruvallai, five miles north of No. 67).—To Kandakarna, the Lord here appeared.

67. Tiruvanvandur.—(Tiruvamundur, five miles west of No. 64).—The temple faces the west and to Narada, the Lord appeared here.

68. Tiruvattaru.—(Twenty miles north-east of No. 60).—Parasurama worshipped the God here.

69. Vittuvakkodu.—(Ten miles south-east of Edapalli on the Shoranur line).—To King Ambaresha, the Lord here appeared facing the south.

70. Tirukkadittanam.—(Three miles north of No. 66).—To king Rukmangada, the Lord here appeared.

71. Tiruvaranvilai.—(ARUMMULAI, four miles east of Sengannur to be approached from Quilon).—The God appeared unto Brahma facing the north.

72. Tiruvahindrapuram.—(Three miles west of Tiruppapuliyur—Cuddalore).—To Garuda, the Lord appeared here on the bank of the river Gadilam.

73. Tirukovalur.—(Tirukoilur). This is the famous place for the Trivikrama form. To King Bali and Sage Mrikanda, father of Markandeya, the Lord here appeared. It is on the southern bank of the river.

74. Kanchipuram.—(Hastigiri, Modern Conjeevaram).—There is the famous Arulalapperumal *alias* Varadaraja temple in Little Conjeevaram. The temple faces the west. Besides, there are 27 other shrines dedicated to the various forms in this town scattered throughout the town. It is on the river Vekavadi. To Brahma, Gajendra and Narada, the deity here appeared.

75. Attabhuyakaram.—(Ashtabujam a few yards to the south of No. 82).—The temple faces the west. Gajendra worshipped the Lord here.

76. Tiruttanga.—(Vilakkolikoil, close to No. 75).—The temple faces the west. Saraswati, the goddess of learning, worshipped the Lord here.

77. Velukkai.—(South of No. 17).—Sage Bhrigu prayed and worshipped the Lord here. The original shrine on the lake is said to have been washed away in a flood.

78. Padagam.—(Pandavathutharsannithi, west of Ekambaraswami Sannithi Street).—This is the temple of the famous Krishna who acted as *tudar* (messager to the Pandavas). The God appeared unto King Janamejaya.

79. Neragam.—Sage Akrura worshipped the Lord here. By neglect the shrine is no longer under worship and the deity is now in No. 81.

80. Nilatingaltundam.—Siva and Parvati worshipped the God here. The shrine went to ruin and the deity is now on the first *prakara* of Ekambara temple.

81. Uragam.—(Ulakalanthaperumalkoil, west of Kamakshiamman temple).—This is the temple dedicated to the famous Tiruvikrama form. To Uraga of the serpent species, the Lord appeared here facing the west.

82. Tiruvekka.—(Yathothkarisannithi, few furlongs on the west of Varadarajaswami temple).—This is the birth-place of Poigai Alwar. The God here is known as "the Truth-sayer" and Brahma and Saraswati worshipped Him here.

83. Karagam.—The temple faces the south and the Lord appeared unto Sage Garha. The shrine was neglected and the deity is now in No. 81.

84. Karvanam.—The temple faces the west. The Lord met Goddess Parvathi here. The shrine has been neglected and the God is now under worship in No. 81.

85. Tirukkalvanur.—The temple that faced the west went to ruins and the deity is now on the north-east of the tank within the Kamakshi temple. There are shrines over the *Vimana*.

86. Pavalavannam.—(Pavalavannar temple, a few furlongs to the east of Ekambareswara temple and a few furlongs to the north of Kamakshiamman temple).—The temple faces the west. The Twin Aswins worshipped the Lord here.

87. Paramechchuravinnagaram.—(Vaikuntaperumal temple).—The temple faces the west and is named Vaikuntaperumal temple. To King Pallavaraya, the Lord here appeared. There are sculptures on the inner walls and shrines over the central *Vimanas* of the temple.

88. Tiruppukkuzhi.—(Seven miles west of Conjeevaram).—Jatayu worshipped the Lord here who appeared as Vijiaraghava. There is the figure of Jatayu also here.

89. Tiruninravur.—(Modern Tinnanur).—The Lord appeared unto Varuna here.

90. Tiruvevvul.—(Modern Tiruvallur near Madras.) (Fig. 174.)—This is called also Vesharanniem. Sage Salihotra worshipped the Lord Viraraghava here.

91. Tirunirmalai.—(Three miles off west of Pallavaram).—The temple faces the south. God Ranganadha here was worshipped by King Tondaman.

92. Tiruvidavendai.—(TIRUVIDAVANTHAI, six miles north of Mahabalipuram).—Markandeya worshipped the Lord here.

93. Tirukadalmallai.—(Modern Mahabalipuram or the Seven Pagodas, Mallapuram, some twenty miles south-east of Chingleput).—This is the birth-place of Bhutatthalwar. Sage Pundarika worshipped the Lord here. This is the famous place for sculptural representation near Madras.

94. Tiruvallilkkeni.—(Modern Triplicane in the city of Madras).—The God in the temple is known as Parthasarathi, *i.e.*, Krishna as charioteer to Arjuna. He is in the central shrine with his family consisting of brother Balarama, consort Rukmani etc. The Lord was installed by Sage Vyasa here and worshipped by Sage Athreya. The temple has also four other shrines within dedicated to Ranganada, Narasimha, Sri-Rama and Varadaraja.

95. Tirukkadigai.—(Modern Sholingur).—This is the famous Narasimha temple. Lakshmi worshipped the Lord here. There is a powerful Anjaneya on a hillock here.

96. Tiruvengadam or Venkatadri.—(Modern TIRUPATI).—This is so very famous and world-known that no remarks need be offered.

97. Singavelkunram.—(Ahobilam, thirty miles off Nandyal).—The famous Narasimha temple. There are the nine forms of Narasimha. To save Prahladha, the Lord appeared in this form.

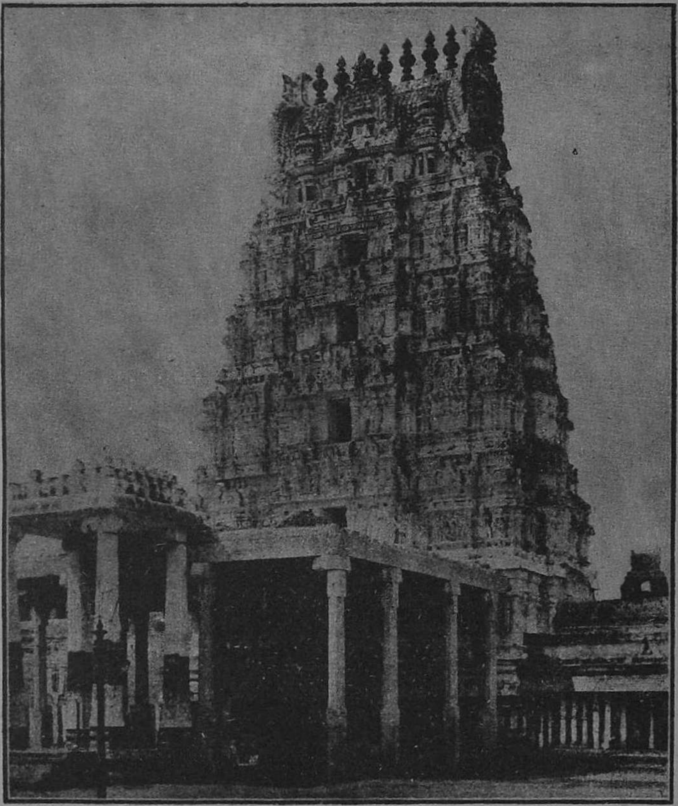


Fig. 174.—Temple entrance, TIRUVELLORE.

98. Ayodhya.—(Modern OUDH).—The famous Sri Rama temple is here. It faces the north. The Hanuman shrine is important. It is on the river Sarayu.

99. Naimisaranyam.—(Seven miles off Nimisar).—Sudharma and the *Devas* (celestials) worshipped the Lord here. Suthar, the author of 18 *Puranas*, lived here and presented to the sages his sayings. The Lord presided over the forest here, and hence [illegible]" is done to the forest.

100. Salagramam.—(Hundred miles off Gorakpur).—The temple faces the north. The Lord here was worshipped by the river Gandaki that flows from here and wherefrom "*Saligrama*" stones are taken out.

101. Badirikasramam.—(Nearly two-hundred miles off Katgoodani Station).—The Lord himself here initiated his *baktas* (devotees) under an Elanthai tree. Being in the snowy country on the Himalayas "*puja*" is done only for six months and during the other six months the temple is closed. It is then that the *Devas* are said to be worshipping the Lord, in proof of this, the flowers laid out when closing the temple are seen to be unfaded when opening it after six months! There are two tanks known as Naradakunda of cold water and Taptakunda of hot water and after bathing in the former, people are to bathe in the latter.

102. Kandam.—(Kadinagar, Modern Prayag, fifty miles off Hardwar).—For Sage Bharathwaja, the Lord here appeared.

103. Tiruppiriti.—(Modern Josimadam, hundred and sixty miles off Hardwar).—The Lord here appeared to Parvati. It is on the Manasarova lake.

104. Dvaraka.—(Modern Dwarka—some two hundred miles off by the sea from Bombay).—The Lord here facing the west appeared unto Draupadi, wife of the Pandavas, and it is on the sacred river Gomati.

105. Vada Madurai.—(Modern MUTTRA).—The Lord Sri Krishna was born here on the south bank of the Yamuna at Brindavanam and the mountain *Govardanagiri* which He uplifted is also near by.

106. Tiruvaippadi.—(Gokulam, three miles south-east of Muttra).—To Nandagopāla, the charming Krishna appeared here on the banks of the river Yamuna. Here the Lord Krishna lived for a long time.

107. Kshirabdhi.—(Otherwise called TIRUPPAKKADAL).—North Pole.

108. Paramapadam *alias* SRIVAIKUNTAM.—Heaven where the Lord is ever present with all His attendants!!!!!

CHAPTER XXVI.

KALAHASTI.

This religious centre, picturesquely situate between 2 steep hills, named also SRIPURAM and MUMMUDICHCHOLAPURAM, widely known for its temple (Figs. 175 to 177) dedicated to *Vayu* (Air), and surrounded by two sacred hills, is said to have formed part of the celestial Mount Meru in ancient days. The flickering light in the interior sanctum is said to prove the existence of the *Vayu Linga* which is also said to have been worshipped by a spider by spinning a web over it, a snake by placing a gem upon the *Linga* and an elephant by washing the *Linga* with water, and all of them obtained salvation. The marks of these animals are still pointed out on the central *Linga*, which together with the ancient bull in front, are white in colour and are *svayambu i.e.*, natural.

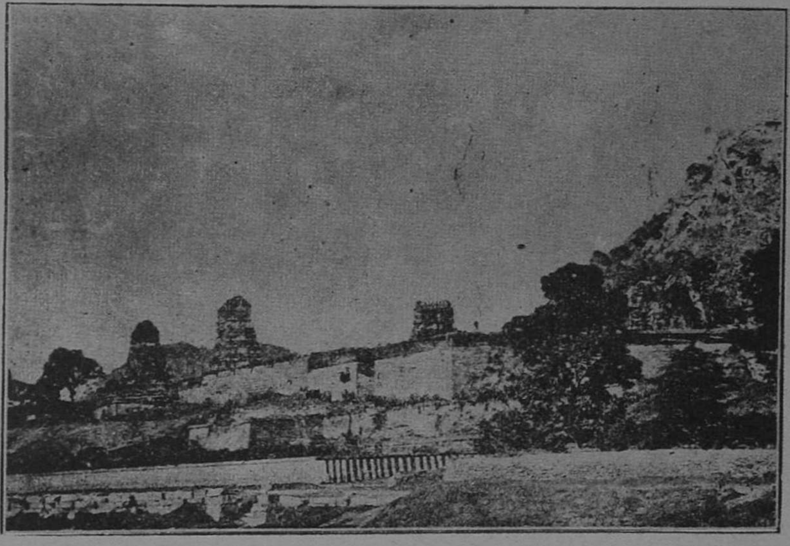


Fig. 175.—Hill with Temple at foot, KALAHASTI.

The river Svarnamukhi takes a northernly course at this place and it wass he almost the west wall of the temple which is situate in the valley between the two hills referred to above and on the slope of the Kannappa hill. The main entrance of the temple is on the south though the God faces the west

PURANIC VERSION.

Traditional history unravels that as a result of an altercation between *Adisesha* (the serpent lord) and *Vayu* (lord of the air) three blocks separated themselves from Mount Meru and fell to the earth. One of these fell at Kalahasti ; one at Trichinopoly ; and another at Trincomalee in Ceylon.

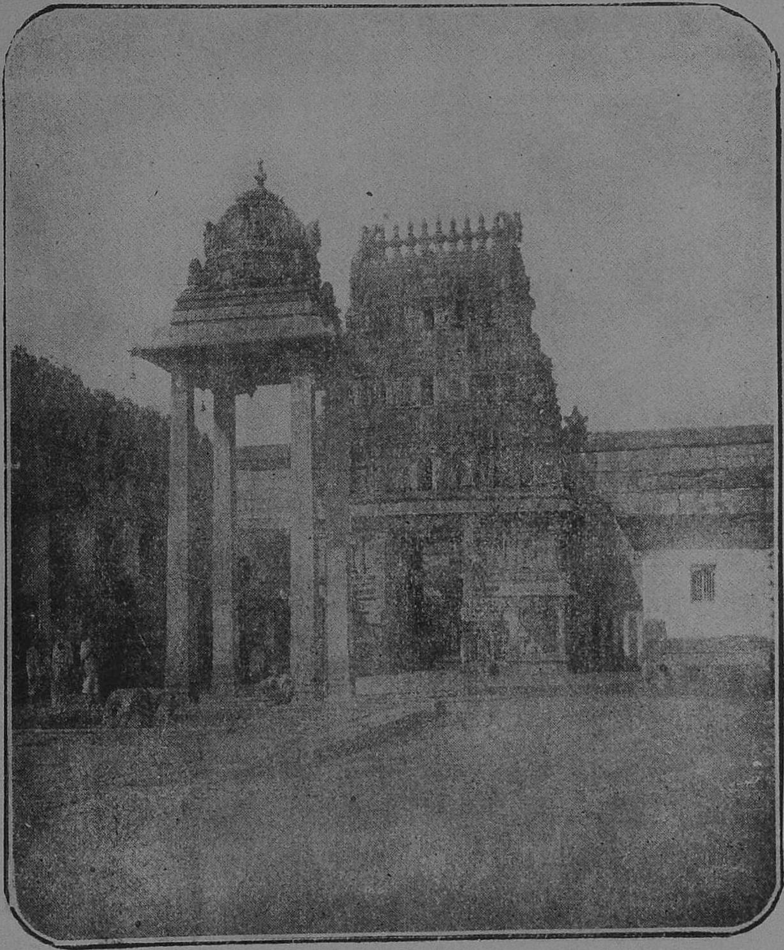


Fig. 176.—*Gopura* with a 4-pillared *mandapam* in front, KALAHASTI.

Fig. 177.—*Gopura* with flagstaff in front, KALAHASTI.

TEMPLE BUILDINGS.

Of the two hills mentioned above, one in the north has the temple of Durgamba and the other in the south has the shrine of Kannapeswara and owes its name to the hunter Sage Kannappa,[1] who sacrificed one of his eyes to the deity and when he was offering the other eye, the God prevented him and gave him salvation !!

The temple of Kalahastiswara is situate to the west of the Kannappa hill. The two entrance *gopurams* (towers) of this shrine are imposing. In the second court is an underground cell where a Vinayaka called Patala-Vinayaka is lodged at a depth of about 30 feet and this is said to mark the level of the river that passes by. The sculpture of Kannappa, Sakti-Vinayaka, as well as the metal figures of the 63 Nayanmars, Snake, Spider, Elephant, Sage Bharadvaja and Mahishasuramardhini in the inner court are of very ancient date.

OTHER SHRINES.

Further south on the slope of the Kannappa hill is a small shrine dedicated to Brahma in which the *Linga* figures with four faces on the different directions. Close by on the boulders are seen figures of Saiva mythology cut on and these are of high workmanship. The Manikantesvara shrine close by of a very ancient date, though now in a much neglected condition, has an important inscription in the entrance gate referring to the famous Saiva devotee of this place—Kannappa.

The rock-cut *mandapa* to the south-east of the temple goes by the name of *Maniganniagattam* in memory of a woman having been blessed with the holy "*Taraka*" *mantra* by Siva's whispering it into her right ear, similar to the incident relating to Benares. In proof of this even now-a-days the bodies of the superstitious and pious are brought here at the point of death and placed here upon their right side with the ear resting upon the ground. At the moment of death the body is said to turn round upon its left side while the spirit escapes out of the right ear of the body leaving the corpse !!

* "The Manikantesvara temple at Kalahasti, which was called Tirumanikkengaiyudaiya-Nayanar in ancient times, was built during the reign of Tribhuvanachakravartin

1. In the village of Uduppur, Kannappa Nayanar was born with the name of Tinnan but he was subsequently named Kannappan by the God at Kalahasti. He went a hunting while a boy chasing a pig near the hill at Kalahasti. Being carried away by the sanctity of the place, he began to worship the *Linga* there, and also offer the meat got by hunting to the God there. The priest of the place finding the place had been profaned and defiled by the offerings of meat, etc., hid himself within the sanctun to detect the culprit. The God in order to prove to the priest the devotion of the boy made blood come out of the *Linga's* right eye. Pained at this the boy-hunter took out his right eye and fixed it on to the *Linga* and thus prevented the blood coming out. To test him further, immediately He made blood come out of the left eye also ; when not caring for his own life ; he began to take out his left eye too. The God was much pleased at his devotion, called him "*Kannappa*," restored his sight and made him ever remain on the right side!!

* The Madras Epigraphist's Report for 1903-1904, pp. 11, 12 and 16.

Virarajendra Choladeva, who is probably identical with Kulothunga III. The building of the temple may, therefore, be assigned roughly to the last quarter of the 12th century A. D.

An inscription at Tiruvannamalai states that Krishnaraya had built the *mandapa* of 100 pillars and the big *gopura* at Kalahasti. Another on the west wall of the second prakara dated in the same year as the Tiruvannamalai record, *viz.*, A. D. 1516—17 confirms the same but differs from the Tiruvannamalai one in giving details about the king's war in Kalinga and in furnishing a list of places and forts which he captured in Telingana. The king returned to Vijayanagara after these wars. He then set out for Kalahasti and this was the occasion when the *mandapa* of 100 pillars and the " big *gopura* of the last gate " were built. The object of the Kalahasti inscription is to record the construction of these two buildings. By " the big *gopura* of the last gate " is probably meant the tower which is now called Gali-gopuram, but which has at present no connection with the temple.

An inscription dated Saka-Samvat 1289, Plavanga, corresponding to A. D. 1367-68, is interesting to sportmen. It is engraved on a cylindrical pillar set up near the record-room in the Kalahastisvara temple at Kalahasti. It records that a certain Valli-arasar, who calls himself 'Lord of Ayodhyapura', killed 150 tigers. Notwithstanding his grandiloquent titles Valli-arasar must have belonged to a local family, which probably acquired some territory during the confusion which prevailed in Southern India prior to the rise of the Vijayanagara dynasty. Kalahasti and its vicinity must, in the 14th century, have suffered very much from the ravages of wild beasts and it is not altogether impossible that the position gained by Valli-arasar and his predecessors was, to a certain extent at least, due to their markmanship.

EPIGRAPHICAL IMPORTANCE.

Inscriptions of the place speak to the fact that ravages of wild animals were quite common in the country in the 14th century and kings often came there for sport.

TONDAMANAD.

In the TONDAMANAD temple at a distance of about 6 miles, where once stood a fort with ditch allround of which fraces still remain, there are writings in stone relating to the periodical festival in this place in honor of Indra, of which nobody hears to-day. The Tamil work " *Silappadigaram* " mentions similar festival in honor of Indra at Kaveri-pattanam which was a capital of the Chola Rajas situated at the junction of the Kaveri and the Bay of Bengal. The approximate date of the composition of the well-known Tamil Grammar " *Nannul* " could be gathered from one of the inscriptions. The author of this work Pavanandi is said to have prepared the same at the request of the Ganga King Siya-Ganga Amarabharana whose daughter endowed the temple here.

CHAPTER XXVII.

PUSHPAGIRI.

This sacred place, which takes its name from a hill, situate on the river Pennar is ten miles to the north-west of Cuddapah. Pushpagiri, which also means "the hill of flowers," having a mythology of its own, is sacred to both Vishnu and Siva. The Vaishnavites say that it is the Tirumala-Madhya-Ahobilam (midway between Tirupati and Ahobilam) while the Saivites called it as the Madhya-Kailasam (midway between Benares in the north and Chidambaram in the south).

PURANIC VERSION.

The tradition is that, once upon a time, when Garuda[1]—the divine kite—(Fig. 178) was carrying a pot of nectar from the kingdom of Heaven, to relieve the sufferings of his mother, he was attacked by Indra, the celestial king, and that in the course of the fight a drop of nectar fell in the tank of this place, with the result that the waters of the tank acquired the properties of rejuvenescence and immortality and thereby discredited Brahma the Creator. Thereupon, Sage Narada (Fig. 179) advised Hanuman to drop a hill to cover the tank. When he did it, the hill, instead of sinking floated on the water like a flower! This accounts for the significance of the place. It is also said that both Siva and Vishnu claimed the hill jointly. Another story is that once when a Brahman, *en route* to throw the bones of his deceased father into the Ganges rested here, to his surprise the bones were converted into flowers!

Fig. 178.—Garuda.

SHRINES IN THE PLACE.

There are eight temples on the hill, *viz.*, Kasi Visvanatha, Raghavaswami, Vaidyanatha, Trikotisvara, Bhimesvara with several sculptured panels, Indranatesvara, Kamalasambhavesvara,

1. The Brahmani Kite—Garuda was born to Sage Kasyapa through his wife Vinata. Aruna, the hipless, was his elder brother and in consequence of his mother's breaking open the egg before it was ready to be hatched, he had a strong body only above the hip. Having learnt a lesson from this incident the mother fully waited for the development of the egg out of which Garuda emanated. So is it that he was dubbed with immense strength, beautiful wings and also became a veritable foe of the

and Siva and Kesavaswami in one court, usually named as Pushpagiri temple (Fig. 180). Of these eight, four are enclosed by court walls. Besides these,

Fig. 179.—Sage Narada.

there are dozens of other small temples at the foot of the hill and the construction of these is attributed to a Chola king who had them put up to avert the evil effects of a curse on him.

---

serpents, who were born to his stepmother. The ill-feeling between his mother and step-mother resulted in the former being enslaved unjustly. To free his mother from his bondage of slavery he boldly undertook to procure the nectar from heaven for the liberty of his mother. As this was no easy task, he was advised to eat tortoise and elephant to gain the required strength for this purpose. This he did and with his powerful wings even overcame the thunderbolt of Indra. It is also said that Sri Krishna was only this Garuda who was in reality Vishnu born on this earth to establish righteousness.

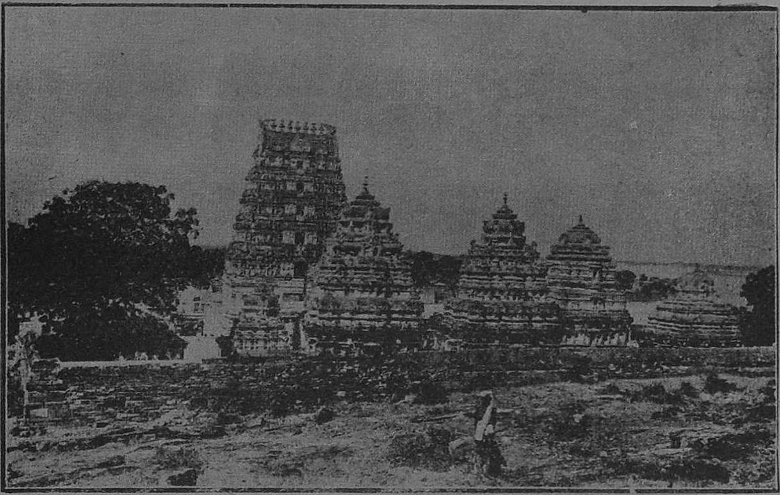


Fig. 180.—Shrines within the Temple, PUSHPAGIRI.

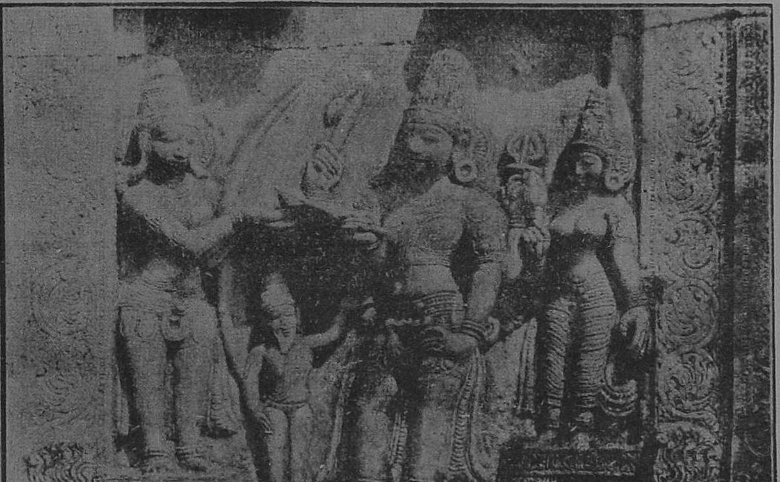


Fig. 181.—Arjuna getting the bow at the hands of Siva, PUSHPAGIRI.

EPIGRAPHICAL IMPORTANCE.

The inscriptions in the temple of Santhana-Malleswara mention the existence of five shrines dedicated to Vejanatha (Vaidyanatha) bearing several interesting sculptural representations, Kamalasamkara, Durga Devi, and Rudrapadamu Rameswara. The Chenna Kesava temple has a lofty gopuram. The carvings therein, including the gift of air arrow "*Pasupatastra*" by Siva to Arjuna (Fig. 181) and the interpretation and delivery of the "*Gita*" by Parthasarathy to Arjuna (Fig. 182) are fine works of art.

Fig. 182.—Sri Krishna delivering *Gita* to Arjuna, PUSHPAGIRI.

Some scenes from the *Ramayana* and the *Mahabharata* are depicted well in sculpture. The Bhimeswara shrine, close to that of Vaidyanatha, has also several mythological scenes shown in it.

CHAPTER XXVIII.

HAMPI.

This place, at a distance of about 7 miles from Hospet in the Bellary District, that once played an important part in the history of India, is now in ruins.

Nimbapura is a hamlet close by Hampi, and it is believed that the remains of Vali exist in a mound.

IMPORTANCE OF THE PLACE.

Hampi has its ancient sanctity in the fact that it was the capital of the kingdom of Kishkinda which flourished about the period of the *Ramayana*, and was ruled over by the powerful brothers Vali and Sugriva of the monkey clan. Later, the Vijayanagar dynasty was established here, and the ruins (Fig. 183) bear evidence to the ancient civilisation and the glory of the city.

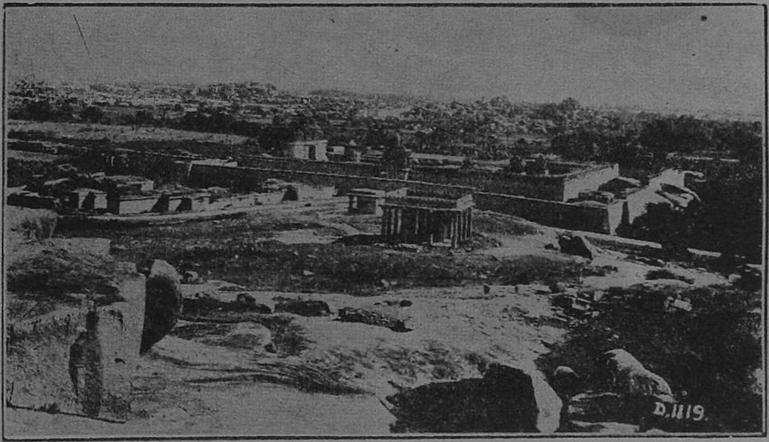


Fig. 183.—General view of the buildings, HAMPI.

Near by there is a sacred hill called Matanga Parvata (Fig. 184) where the Sage Matanga did penance. It is to this sage that Sugriva, with his chief Hanuman, is said to have fled for protection when driven out of the kingdom by his brother Vali. The sacred Rishyamuka hill is on the bank of the Pampa river now called Tungabhadra. It was here that Rama is said to have sought the aid of Sugriva for the recovery of Sita from Ravana. Close by this, is the Malyavatha hill where Hanuman communicated to Rama the happy tidings of the discovery of Sita in Lanka or Ceylon.

Fig. 184.—Matanga hill, HAMPI.

VIJAYANAGAR DYNASTY.

The dynasty of Vijayanagar came into power probably after the Chalukyas, who had the boar (*Varaha*) as their emblem, and this was adopted by the former also. Virupaksha, the lord of the *Nagas* (Snakes), was the tutelary deity of the Vijayanagar dynasty. Even Jainism was tolerated during the reign of King Bukka Raya, who allowed the Jainas to have their shrines in Hemakuta near the Hindu temple of Pampapati (Figs. 185 & 186). King Harihara is recorded to have made large gifts to several distant

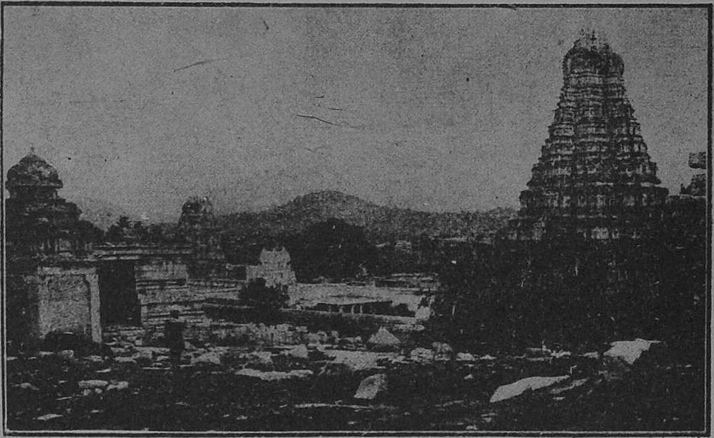


Fig. 185,—Pampapati Temple, HAMPI.

Fig. 186.—Pampapati Temple with the Jain buildings close by, HAMPI.

places of sanctity extending from the river Krishna in the north to the town of Kumbakonam in the south. In 1397 A.D. pillars of victory appear to have been planted by the then king in all the 56 states into which India was divided then. Krishnadevaraya, the most enlightened of the Vijayanagar dynasty, was a patron of Sanskrit and Telugu Literature. His successor Achutha Raya made huge gifts to the Brahmins. In A.D. 1565 the Muhammadans came into possession of this city which brought about its ruin. The Vijayanagar princes thereafter fled to various places.

BUILDINGS IN THE PLACE.

The existing buildings, though many (Figs. 187 & 188), are all in ruins. The stone aqueducts, traces of which still remain, were constructed for the supply of water from a large tank to the principal buildings of the city. The *Maharnavami Dibba* (throne) consisting of a stone platform was the seat of the kings, during the festival of *Navarathri*, and when they received homage from their minor nobles and chiefs. There is a terraced wall all round the platform. The intervals between the different rows of plinth mouldings have bas-reliefs representing the infantry, the cavalry, etc., of the ancient times, and these are splendid specimens of the art of the period.

SCULPTURES.

The outer walls of the Hazara Rama temple contain several bas-reliefs depicting scenes from the *Ramayana* and the *Mahabharata*, inclusive of a figure to Bhima. (Fig. 189). The coming Kalki Avatar [1] incarnation of Sri Vishnu, is represented in splendid style. The incarnation represents a figure mounted on a horse holding a drawn sword in his hand.

The stables for the elephants (Fig. 190) face the west and contain 11 spacious stalls with lofty domed roofs, characteristic of Indian architecture. There is also a square turret over the stalls with a flight of steps at the side.

The fine statue of Narasimha measuring about 25 feet in height is said to have been cut of a single stone. There is an inscription in the Narasimhaswami temple dated Saka 1450 stating that Krishnaraya caused to be performed by Arya Krishna, who had placed himself under his protection, the consecration of Lakshmi and Narahari (*i.e.*, Narasimha) at Krishnapuri part of Hampi.

VITTALA TEMPLE.

The Vittala temple (Fig. 191) though less important contains a few pieces of architectural work. The Kalyana *mandapa* and the stone car are of exceptionally fine workmanship.

KRISHNA TEMPLE.

The Krishnaswami temple (Figs. 192 to 194) of fine workmanship was constructed during the days of Krishnadevaraya.

---

1. *Avatar* or incarnation means manifestation in form. Such manifestations of God are treated as *avatars* and these are required for the religious advancement of all human beings for the express purpose of getting over the conglomeration of wordly ideas.

Fig. 187.—The Council Chamber, HAMPI.

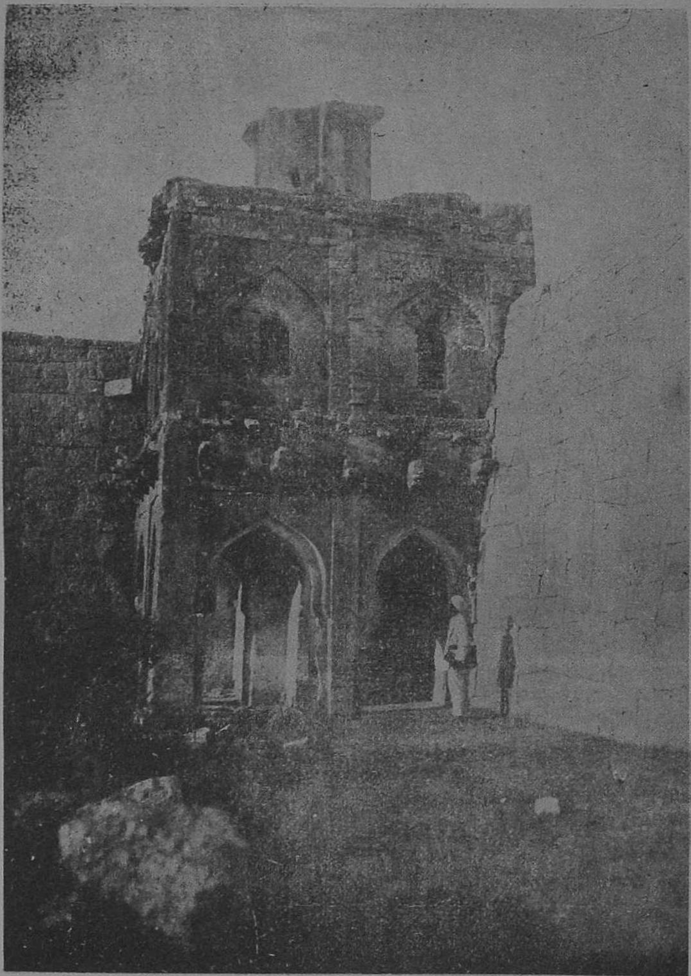


Fig. 188.—Watch tower, HAMPI.

THE GLORIES OF VIJAYANAGAR.*

" Hampi, the site of the city of Vijayanagar, metropolis of the great empire of that name which flourished from 1336 to 1565, is rich with memories going back to the days

* The *Hindu* dated 17th April, 1922.

of Sri Rama. Legend says that it was the capital of the kingdom of Kishkindha; and it was on the banks of the lake Pampa there that the great epic hero made friends with Sugriva, slew Vali and secured for ever the service of Hanuman. Later, it was the seat of a thriving Hindu kingdom; and still later, before its final ruin, it became the rallying centre for the forces of Hindu national life. The rise of Vijayanagar may truly be characterised as the visible representation of the first birth of nationalism in Southern India. It embodied the first great protest that Hindu patriotism made against the onslaught of alien barbarism. Combining all the might and all the resources of the decadent and dispirited Hindu principalities of the south for a new grand effort of national uprising, it stood for a period of two centuries and a half as an impenetrable barrier against the flood of Moslem invasion from the north. Vijayanagar was not the achievement of mere military ambition. It was not the work of dynastic rivalries or of greed for territorial conquest. It was, in truth, an edifice erected for the enshrining of the "Hindu Dharma." Learned men and great religious leaders played as important a part in laying its foundations as mighty warriors and generous princes. The patriot who conceived the plan of bringing this new kingdom into being—to absorb within itself all the weak and warring Hindu principalities of old and to act as an effective check against the reckless hordes from the north—and of making it the nursery for a new Hindu aspiration leading to a splendid renaissance of letters and arts, was not a soldier or a prince or a court intriguer or a local chieftain, but a scholar and sage whose name has come down in the history of Sanskrit literature as well as in that of the great Hindu pontificate of Sringeri as Madhava-Vidyaranya. The success of this gifted and broad-visioned *Sanyasin* in the task of national regeneration was rendered possible by the work, in other fields, of the celebrated Sri Vaishnava teacher, Sri Vedanta Desikar, and his worthy contemporary, Sri Akshobhya-teertha, an exponent of the *Dwaita* philosophy. Besides making ample contributions to Sanskrit and the vernacular literatures, these saints brought about a wonderful moral and religious awakening in the land by their incessant preachings and discourses and by the austere and earnest lives that they led. The result was that the great masses of the population were aroused and energized for a new life of collective self-assertion and self-development. The whole people consciously joined in the enterpise of building up a first-rate Hindu power. The monarchs that led the mighty movements were of course men of noble spirit and heroic mettle. The ruins of Hampi stand to-day to remind us of all the noble idealism, the manly purposefulness and the organised enterprise of the people of

Fig. 189.—Bhima of the Pandavas.

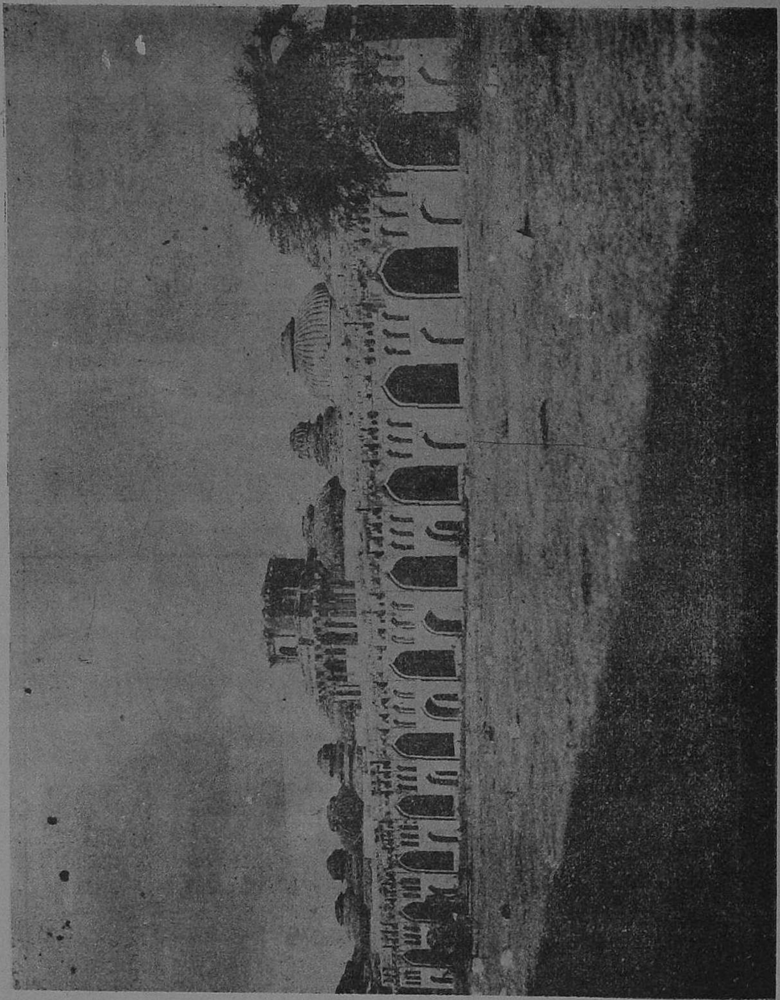


Fig. 190.—The Elephant Stables, Hampi.

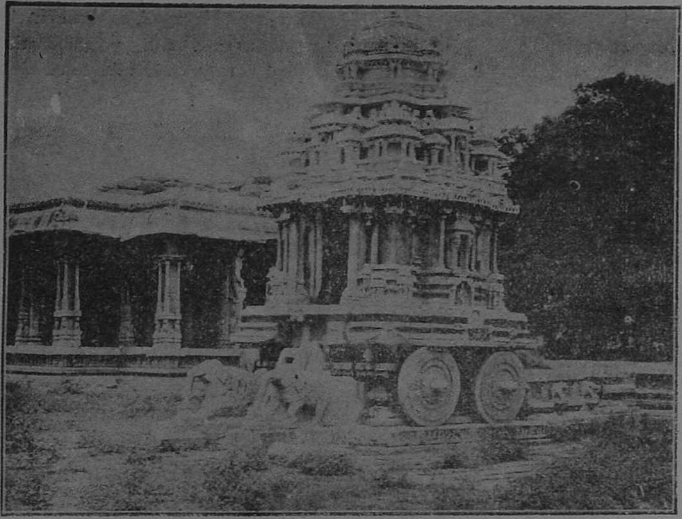


Fig. 191.—Vittala Temple, HAMPI.

Fig. 192.—Krishnaswami Temple, HAMPI

Southern India of four centuries ago. They are a visible proof, to those who may need it, of the great traditions behind us which entitle us to cherish great aspirations for the future. They are a living inspiration for noble and manly endeavour to all who have an eye for historical truth and a heart for patriotic pride."

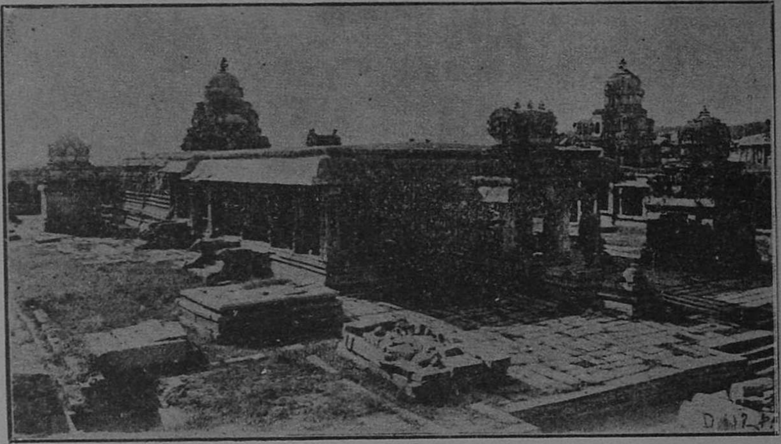


Fig. 193.—Krishnaswami Temple, HAMPI.

EPIGRAPHICAL IMPORTANCE.

The inscriptions in the Pampapati temple give a geneological account of the second Vijayanagar dynasty down to Krishnaraya. It consists of both a mythical and a historical part. From the latter it is learnt that the founder of the second Vijayanagar dynasty was a native of *Tulu* or Northern Malayalam, the country of *Tuluvas* and that he must have been a usurper as he claims only a mythical relationship to the princes of the first dynasty of Vijayanagar. King Kishnadeva Maharaja gave the village of Singanayakanahalli to the Siva temple called Virupaksha (the old name of the Pampapathi temple) and built the Ranga *mandapa* (assembly-hall) in connection with the same temple. The image of Lakshmi-Narasimhadeva in the Ugranarasimhasvami temple at the western extremity known as Krishnapura was consecrated on Friday, the 15th of the bright half of Vaisakha of Saka 1451, Virodhi Samvatsara when there was an eclipse of the moon. The inscription on a lamp-pillar in front of the Jaina temple named Ganigitti temple or the temple of the oil-woman " commences with an invocation of Jina and of his religion followed by a pedigree of the spiritual ancestors and pupils of the head of a Jaina School, who was called Simhanandin." The epithets of the teachers given are *acharya*, *arya*, *guru*, *desika*, *muni* and *yogindra*. The pedigree of the Jaina teachers is followed by a short account of 2 kings of the first Vijayanagara dynasty *viz.* Bukka, who descended from the race of the Yadava kings, and his son Harihara, whose hereditary minister was the

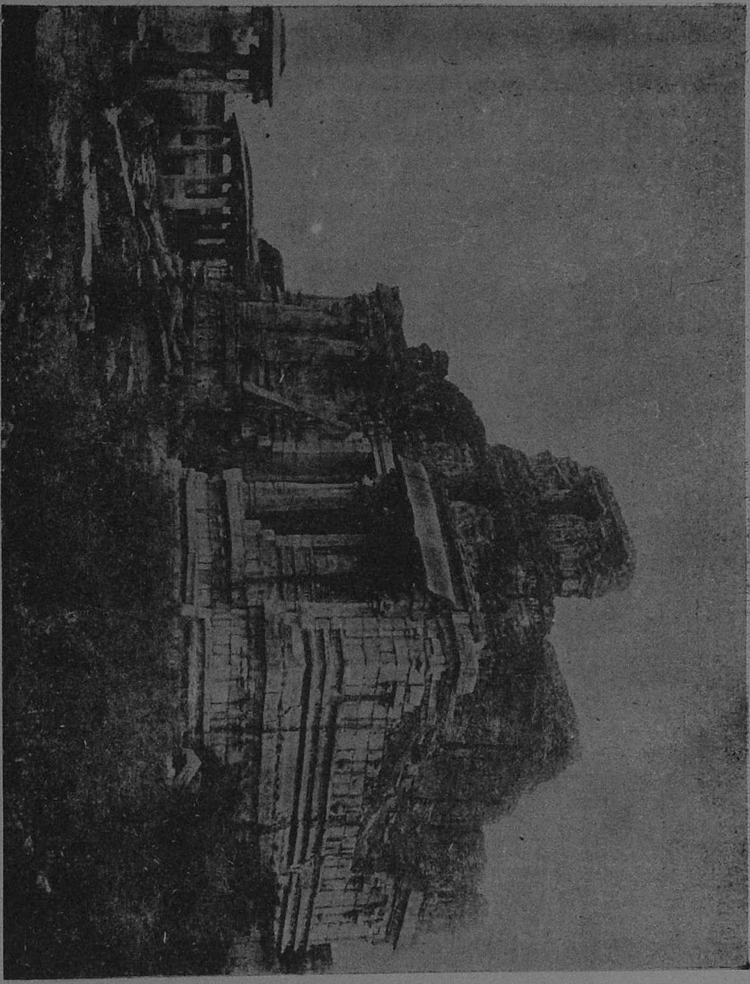


Fig. 194.—Krishnaswami Temple, HAMPI.

general Chaicha or Chaichapa whose son, the general or prince Iruga or Irugopa, adhered to the doctrine of the above-mentioned Jaina teacher Simhanandin. In Saka 1307 Iruga built a stone-temple Kunthu-Jinanatha at Vijayanagara. This city belonged to Kuntala, a district of the Karnata country. Near the wall of the temple of Anjaneya at Sankalapura stands an inscribed stone taken Saka 1455 (1513 A. D.) bearing a seated Vinayaka in the top recording the grant of this village to a temple of Ganapati, which was called Kota-Vinayaka *i.e.*, 'the Vinayaka in the fort.' In honour of this temple the village Sankalapura received the surname Kota-Vinayakapura or Vinayakapura and this is a mile east of Hospet adjoining the ruins of Hampi.

CHAPTER XXIX.

AHOBALAM.

This religious centre of great antiquity, also known as SINGAVELKUNRAM dedicated to Narasimha, the lion aspect of the God Vishnu, is 30 miles from Nandyal Railway station in the Kurnool District. Of all the places dedicated to Narasimha[1] (Fig. 195) Ahobalam stands pre-eminent, for it is only here that the nine forms (*Nava* Narasimham) of the deity are enshrined.

Fig. 195.—Narasimha tearing Hiranyakasipu.

PURANIC VERSION.

It is here that the God Vishnu in his lion aspect killed the Demon King Hiranyakasipu, who prohibited the worship of Vishnu god.

Ukkustambam, a pillar in the shrine, is the place through which the deity is said to have come out into the world, and Jwala was the place where Hiranya was caught hold of.

The deity in the upper Ahobalam hill is called *Swayambhu* or self-created and has ten arms, standing on a natural cleft of the rock tearing open the abdomen of the demon. This form of Narasimha is called *Ugra* (terrible) Narasimha. The deity in the lower Ahobalam is named *Lakshmi*-Narasimha *alias* Prahlada Varada. Both here as well as in the upper Ahobalam shrines Siva Lingas exist.

The Bhavanasi river, which rises in the Jwala hill, settles in a hollow named Raktha-kundam. The water of this hollow is reddish supporting the popular theory that there was a river flow of the demon's blood or that the deity after killing the demon, washed his bloody hands in the pool.

---

1. Hiranyakasipu obtained a boon of immortality from the God. Strengthened by this boon he began to tyranise over the lesser gods and his subjects and issued a mandate that nobody including his son Prahladha, should worship God. As the boon was such that the demon could not be killed either by man or beast and either in day or in night or by any weapons of war either in earth or in the heavens, Vishnu assumed the form of a man and a beast, at twilight (immunity from these the demon did not claim) and placing Hiranya on his lap tore him into pieces, with his claws. Prahladha was then crowned king in the place of the wicked Hiranyakasipu.

The milder aspect of Narasimha is called Lakshmi-Narasimha or Prahalada-Varada who is enshrined in the lower Ahobalam. Locally these shrines (Fig. 196) are called *Eguva* or *Pedda* (upper) Ahobalam and *Digua* or *Chinna* (lower) Ahobalam and the former is considered more sacred.

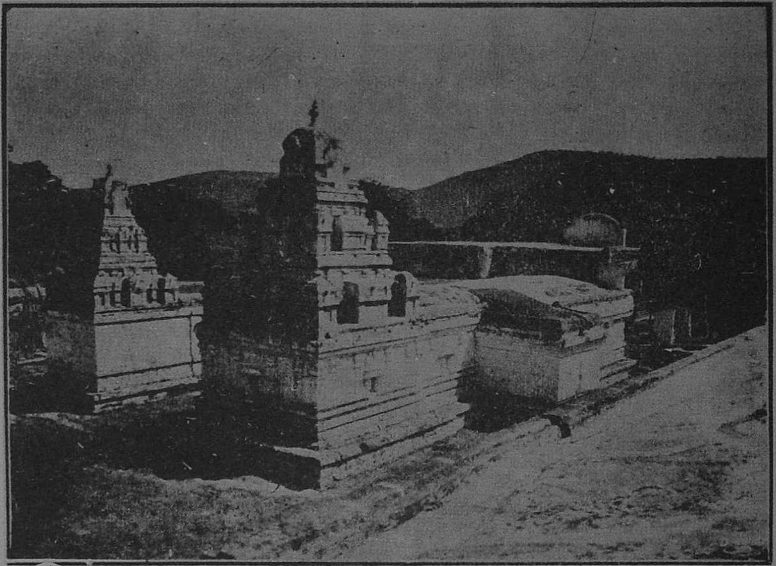


Fig. 196.—Narasimha Temple, AHOBALAM.

The Lanja Koneru is a natural spring situate about 2 miles to the north-east of the shrine, *en route* to Bhargavam. The spring has its own sanctity. It is said that once upon a time a *Lanja* (Harlot) constructed this with a view to expiate her sins in selling herself for the satisfaction of the carnal desires of men.

The Kanchu Kumbham or the interior tower and the monolithic *Jayasthamba* (Victory Pillar) in the lower Ahobalam are objects of interest.

RAMATIRTHAM.

Ramatirtam, a tank sacred to Sri Rama, is 5 miles from lower Ahobalam. There is an ant-hill called Puttalamma (in Telugu), which has its own sanctity. Garuda (Kite) did penance here to invoke the blessings of Vishnu who appeared in the cave near Jwala when he cried '*Aho : Bilam*,' which accounts for the name of the place. Vedadri which corresponds to the preceding Garudadri is sacred for the fact that the Vedas were granted their superiority over the *Ithihasas*.

EPIGRAPHICAL IMPORTANCE.

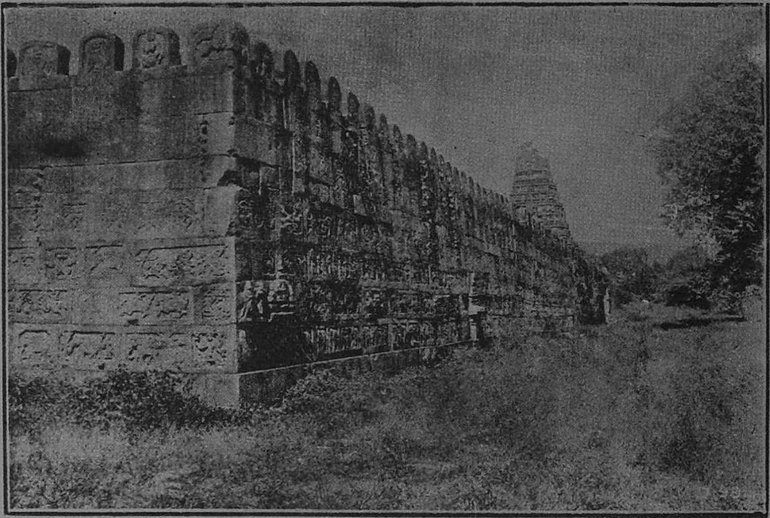
During the days of Vikramakedu, the great western Chalukya King (1076—1106), reigning at Kalyan in the Bombay Presidency only the *mula vigrahams* (fixed sculptures) were worshipped. Later on Prataparudradeva, a powerful Kakatiya King (1300—1325), installed the *utsava vigrahams* (metal images intended for being taken out). On his return from Srisailam he halted at a place called in later times Rudravaram, 10 miles from Ahobalam, when he ordered the *vigraham* of Narasimha to be cast, and installed it at Ahobalam. To commemorate his devotion a famous poem entitled "*Prataparudriyam*" was composed.

The ancient records of the temple speak to the fact that King Krishnadevaraya of the Vijayanagar dynasty visited this shrine on his return from the conquest of the Kalinga country, and presented the deity with a diamond necklace, an emerald wristlet, a gold-plate and a thousand pieces of gold.

CHAPTER XXX.

SRISAILAM.

This important religious shrine (Fig. 197) is on the *Rishabhagiri* hill on the southern bank of the river Krishna and is famous for SRISAILA or SRIPARVATA, one of the several aspects of the God Siva. Its sanctity is claimed by the Hindus and the Buddhists. There is reference to this place in the *Mahabharata* and in the *Sankalpas i.e.*, recitations on



* Fig. 197.—Sculptured wall and *gopura*, SRISAILAM.

occasions of religious bath, Hindus make mention of this sacred place. Almost in every Hindu epic poem or *Purana*,[1] mention is made of this place, while the Chinese travellers

---

* The first or bottommost row bears figures of elephants harnessed in different ways as if let in procession, many of them twisting up trees with their trunks as is characteristic with them; the second row represents horses and hunting scenes; third row hunting tigers, etc.

1. The *Puranas* and *Itihasas* are elaborate commentaries on the Vedas, explaining the details, in a very simple style, for the benefit of the lower orders of society not sufficiently gifted with the necessary intellectual capacities to catch the true importance of the Vedas directly and all at once. The style adapted in these is with a view to convey more easily and more impressively to the ordinary public, the highly abstract and philosophical ideas which could not otherwise be so conveniently grasped.

Fa-Hian and Huin Tsang refer to the times of the Buddhist Saint Nagarjuna, who is said to have lived in the first century A.D. in their anecdotes, and these go to show the existence and sanctity of the shrine from time immemorial.

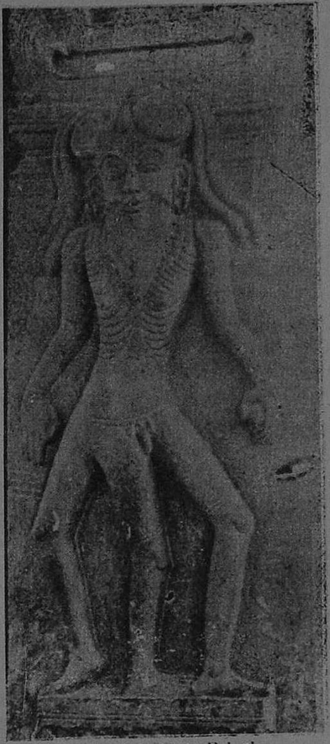


Fig. 198.—Sage Bringi.

PURANIC VERSION.

The mythological history of the place is to the effect that *Rishabha* or the sacred bull of the God Siva performed penance here, and that to bless him God Siva with his wife Parvati appeared in the form of Mallikarjuna and Brimharambha. The river Krishna, called Patalaganga in this part, is abundant in *lingams* (sacred stones) for worship.

EPIGRAPHICAL IMPORTANCE.

Local belief is that one of the provincial officers of Srisailarajya which was under the Vijayanagar sway made presentation of a bull, and of an idol of the Sage Bhringi (Fig. 198) both in gold to this shrine. This sage is said to have been reduced to a mere skeleton by the Goddess Parvati for his devotion erred on the side of partiality to Siva, who is subsequently said to have mended matters, and as a sign thereof Bhringi obtained an additional leg to stand. The sage is thus seen standing on three legs!!

Vijayanagara kings Narasingaraya & Harihara visited this place. The latter in Saka 1326 presented the *mukha-mandapa*. The *kalyana-mandapa* on the northern side of the temple was built in Saka 1451 by a servant of Krishnaraya who also set up a golden pinnacle on it and built a shrine for the *Linga* called Demesa. In Saka 1438 Krishnadevaraya had *mandapas* constructed in the Car Street.

From a copper plate grant available in the Madras Museum it is seen that during the 15th century there was a dispute between the Brahmins and the Kshatriyas belonging to the upper classes and the Vaisyas, regarding certain rights and privileges in this temple, and that it was decided in favour of the Vaisyas on the 13th February, 1416 A.D.

CHAPTER XXXI.

BEZWADA.

Bezwada, or the mythological VIJAYAVATA, mentioned in inscriptions as RAJENDRA-CHOLAPURAM, is a famous place of pilgrimage on the river Krishna, and dedicated to Siva in the local aspect of Malleswara or Jayasena. The Sage Agastya is said to have been the greatest devotee of this deity, and an admirer of the deity's several *lilas* (sports).

PURANIC VERSION.

The place is surrounded by many hillocks and the most important of them is called Sitanagaram, while the less important being Kanaka Durga* or Kanaka Konda. Traditionally these hills were continuous and at the command of god they went apart making enough space for the river Krishna to flow through. It is on one of these hills known as "Indrakila" (Fig. 199) the Pandava hero Arjuna[1] obtained from Siva a most powerful weapon called "*Pasupatastra.*" The aspect in which Siva appeared unto Arjuna for bestowing the boon, is known as *Kirata* (hunter). The shrine has the representation of this and many other events of the *Mahabharata*, commemorated in sculpture.

[2]"The origin of Malleswara—the name of the Siva temple at Bezwada—it is recorded that prior to the kali age the Sage Agastya had named the god (at Bezwada) Jayesana. The *Mahabharata* hero Arjuna whose capabilities in wrestling (*mallayuddha*) are well-known, next called him Malleswara. The thus famous Siva, says the record, graces with his presence the blessed town Vijayavata 'the ornament of which is the river Krishna.' In the Kali age, again, early as the Saka year 117 there was a king famous on earth by name Madhavavarman. The son of this king having killed a child of the woman "who eked on her livelihood by selling shoots of the tamarind tree (*t intrini-jivini*)" the king sentenced him to be hanged in order to meet the ends of justice. On seeing this, god Malleswara was pleased and rained (on him) a shower of gold which brought back to life the deceased prince and the dead body of the beggar woman!! Thus the Malleswara established in this world the fame of that great king (Madhavavarman),

---

* On the south side of the Kanaka Durga temple is a rock with sculptures bearing labels indicating the names of Gods and Goddesses cut below them. Most of the figures are forms of Durga, the very popular deity of Bezwada at present. These figures are illustrated in the anual report of the Madras Epigraphical Report for the year 1917-18. The fantastic forms the Goddess Durga was capable of assuming are detailed in the books on "*Mantra Sastra*".

1. The various names of Arjuna are generally repeated by pious Hindus on occasions of thunder to avoid the evil effects thereof, such as lightning, etc. These names are:—ARJUNA, PHALGUNA, PARTHA, KIRITA, SVETAVAHANA, BIBHATSU, VIJIYA, KRISHNA, SAVYASACHI, and DHANAMEJAYA.

2. Page 81 of the *Annual Report of the Madras Epigraphical Department* for the year 1910.

Fig 199.—Sculptured and inscribed pillar on the hill, BEZWADA.

Later on, came a pious devotee of Siva by name Panditaradhya who proclaimed to the world that the devotees of Siva were superior to the divine sages (perhaps Brahmanas ?) and illustrated the truth of it by bundling up live-coal in a piece of China muslin, with the tender twig of a *sami* tree—of course without burning the cloth ! ! God Mallesvara was pleased and manifested himself in the presence of his devotee. Such is Mahadeva Malleswara " the endless one, the lover of his devotees worshipping whom the lords of the earth prospered of old."

EPIGRAPHICAL IMPORTANCE.

The temple inscriptions relate also to the prayer of Arjuna to Indra in the forest of Dvaitavana, to provide him with the means to overcome Duryodana, the cousin of Arjuna. Indra directs Arjuna to pray unto the God Siva. Also the temple of Kanaka-durga with prakaras etc., is enumerated. Besides the details of village constructions, festivals, repairs to *gopuras, mukha-mandapa* of the Mallesvara temple etc., are recorded.

HISTORICAL REFERENCE.

Besides having been a religious centre Bezwada was also the capital of the Vengi kingdom. The Chalukyas who reigned at Kalyan in the north conquered the place about the beginning of the 7th century A. D. and created a separate province. The famous Chinese Huin Tsang visited this place about 639 A. D., when Buddhism was at his zenith. The Chola king came in conquest of this part of the country known as Vengadesa and ruled it until 1228 A. D., after which it fell into the hands of the Muhammadans who established their capital at Kondapalli, a hill fortress, near Bezwada.

There is said to have stood a fort here at one time but it has since been dismantled. In digging for the canal many remains were exposed. The caves connected with the Buddhists are all hollowed out of the east side of the big hill, at the foot of which the town stands.

CHAPTER XXXII.

DRAKSHARAMAM.

This religious place, formerly called Takshatapovana or Takshavatika in the Godavari District, is five miles to the south-east of Ramachandrapuram. The historicity of this place is attributed to Sage Vyasa, who is said to have installed a Linga in this place, and this event is commemorated by an annual festival in February-March.

PURANIC VERSION.

The *puranic* version regarding the place is, that the demon Taksha, whose daughter was married to God Siva, was quite annoyed at the niggardly way in which he was treated by Siva. In revenge Taksha performed a *Yaga* (sacrifice) to which Siva was not invited. However, the daughter was present at the ceremony and Taksha resented it. In the end. she burnt herself in the sacrificial fire. It is locally believed that the sacrifice is still on, and the Siddhi-Vinayaka (Elephant God) at Ayinavalli, 8 miles away to the north of Amalapuram, is supposed to bring the sacrifice to a successful end.

THE TEMPLE.

The temple of Bhimeswara (Figs. 200 & 201) is the principal shrine of the place. The Linga in the sanctum is said to be one of the five bits worn by Taksha round his neck.

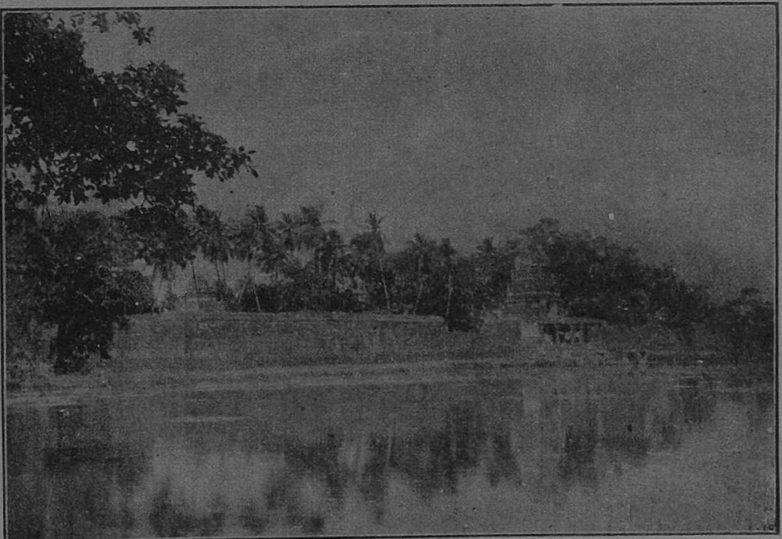


Fig. 200.--Tank within the Temple, Draksharamam.

The other four bits are said to have fallen in Bhimavaram in Cocoanada, in Amaravathi in the Guntur District, in Palakollu in Kistna District, and Kumararama yet to be identified. The construction of the temple is said to have originated with the Sun. The seven sages—

Fig. 201.—Central Shrine of the Temple, DRAKSHARAMAM.

Kasyapa, Atri, Gauthama, Bharadwaja, Viswamitra, Jamadagni and Vasishta—are said to have worshipped the God here and also caused the seven mouths of the river Godavari. The tank here—Sapta Godavari, is named after the seven sages and great religious efficacy is attached to a bath in this.

EPIGRAPHICAL IMPORTANCE.

Inscriptions in the temple signify to the antiquity of the shrine dating it so far back as the eleventh century, when the Chola King Rajaraja was reigning at Rajahmundry.

Of the numerous inscriptions available in this ancient temple, most of which refer to gift of lamps, there are others relating to King Parantaka's setting up images of Siva and Parvati and making gifts of villages to them, detailing the names of some of the geographical divisions of the olden days, the gifts of golden bulls and the construction of a golden pinnacle and the erection of several *mandapas* and other parts of the buildings within the temple.

The famous Mahomedan Saint Saiyid Shah Bhaji Aulia is said to have come here from Medina. As he was very hungry he slaughtered a cow, and this led to a violent dispute between the Hindus and the Mussalmans, the result of which was the latter came out successful, and as agreed upon he was given a *mutt* which was subsequently converted into a Mosque where there is also the tomb of the saint. The tomb is said to be five-hundred years old and the saint was a contemporary of the famous Mira Sahib of Nagore, near Negapatam.

HISTORICAL REFERENCE.

There are also two Dutch tombs called "*Ollandu Dibba*" erected in A. D. 1675 and 1728 containing some fine works of sculpture.

CHAPTER XXXIII.

SIMHACHALAM.

This religious station on the Bengal-Nagpur Railway in the Zemindari of Vizianagaram, is sacred to Narasimha, the lion aspect of Vishnu God.

The shrine (Fig. 202) is built on the hill, about 800 feet above the sea, and gateways are observed *en route* to the shrine. A broad flight of steps runs all through and on the top is the Hanuman gate. In the Hanuman gate there is a bastion showing the presence of ramparts formerly to protect the shrine.

PURANIC VERSION.

The foundation of the temple is attributed to Hiranyakasipu, who furious at his son Prahlada's devotion to Vishnu, threw him into the sea and placed this hill on his head. Narasimha went to his rescue, stood by the side of the hill and tilted it up so that the boy might escape from the weight of the hill. Later on the pious Prahlada is stated to have founded the shrine.

One of the pillars in the Mukha-mandapa is named *Kappam Stambam* or " the tribute pillar " and this attracts large number of crowds on account of its power of curing cattle diseases and granting children to barren women ! ! There is also a stone car with stone wheels and stone horses.

THE DEITY.

The body of the deity Narasimha in the principal shrine is ever covered with a thick coating of sandal paste, which is said to have appeased the fury of the God after his destruction of Hiranyakasipu, the demon athiest. The coating is renewed annually on the *Vaisakha** day in May, and that day is considered very sacred, and people from all over the country visit this shrine.

SARABHA GOD.

As the terrific nature of Narasimha (Man-Lion) incarnation continued even after the destruction of the demon Hiranya Kasipu and this caused trouble and fear to *Devas*, God Siva assumed the SARABHA (bird-like) form and pacified Nárasimha by trampling him under his feet. The consecration of this image is supposed to destroy enemies, secure success in battles, cure all ailments and procure every good. There are fine sculptures of this form in the temples at CHIDAMBARAM and DARASURAM near Kumbakonam. The metal figure in the temple at TRIBHUVANAM close to Kumbakonam is very inviting.

---

* This is the day in the month of *Vaisakha* (May-June) on which the asterism Visakhai (*libra*) has sway.

EPIGRAPHICAL IMPORTANCE.

The temple inscriptions record the history of the Kalinga country, the conquests made by the Chola king Kulottunga (A. D. 1010-1118), the construction of the central

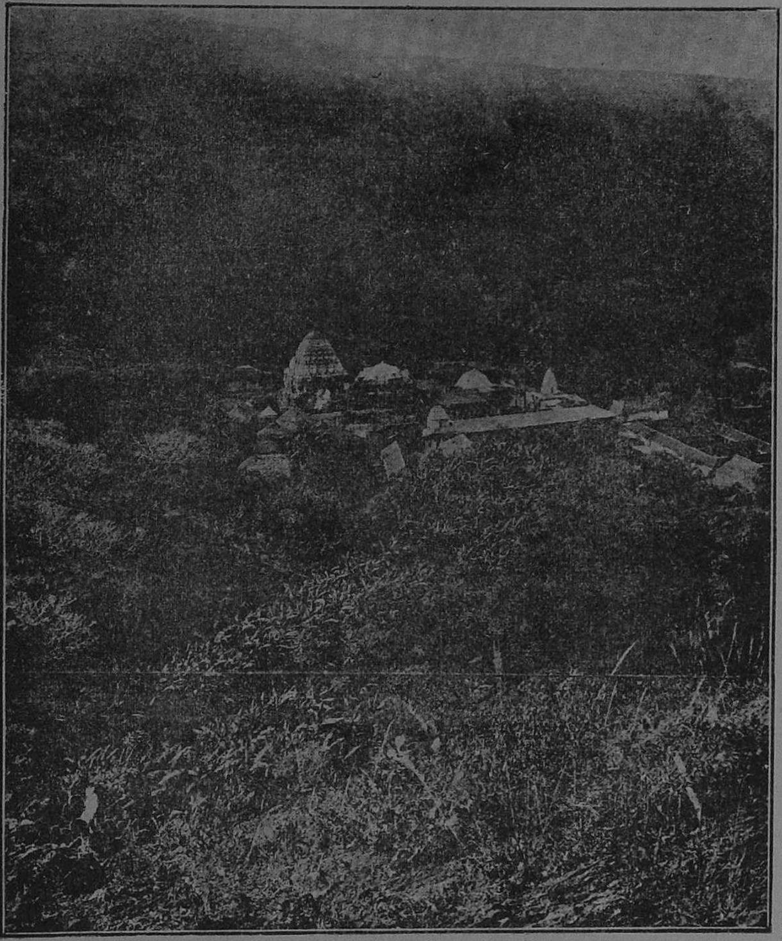


Fig. 202.--Shrine on the hill, SIMHACHALAM.

shrine with its several *mandapams*, and the victory pillars of King Krishnadevaraya of Vijayanagar (A. D. 1515-1516).

CHAPTER XXXIV.

SRIKURMAM.

This is the important place for the *Kurmavatar i.e.*, the tortoise incarnation of Vishnu. It lies at a distance of 16 miles on the south of Chicacole station.

PURANIC VERSION.

The presiding deity of the temple (Figs. 203 & 204) facing the west goes by the name of Kurmeswara and there are several sacred waters within the temple. The Lord is said to have first appeared here to bless King Svetamaharaja. It is said that the bones of the deceased, if threwn into the Svetapushkarani tank within this temple, get converted into tortoises !! Out-castes and women in menses are forbidden to touch the waters of this tank and if they do so the moss accumulations are supposed to be formed which when sprinkled with the holy water of the God disappear !!

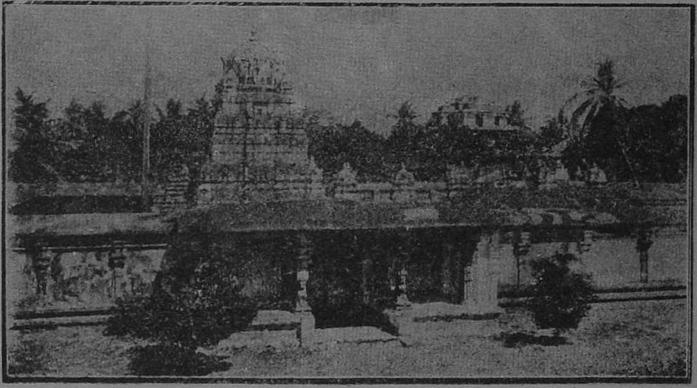


Fig. 203.—The Temple, SRIKURMAM.

EPIGRAPHICAL IMPORTANCE.

In this temple there are inscribed pillars relating to the three descendants of the Eastern Chalukya king Vimaladitya (A. D. 1015-1022) and of his son Rajaraja (A. D. 1022-1063) who resided in Rajamahendrapattanam and who is also said to have translated with the help of scholars the history of Bharata race into Telugu and this is said to be the essence of all *smritis*. It is at the direction of this king that Nannayabhatta wrote the Telugu translation of the *Mahabharata*.

According to the "*Epigraphica Indica*" for 1900-02 page 261, "in one of the pillars, in the hall in front of the temple is a Telugu record relating to the setting up of images of Rama, Sita and Lakshmana in Saka 1215 in this temple and to Narahari-tirtha having ruled the Kalinga country and also defended this holy

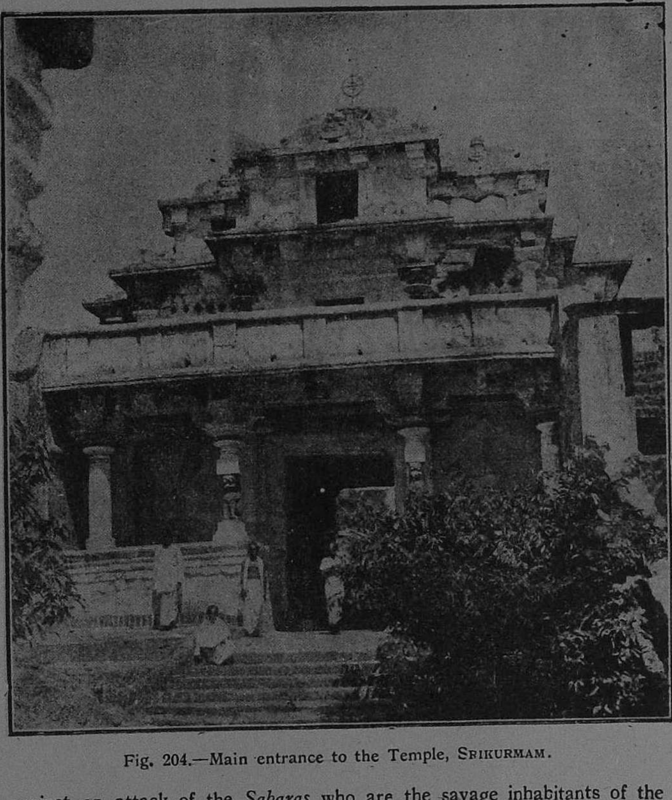


Fig. 204.—Main entrance to the Temple, SRIKURMAM.

place against an attack of the *Sabaras* who are the savage inhabitants of the forests of the Ganjam district. This Naraharitirtha is also said to have built a shrine of Yogananda-Narasimha in front of this temple. The life of this Naraharitirtha is recorded in *stotra* entitled "*Narahariyatistotra*," which is included in the work—*Stotramahodadhi* It states that, before conversion to the Madhva faith, this tirtha was called Samasastrin or Ramasastrin, and that he was styled Naraharitirta after receiving his initiation at the hands of Purnaprajna who commanded his going to the capital of the Gajapati king and ruling that country. Naraharitirtha, who had learnt the true import of the *Bhashya* from his teacher, preferred to remain a *Sanyasin* and said "Lord; What do I gain by

ruling a kingdom"? The master replied: "There in the Gajapati kingdom are the images of Rama and Sita, which you must try to acquire with great skill, in order that I may worship them". Accordingly he did and ruled that country for 12 years during the time of the infant king. When the prince attained his majority, he handed back the kingdom to him and, as a present and compensation for the services rendered, applied to the king for the images of Rama and Sita that remained in the royal treasury then. On return to Srikurmam he handed the images to his master who at a later period gave them to Naraharitirtha himself. While on tour on a preaching mission he dreamt at a certain place that an image of Vishnu merged in a tank in that town. The next day he had the image taken out, consecrated it, and called the town in consequence of this incident Narayanadevarkere (*i.e.*, 'the tank of the God Narayana') which is now in the Hospet taluk of Bellary District. Having made over the charge of the images to his pupil, Naraharitirtha retired to the bank of the Tungabhadra and there died in Srimukha year 1333 A. D."

CHAPTER XXXV.

MAHENDRAGIRI.

The famous Mahendragiri belonging to Ganjam District lies at a distance of 20 miles on the north-west of Mandasa Road Railway Station on the Madras-Calcutta line. It is situated in 18°58' North Latitude and 84°24' East Longitude. The place is about 16 miles from the sea. The mountain is nearly 5,000 ft. above the sea-level and it is one of the sacred hills that find mention in the epics—*Ramayana*, *Mahabharata*, *Puranas* and the *Kavya* literature.

PURANIC VERSION.

The *Vishnu Purana* mentions it among the *Kulaparvatha* i. e., the chief mountain of Bharata Varsha (India). The famous poet Kalidasa describes this place in the course of his narrative of the victorious conquests of Solar King Raghu. From the summit of the hill a delightful view of the surrounding country and the sea could clearly be had.

THE TEMPLE.

Bhima's temple (Fig. 205) has its summit over the *sanctum* made out of a single block of stone. The dressing and fitting of stones are of high finish. At a short distance from this place, on the eastern slope of the hill, is the temple of Yudhisttira which has a great amount of architectural beauty in it.

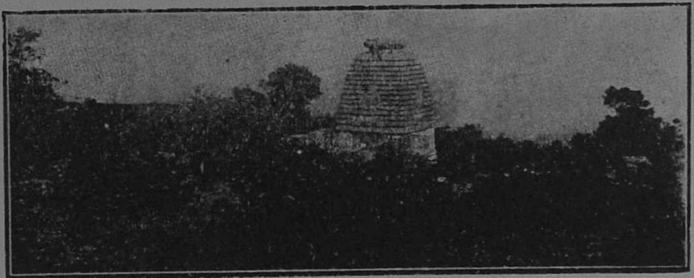


Fig. 205.—Temple, MAHENDRAGIRI.

At a little distance further down the eastern slope is the temple of Kunti, mother of the famous Pandavas, in the midst of grove trees. Fine sculptures are seen on the niches of the temple walls. Over the entrance of the porch is a carved representation of *Navagraha* or the nine planets. This temple is also mentioned as Gokarnesvara temple.

EPIGRAPHICAL IMPORTANCE.

The inscriptions recorded here mention the conquest of Kalinga by Rajendra-chola I in the 11th century and the fixing of *Jayastamba* or pillar of victory here.

HISTORICAL REFERENCE.

During the 10th, 11th, and 12th centuries, this place was the seat of God Gokarneswara, the tutelary deity of the Ganga kings of Kalinga country. Subsequently this part of the country is said to have formed part of the Andhra domains.

CHAPTER XXXVI.

SIVAGANGA.

Sivaganga is a holy place of pilgrimage in the Mysore State and is called the Southern Kasi. The hill here commands a fine view all round and is named *Kakudgiri.* It is about 5000 feet above the level of the sea.

PURANIC VERSION.

The *stalapurana* of the place is named *Kakudgiri* Mahatmya. The temple stands on the northern slope. As we ascend the flight of steps, figures of Ganapati, Virabhadra, Subrahmanya and others are met with. Then lies the temple of Gangadharesvara and a huge Nandi called Erume-basava or she-buffalo.

THE TEMPLES.

The temple (Figs. 206 & 207) proper having two entrances on the north and east with *gopuras* is a huge cave protected by overhanging boulders in the cells all round. It faces north. Besides various forms of God there is a peculiar Chandikesvara in the form of Brahma with 4 faces and 4 hands, holding a trident, an axe, a water vessel and a rosary. The inner walls of the *Mukha-mandapa* bears images of *Sapta matrikas* or the seven mothers, *ashta dikpalas* or the regents of the 8 directions, *nava-grahas* or the nine planets, sages, musicians, etc., who are supposed to have gathered together to witness the marriage of Parvati with Siva, which forms the chief subject of the composition. The structural *Vimana* or tower over the shrine is a fine piece of workmanship.

The Honnadevi temple faces the east. The terrific goddess tramples the demons, Chanda and Munda. The name Honnadevi or Honnamma is the Kannada form of the Sanskrit Svaranamba. The *Utsava Vigraha* of this Goddess is also similar to the stone sculpture in the sanctum.

The Santesvara temple founded probably in memory of Santala-devi, queen of Vishnuvardhana, who died at Sivaganga in 1139 A. D., has in front a peculiar carving in the shape of a circular disc with a lotus in the centre and creepers around. The stone parapet above the steps of Kalyani-tirtha *alias* Kamala-tirtha pond has a freeze of figures all round illustrating scenes from the *Ramayana* and the *Bhagavata Purana.* The story of Sri Ramachandra is completely delineated from his birth to his coronation. The carrying of Rishyasringa from the forest to Ayodhya (Oudh) by dancing girls is also represented here. The steps here have their front faces carved with figures of animals etc. at intervals.

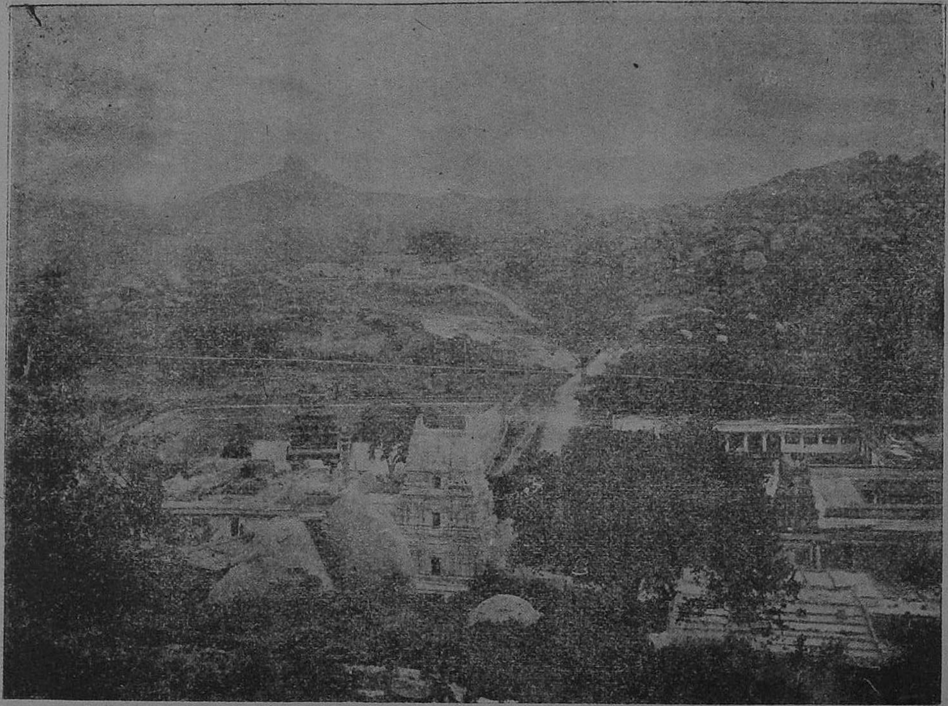


Fig. 206.—Shrines on the hill, SIVAGANGA.

EPIGRAPHICAL IMPORTANCE.

On the summit is a hill known as Kodugal-basava (Peak-bull) on account of its location on the peak and an inscription at the spot traces its execution to A. D. 1388. A little higher over this is the shrine of Virabhadra and in one of the stone pillars close

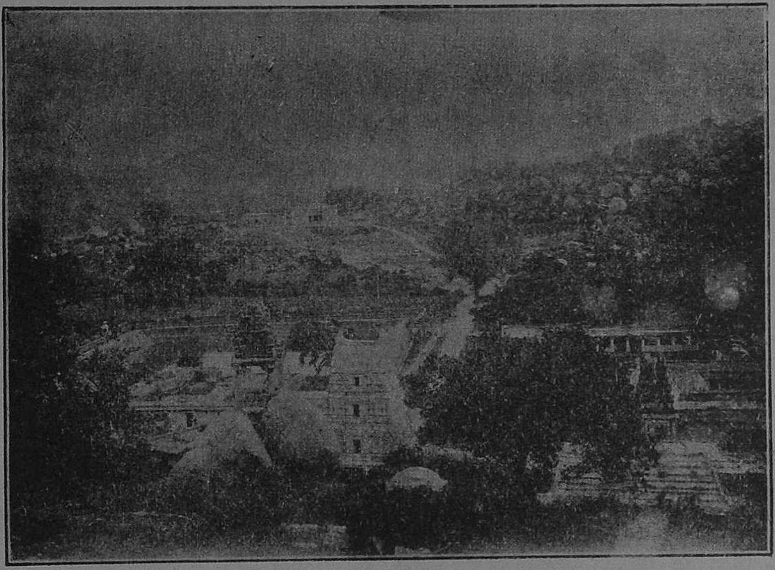


Fig. 207.—Shrines on the hill, SIVAGANGA.

by, water is said to ooze out on the day of the winter solstittee or *Makarasankranti*. This pillar is in consequence named as Tirthala-kamba which is octogonal bearing an inscription recording its erection during the reign of King Narasimha I (1141-1173 A. D.).

THE HOLY WATERS.

Some of the important *tirthas* on the hill such as the Kanva, the Kurubhavati, the Patala Ganga, the Chakra-tirtha, the Sankaracharya-tirtha on account of Sri Sankaracharya having performed penance here, the Maitreya-tirtha, the Mandalya-tirtha, the Ganga-tirtha and the Agastya-tirtha.

CHAPTER XXXVII.

NANDIDROOG.

Nandidroog in the Kolar District is at a height of about 5,000 feet above sea level at a distance of about three miles from Nandi Railway Station. The summit commands a fine scenery of the surrounding Kolar and Bangalore districts and the droog consists of Kalavara durga or Skandagiri on the north, Brahmagiri or Varahagiri on the south-west, and Chennakesava or Chennarayanbetta on the north-west; and several rivers such as the north Pennar (*uttara Pinakini*), the south Pennar (*dakshina Pinakini*), the Arkavati, the Palar, the Papagni and Chitravati start therefrom. There is an extensive plateau at the top, sloping to the west, in the centre of which is a hollow containing a well-constructed tank called Amritasarova fed by perennial springs.

FORTIFICATIONS.

The fortifications on the hill (Figs. 208 & 209) are attributed to Tippu Sultan and some parts bear his name also. There is also the palace occupied by Tippu still preserved.

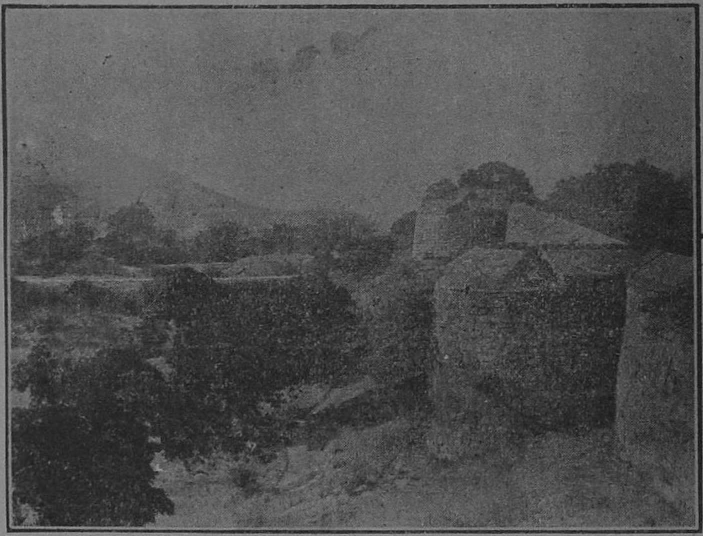


Fig. 208.—Hill Fort, NANDIDROOG.

This is fully described in Meadows Taylor's "*Tippoo Sultan.*" According to the local tradition this hill is named "Sringi-parvata" and "Kushmanda-parvata." The former name has given rise to a square pond in the temple at the village Nandi at its foot named

"Sringitirtha" and there is a sculpture of sage Kushmanda in the hall attached to the Yoga Nandisvara temple on the hill.

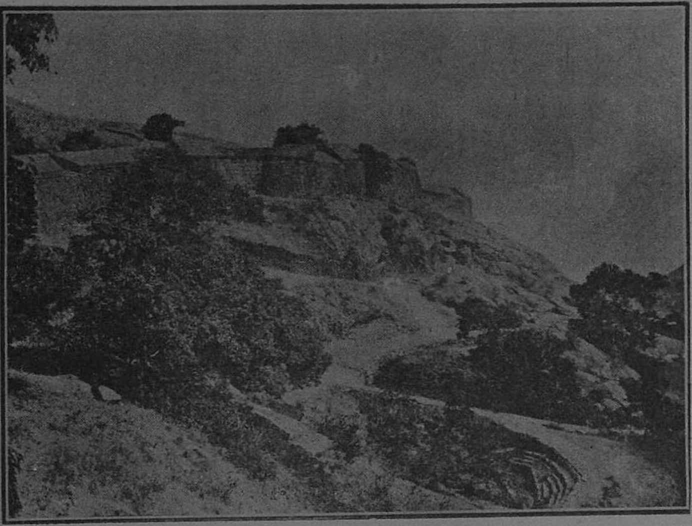


Fig. 209.—Hill Fort, NANDIDROOG.

TEMPLES.

In the village Nandi at the foot (Fig. 210) are two temples, one dedicated to Bhoga Nandisvara and another to Arunachalesvara. The construction of the former is attributed to Ratnavali, wife of the Bana King Bana Vidyadhara, who also made gifts to it in A. D. 810. Also a grant in A. D. 806 by the Rashtrakuta king Govinda III (794-814) has been noticed in a copper plate inscription found in a well in the place. The latter temple appears to have been founded by one Kesava, who might have been a sculptor judging from the excellent sculptures available here. Some of the works relating to birds, beasts, foliage, and human figures are accurately sculptured and a few of these are illustrated in the *Mysore Archæological Report* for the year-ending 30th June, 1914. The ceiling of the Bhoga Nandisvara temple has the cardinal deities cut in the proper directions with Siva and Parvati in the central panel. In the *navaranga* (hall) of the Arunachalesvara

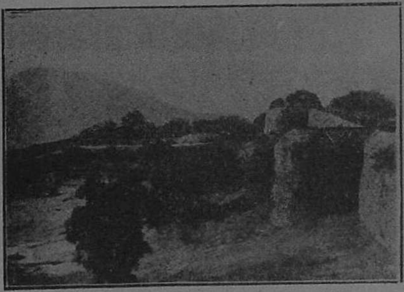


Fig. 210.—*Mandapa* at the foot of the hill, NANDIDROOG.

temple is .a peculair Vinayaka, about three feet high with a small lion face and a lean proboseis. The ceiling over the pillars, about five feet deep, has the cardinal deities carved on the different tiers. There are also the sculptures of Hanuman playing on the lute (*veena*), pulling up the *saikata-linga* made of sand worshipped by Rama. Fish incarnation (matsya-avatar) of Vishnu killing Somaka, Sage Narada playing the flute, Sri Krishna removing butter from the pot, and the great seven sages (*sapta rishis.*)

EPIGRAPHICAL IMPORTANCE.

Regarding the inscriptions relating to this place the *Mysore Archæological Report* says :—The Chikballapur copper plates, which are dated in A.D. 810, give the interesting information that the temple at Nandi was caused to be erected by Ratnavali, the queen of the Bana King Bana Vidyadhara. The Ganga genealogy given in these plates is of a singular interest, as it is not found in any grant of that dynasty so far as published.

CHAPTER XXXVIII.

SOMANATHAPUR.

Somanathapur, or Vidyanidhi-prasanna-Somanathapura according to inscriptions, is situate at a distance of about 20 miles to the south-east of Seringapatam of the Mysore State. It lies on the left bank of the river Kaveri. From inscriptions we learn that Soma or Somanatha, Prime Minister of king Narasimha III (A.D. 1254-1291), founded this village and named it after him.

THE TEMPLE.

The Kesava [1] temple (Figs. 211 to 213) built by Somanatha measures 215 X 177, and it is a *trikutachala* or three-celled structure ; the main cell facing the east and the other two, which are opposite to each other, facing north and south respectively.

The railed parapet of these shrines bear, bas reliefs of elephants, horseman, scenes from the Epics and the *Puranas*, with various scrolls. The story of Prahlada, as narrated in the *Puranas*, is sculptured. The other Gods, relating to the Hindu Iconology that are well-depicted here are Narasimha, Varaha, Hayagriva, Venugopala, Vasudeva, Brahma, Siva, Ganapati, Indra, Manmatha, Surya, Garuda, Lakshmi, Sarasvati and Mahishasura-mardini. The south cell contains scenes from the *Ramayana*, west cell *Bhagavatham* and north cell *Mahabharata*. The original image of God Kesava in the central shrine is not available now and in its place one of a modern wall is put in. From the large number of Saivaite figures met within this temple we are to infer that Vaishnavite people then were tolerant towards Saivaites. The *Prabha* or halo over some of them bears the *dasavatars* or the ten incarnations of Vishnu.

Some of the images bear on their pedastals the names of the artists who executed them and these are of value to the historians of art. From the fact that the Garudakamba (flagstaff bearing the figure of the divine kite Garuda) is not exactly opposite the entrance as usual everywhere, but a little to the north-east, it is said that when the temple was completed it looked so grand and beautiful that the God, thinking it was too good to be on earth, attempted to transport it to the region of Indra-heaven. Accordingly the building began to rise from the earth, when the artist in his over anxiety to prevent it, set about mutilating some of the images when it descended and settled in its present situation !!!

---

1. Fergusson praises the elegance of outline and marvellous elaboration of detail in this temple. Workman in his "*Through Town and Jungle*" says that the towers aobsolutely captivate the mind by their profession of detail and perfection of outline ; and there is no suggestion of superfluity in the endless concourse of figures & designs.

EPIGRAPHICAL IMPORTANCE.

The inscriptions mention the Gods that were set up and the provision made for their services. The *Varaha* or the Boar incarnation is praised. The geneology of the Hoysala kings down to Narasimha III is detailed. We are also informed therefrom that when King Narasimha was one day seated in the Council Chamber in his capital Dorasmudra or Halebid, Somanatha made obeisance to him and applied for grant for the worship of the temple founded by him.

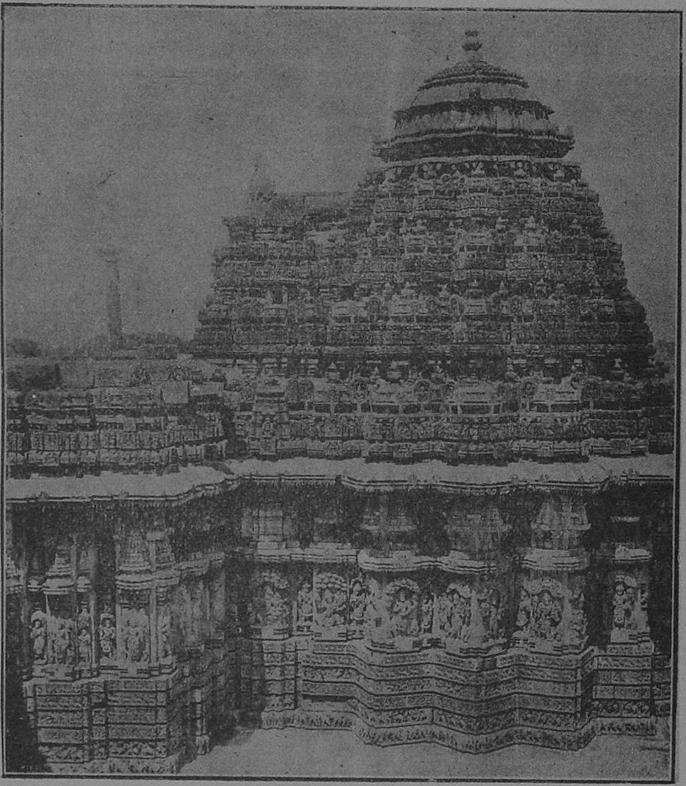


Fig. 211.—Kesava Temple, SOMANATHAPUR.

An inscription of A. D. 1497 tells us that during the reign of Saluva king Immadi Narasinga he ordered the restoration of the ruined *Agrahara* here which is also said to have been the hermitage of Sage Vasishta. The geneology of Soma is also recorded in

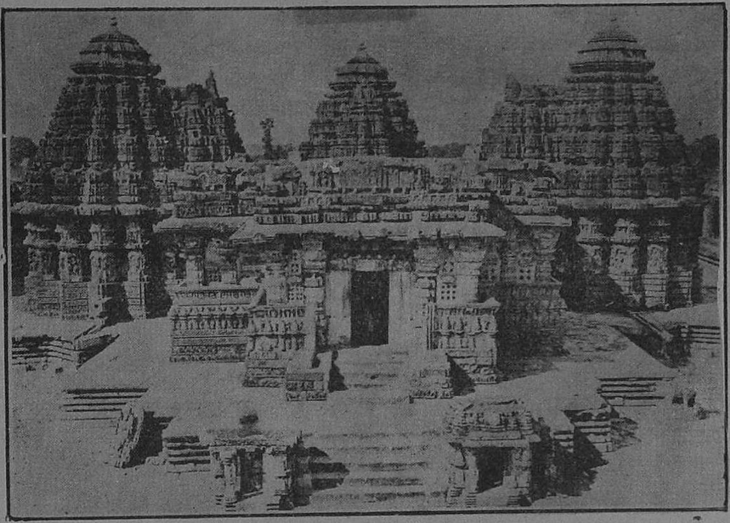


Fig. 212.—Kesava Temple, SOMANATHAPUR.

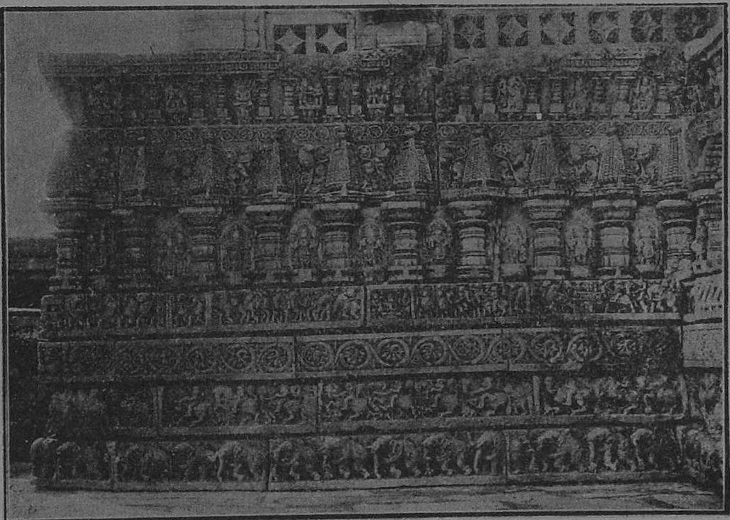


Fig. 213.—Sculptured wall in the Temple, SOMANATHAPUR.

the inscription at Harihar. The *Agrahara* is said to have been so full of learned men that even the parrots there were capable of holding discussions in *Mimamsa, Tarka* and *Vyakarana.*

Soma is said to have borne several titles and among them were—a jewel of ministers, a *chanakya* in policy, Yugandhara in business, champion over traitors to their lords.

CHAPTER XXXIX.

NUGGIHALLI.

There are three temples of importance at this place dating from the reign of Somesvara (1249 A. D.) and these go by the names of the Lakshminarasimha, the Sadasiva and the Somesvara.

THE TEMPLE.

The main temple of Lakshminarasimha (Figs. 214 to 216) is a three-celled one with the figure of Kesava in the centre, Lakshminarasimha in the left and a beautifully carved Venugopala in the right. Around the top is represented the ten *avatars* or incarnations of Vishnu, while at the sides are sculptured figures of cows, cowherdesses, sages and gods. Though Lakshminarayana occupies a subsidiary cell He is the chief deity. The ceilings of the *Navaranga* or hall have on the flat under-surface figures of Brahma and Surya.

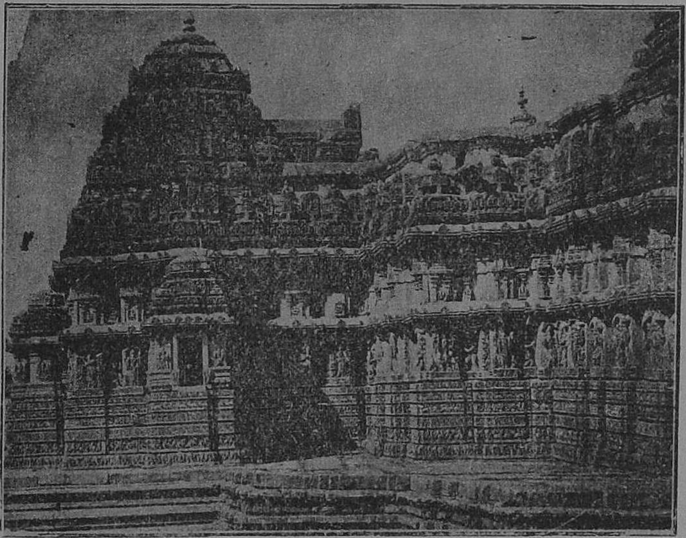


Fig. 214.—Temple, NUGGIHALLI.

SCULPTURES.

The *Utsava-Vigrahas* or metallic figures intended for being taken out on procession are highly attractive. The *Bhagavata Purana* is carved on the walls. Also the 24 *Murtis* or

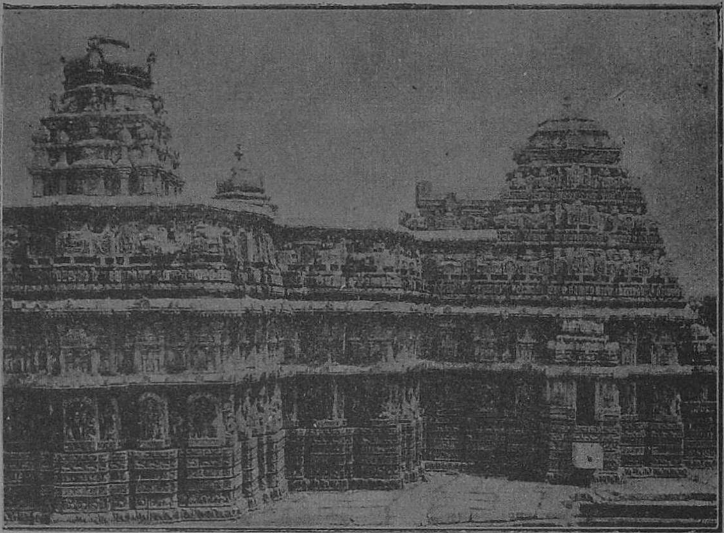


Fig. 215.—Temple, NUGGIHALLI.

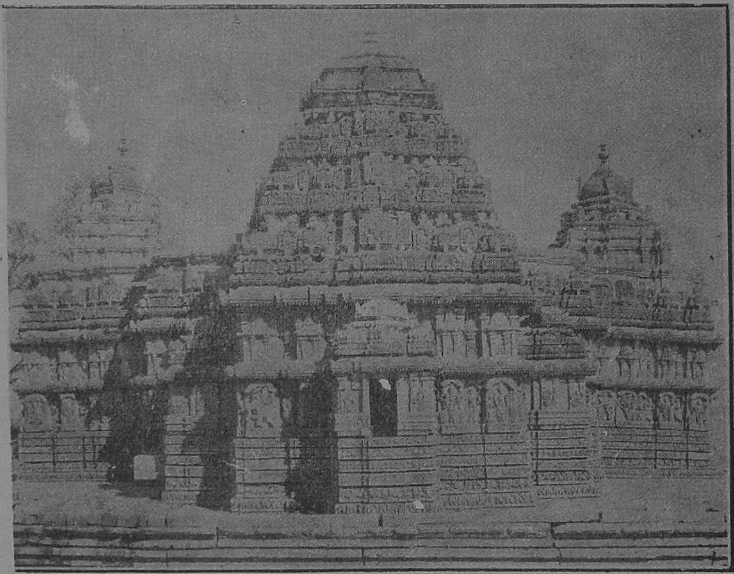


Fig. 216.—Temple, NUGGIHALLI.

forms of Vishnu *viz.*: (1) Kesava, (2) Narayana, (3) Madhava, (4) Govinda, (5) Vishnu, (6) Madhusudana, (7) Trivikrama, (8) Vamana, (9) Sridhara, (10) Rishikesa, (11) Padmanaba, (12) Damodara, (13) Sankarshana, (14) Vasudeva, (15) Pradyumna, (16) Aniruddha, (17) Purushottama, (18) Adhokshaja, (19) Narasimha, (20) Achyuta, (21) Janardhana, (22) Upendra, (23) Hari and (24) Krishna. Amongst the splendid sculptures is one of a rocking cradle with the God and Goddess seated therein and another of Garuda bearing on his shoulders Kasyapa and Kadhru; Balarama with his attributes the plough and the pestle; Hayagriva killing Somaka under his feet.

SADASIVA TEMPLE.

The Sadasiva temple has a large number of perforated screens though sculptures are missing herein. The *Linga* faces the east. The ceilings abound with lotuses. The Mahishasuramardhini figure is 3 ft. high, with 8 hands, 6 of them holding a discus, a trident, a sword, a shield, a bow and a bell, one placed at the head of the *Asura* and the eighth in the act of taking out an arrow from the quiver. The Brahma here is seated on the swan, in the natural posture of riding unlike most others, with a noose, an elephant goad, a fruit and a rosary for his attributes.

CHAPTER XL.

ARSIKERE.

Arsikere, known also as ARASIYAKERE, is situate in the Mysore State and it lies in 13°' 19' north latitude, and 76°' 19°' east longitude. The approach to the place is from Hassan in the Bangalore-Poona line of the Southern Maharatta Railway and the

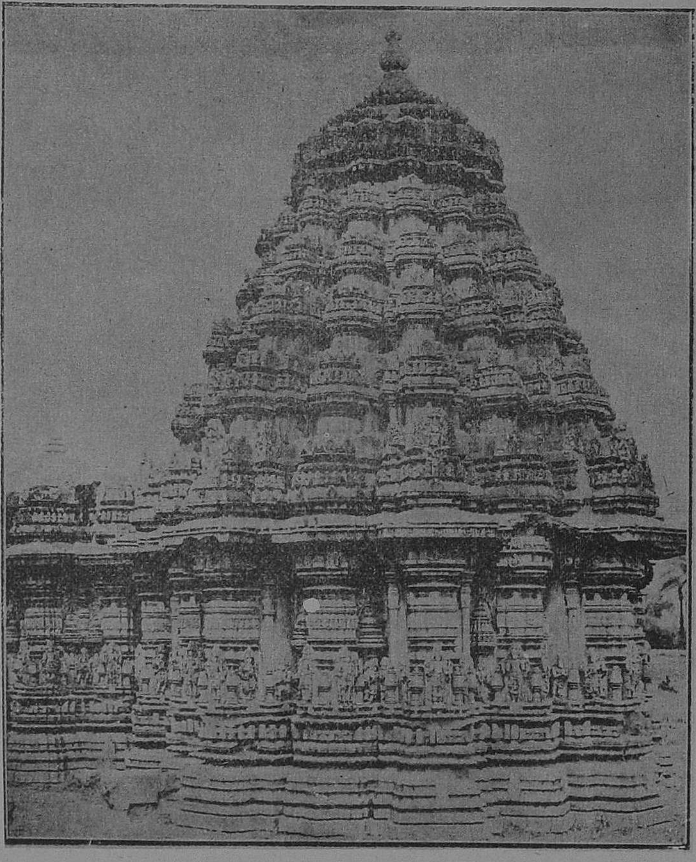


Fig. 217.—Isvara Temple, ARSIKERE.

distance therefrom is about 25 miles on the north-east. The place takes its name after a large tank called Arasiyakere or princesses' tank, which appears to have been constructed by the Hoysalas in the 11th century. There are a number of ruined temples to the north of the town and amongst these the Siva temple with a large number of inscriptions is of considerable importance.

The object of worship in the mountain close by is Sahasrakuta-Jinalaya or the 1000 Jaina figures.

THE TEMPLE.

The Isvara temple (Figs. 217 & 218) faces the east and it bears plenty of architectural beauties. The doorway to the *sanctum* is beautifully sculptured with geometrical patterns

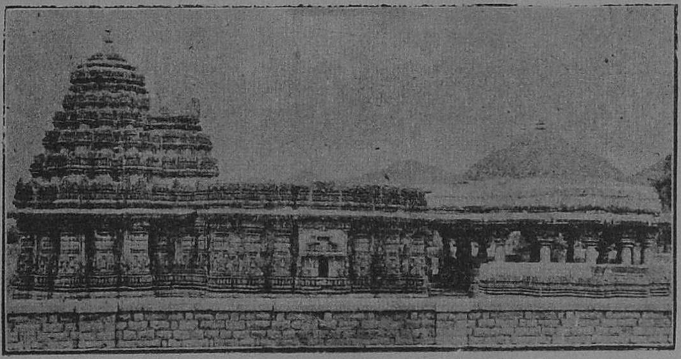


Fig. 218.—Temple at ARSIKERE.

and lions standing one over the other. The ceiling bears the dancing form of Siva-Nataraja at the centre with attendant musicians all round. The stone beams contain bead and scroll work. The *mukha-mandapa* or the front hall is circular, supported by 21 pillars, of which eight are in the middle and 13 in the verandah around. Below each of the outer pillars are 2 elephants facing different directions. Most of the sculptures bear labels giving their names. The presiding god is called Kattamesvara.

EPIGRAPHICAL IMPORTANCE.

The temple was constructed in A. D. 1220 and to the left stands a double shrine called Halavakallu-devastana. The jamb of the doorway of the south shrine contains the figure of *Manmatha*, the Indian Cupid or the God of Love.

CHAPTER XLI.

SERINGAPATAM.

Seringapatam (SRI-RANGA PATTANAM) in the Mysore State, lies in an island formed by the sacred Kaveri, in 12°25' north latitude and 76°45' east longtitude. It is in the Mysore State Railway. This is distinguished from the important Srirangam, also an island formed by the very same Kaveri river in the district of Trichinopoly, by being known as "*Paschima*" or western "Ranganatha-Kshetra" while the other is named as "*Purva*" or eastern "Ranganatha-Kshetra." The founding of this place is attributed to Sage Gautama. According to inscriptions, the Ranganatha Temple here was founded by the Ganga King Tirumalaiya in A. D. 894.

PALACE,

The Dharya Daulat Bagh, a summer palace (Fig. 219) of Tippu Sultan just outside the east side of the fort, is distinguished for its graceful proportions and the arabesque work in rich colours which covers it. The west wall is painted with a representation of the victory of Hyder Ali over Colonel Baillie at Polilore, near Conjeevaram. It had been defaced prior to the seige of 1799, but the Duke of Wellington, then Colonel Arthur Wellesley, who made this garden his residence, had it restored. It was afterwards whitewashed and almost obliterated, but Lord Dalhousie, having visited the spot during this tour in Mysore ordered it to be repainted by an Indian artist who remembered the original.

LALBAGH.

The Lalbagh is a garden 2 miles east of the fort on the other side of the Ganjam suburb, which intervenes between it and the Darya Daulat. It contains the mausoleum of Hyder Ali and Tippu Sultan, a square building surmounted by a dome with minarets at the angles, and surrounded by a corridor which is supported by pillars of black hornblende, a stone that is remarkable for its beautiful polish. The double doors, inlaid with ivory, were given by Lord Dalhousie. Each of the tombs is covered with a crimson pall. The whole is kept up by the Mysore State. The tablet on the Tippu's tomb is in verse to this effect—"The light of Islam and the faith left the world, Tippu became a martyr for the faith of Muhommad; the sword was lost and the son of Hyder fell a noble martyr. The inscription gives the date 1213 A. H. (1799 A. D.) In front of the Lalbagh is a simple memorial to Colonel Baillie, who died in 1782, a prisoner of Tippu Sultan. On the way to the garden, on a rising ground near the road, are interesting memorials of the officers and men of the 12th and 74th regiments killed in action in 1799."

EPIGRAPHICAL IMPORTANCE.

There is an inscription in the Pampapati Temple at "HAMPI" which says that king Narasa (*Saka* 1404-18) father of Krishnadeva Maharaja of Vijianagar bridged the

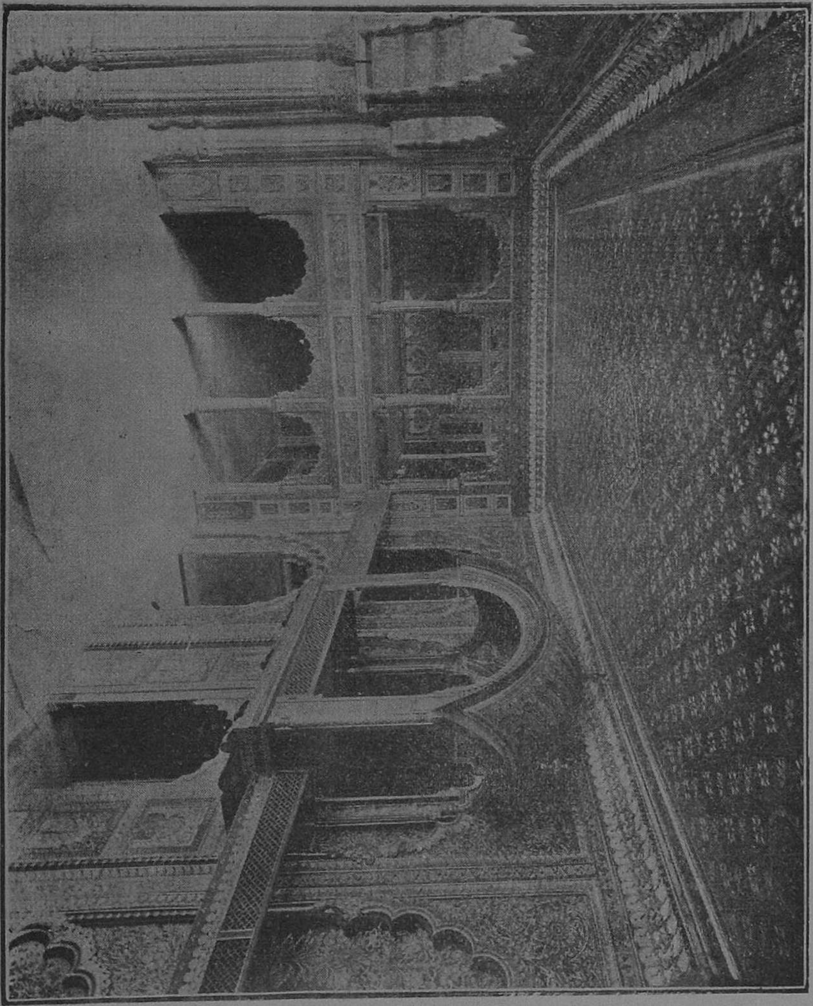


Fig. 219.—The interior of the Palace within the fort, SERINGAPATAM.

Kaveri though it consisted of a rapid current of copious water, crossed over it, straightway captured alive in battle with the strength of his arm the enemy, brought his kingdom and the city of Srirangapattanam under his power and set up a pillar of fame—his heroic deeds being praised in the three worlds, which appear to be the palace of his glory. (*Epigraphia India* Vol I, page 361.)

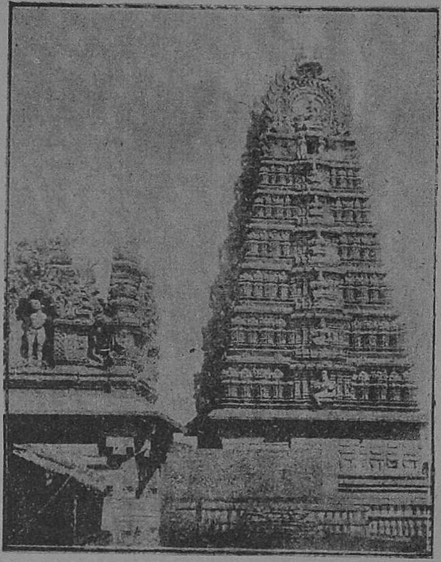


Fig. 220.—*Gopura* of the Temple, SERINGAPATAM.

THE TEMPLE.

The Ranganatha temple (Fig. 220) here is the largest in the State with a high *Gopura* in front. The central deity Ranganatha, reclining on Adisesha, is said to have been worshipped by Sage Gautama, who had his *Asrama* or hemitage at the north-west on the northern bank of the river Kaveri. That is why this place is also known as *Gautama kshetra*. There is an image of the sage in the sanctum near the feet of the Lord. It is at the request of the river Kaveri that the Lord is said to have taken His seat here. Unlike most other figures of Ranganadha, there is neither a lotus springing from the navel nor are there the figures of His consorts, Sri-Devi and Bhu-Devi, at the feet. There is however a seated figure of the Goddess Kaveri at the feet of the Lord with one of her hands holding a lotus.

In the second courtyard are shrines of the *Alvars*. Two pillars in front of the inner entrance are called *Chaturvimsati* pillars as the twenty-four *Murtis* or forms of Vishnu with labels giving their names are engraved thereon.

The temple of Ranganadha on the three islands of Seringapatam, Sivasamudram and Srirangam are called respectively *Adi-Ranga*, or the Ranga of the beginning, *Madhya-Ranga*, the middle Ranga, and *Antyq-Ranga* or the end Ranga. Tippu Sultan has made several gifts to this temple.

OTHER SHRINES.

Besides this temple, there are also temples to Gangadhareswara and Narasimaha here. The *Utsava-vigraha*—the metallic image for taking out in procession—of the Gangadhareswar temple is a very handsome figure of Dakshina-Murthi. In the Siva temple are the figures of some of the *Saiva devotees*. The labels on them give besides their names their castes also.

The temples at Nanjangud and Chamrajnagar contain the figures of all 63 Saiva devotees. Another shrine in this locality contains a pretty figure of Ambegal-Krishna or Baby-Krishna in the attitude of crawling on the hands and knees. Near the temple are now seen remnants of mud walls and a small granary, the relics of an ancient palace.

CHAPTER XLII.

HALEBID.

Halebid, the famous capital of the Hoysala line of kings between the 11th and 14th centuries of the Christian era, lies at a distance of about 20 miles south of the Banavar railway station in the Mysore State. It was founded in the 11th century and was known as DORASAMUDRA, DWARASAMUDRA or DVARAVATIPURA. The old palace is said to have stood to the east of the present town where now stands a small hill called Benne-gudda. Traces of *Ani-gundi* or "the elephant pit" and the ancient aqueduct from Yagache are still visible near this hill.

HOYSALAS.

The importance of this indigenous family of kings who ruled over the whole of the olden Karnata Kingdom is detailed in the *Epigraphia Carnatica* volumes issued by the Government of Mysore. The birth-place of Hoysalas or Poysalas was Sosevur or Sosavur, the *Sasakapura* of Sanskrit writers, now identified with Angadi in the Western Ghats. They claimed to be *Yadavas* and of the lunar race, and bore the title 'Lord of Dvaravatipura' (applies both to Dvaraka, the reputed capital of Sri Krishna, the hero of the Yadavas, and to Dorasamudra, their own capital). They were originally Jainas, and the progenitor of the family was Sala. On a certain occasion when he went to worship at the temple of his family goddess at Sosevur and was receiving instruction from the *Yati* (sage) there, a tiger is said to have bounded out of the forest, glaring with rage. The *Yati* hastily snatched up his rod (the usual stout rod of an ascetic, of solid or male bamboo) and handed it to the chief, saying *Poysala* which means 'strike Sala'; whereupon Sala hit at and killed the tiger, finishing it off perhaps with his dagger. Moreover, from the rescued Yati's exclamation he assumed the name Poysala, of which Hoysala is the more modern form. This story is repeated in all the accounts of the origin of the dynasty and in their crest on temples.

About the inscriptions of the Hoysalas, it is stated in the *Quarterly Journal of the Mythic Society*, Bangalore, July 1911, page 111, that "One characteristic feature of the Hoysala records is their fine execution in charmingly proportionate Kannada characters drawn out here and there where convenient into fantastic floral devices so as to decorate the margins of the granite slab, pillar or other material on which they are engraved. The style of the language too, written more often in poetry than in prose, is so highly polished and learned that one cannot help being carried away by conviction that Kanarese literature must have made considerable progress under the patronage of the Hoysala kings, as it certainly appears to have done under the western Chalukyas and probably also under the Kalachuryas, the Yadavas and other Karnata families of about the same period."

After thus settling for a long time on a firm basis the Hoysalas of the Karnata country (Mysore), according to the *Report of the Archaeological Survey of India* for 1909-10, entered the Chola domain to quell the rebellions there and also free the Cholas from the troubles they had at the hands of the neighbouring Pandyas and others. It is Vira Narasimha II (1220-1234 A. D.) that came into closer contact with the Chola country in the south. Thus the real history of the Hoysalas in the south may be said to have actually begun with this king. In 1222 A. D. he marched against Srirangam and bore the name " the establisher of the Chola Kingdom."

Leaving his capital Dorasamudra, Narasimha II is stated to have marched first against the Mahara (also mentioned as Makara or Magara) kingdom and halted at Pachchur from where he despatched two of his military officers, Appanna and Samudragoppaya, to compel the Pallava king Kopperunjinga to release Rajarajadeva whom he had imprisoned at Sendamangalam, South Arcot District, and to invade his dominions. These latter passed through the enemy's country from Pachchur and reaching Sendamangalam, released the Chola Emperor and reinstated him. The route followed by these officers is also detailed in the inscriptions recorded in Tiruvendipuram. At Srirangam he seems to have built a *mandapa* in that temple during his halt there on the march against the Pandya. The *Koyilolugu* which records the history of the Srirangam temple mentions the name of a king of the Kanarese people—Vira Narasingaraja to have built one of the *mandapas* in that temple. He is also said to have set up a pillar of victory at Setu (Rameswaram).

Someswara, son of Narasimha, who was then only *Yuvaraja*, was placed in independent charge of the Hoysala possessions in the south in A. D. 1228-29, and so occupied Kannanur in the Chola country. The southern Capital of Someswara, Vikramapura founded in the Chola country which he had acquired by conquest, has been identified with the modern Kannanur near Trichinopoly, 5 miles north of Srirangam.

In 1237, three years after his coronation, he granted 11 villages to his two able generals—Bogayya and Mallaya, who, on their turn, conferred them on Brahmanas in the presence of Ramanatha at Setu. Someswara is said to have uprooted Rajendra-Chola and to have reinstated him after the latter begged for protection. Vikramapura, the modern Kannanur near Trichinopoly, was founded by him after he obtained that place by conquest. His records are found at Srirangam, Jambukeswaram, Tiruvasi, Ratnagiri and Tirumalavadi in the Trichinopoly district, at Mannargudi in the Tanjore district where also seems to have existed a palace at one time, the ruins of which are still pointed out, and at Tingalur and Adhamankottai in the Salem district. The Srirangam inscriptions mention him as " *Soma* (the moon) of the Karnata who had reduced this lotus pond of Srirangam into a pitiable state " and this shows that he was a staunch Siva and therefore neglected the Vaishnava temple at Srirangam and much supported the Siva temple of Jambukeswara, on the same island. In 1236-37 he put up several minor shrines of Siva within the Jambukeswaram temple, called Vallaliswara, Padumaliswara, Vira Narasingeswara, and Somaliswara which were evidently so named after his grandfather Ballala II, grandmother Padmaladevi, father Viranarasimha and

aunt Somaladevi whom he loved like a mother. The front *gopura* of seven storeys of the Jambukeswaram temple might have also been constructed by Someswara. The Bhojeswara (Posaliswara) temple at Kannanur was raised in the name of his mother Kalaladevi. In all Tamil inscriptions Someswara signs his name as Malaparoluganda (lord among the *Malepas i.e.*, the hill-tribes in the Western Ghats), a family title of the Hoysalas from the very commencement of their career in bold Karnata (Kannada) characters. He assumed the imperial title *Sarvabhauma* and performed the rites of *Tulapurusha* and *Ratnadhenu* at Kannanur.

Someswara's son Veera Ramanatha's accession to the Tamil districts took place about 1255 A. D. and his inscriptions of the 12th, 15th and in 17th years, which correspond to A. D. 1267, 1270 and 1271, are found at Srirangam and Kannanur. This king attended to the checking of the revenue accounts in the 4th year of his reign; the communal repairs made to the Vanigan's well, now known as Nalummulaikkeni at Tiruvellarai, whose walls, it is stated, had sunk in on the four sides probably on account of heavy rains in the 8th year of the king, and exempted the tax on salt dealers at Tirumalavadi. He made to the temple of Ranganatha at Srirangam, a gift of a gold crown set with jewels, two flywhisk with handles of gold and a *kalanji* (betel-pot). He was succeeded by his son Vira Viswanadha in A. D. 1293-94; after which the kingdom merged into the then rising power of the Vijayanagara Empire. Subsequent to this, during the time of Ballala III, the Hoysalas had Tiruvannamalai in the district of South Arcot for the seat of government as in A. D. 1323 *Unnamalaipattanam i.e.*, Tiruvannamalai is stated to have been his permanent capital.

HOYSALESWARA TEMPLE.

The Hoysaleswara temple (Figs. 221 to 230) at Halebid has four door-ways two on the east, one on the north and one on the south with beautifully sculptured lintels. The figure of Natesa, or the dancing form of Siva, is sculptured in the centre of the lintels flanked by *Makaras*, on which Varuna, the God of sea, with his consort is seated. The south door-way show the best workmanship and this might be due to the king having had his palace in the south-west, from where he should enter the temple by this entrance.

KEDARESWARA TEMPLE.

The Kedareswara temple (Figs. 231 to 234) bears at the angles of its terrace figures of elephants facing the outside. The friezes of this temple contain figures of horsemen very finely sculptured. There are shrines to the Sun and the Moon by the sides of the Nandi or the bull in the temple of Hoysaleswara. The usual figure of a man stabbing two tigers on both his sides, which is a characteristic of the Hoysalas, is seen everywhere. The sculptures of both these temples are the best and the steatite or pot-stone used for the purpose is said to have been quarried from the hill near by, called *Pushpagiri* or " the hill of the flowers."

Fig. 221.—Hoysaleswara Temple, HALEBID.

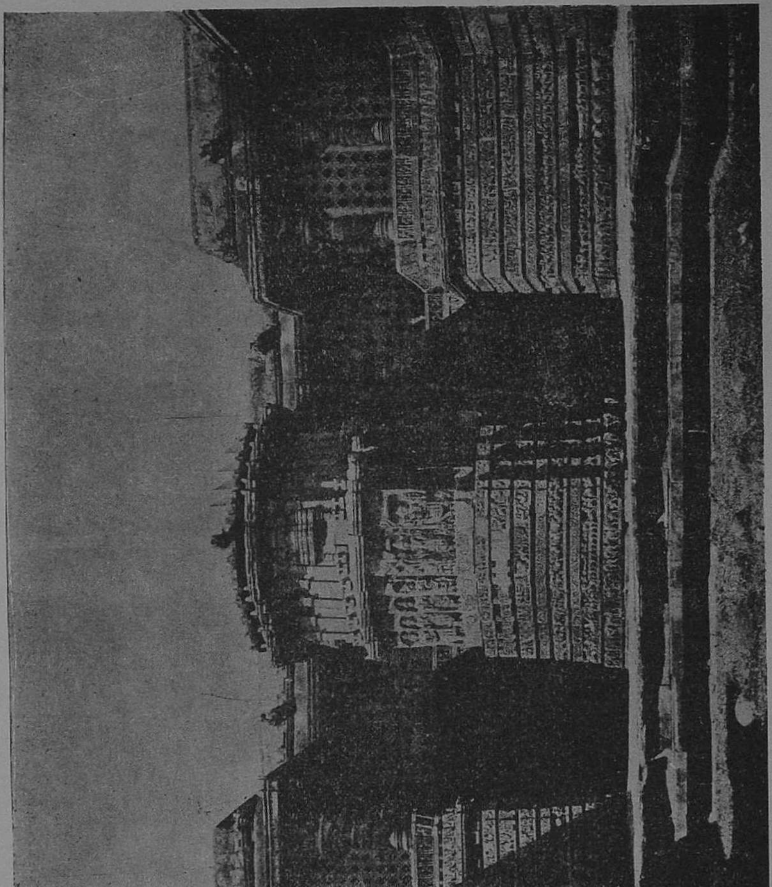


Fig. 222.—East view of Hoysaleswara Temple, Halebid.

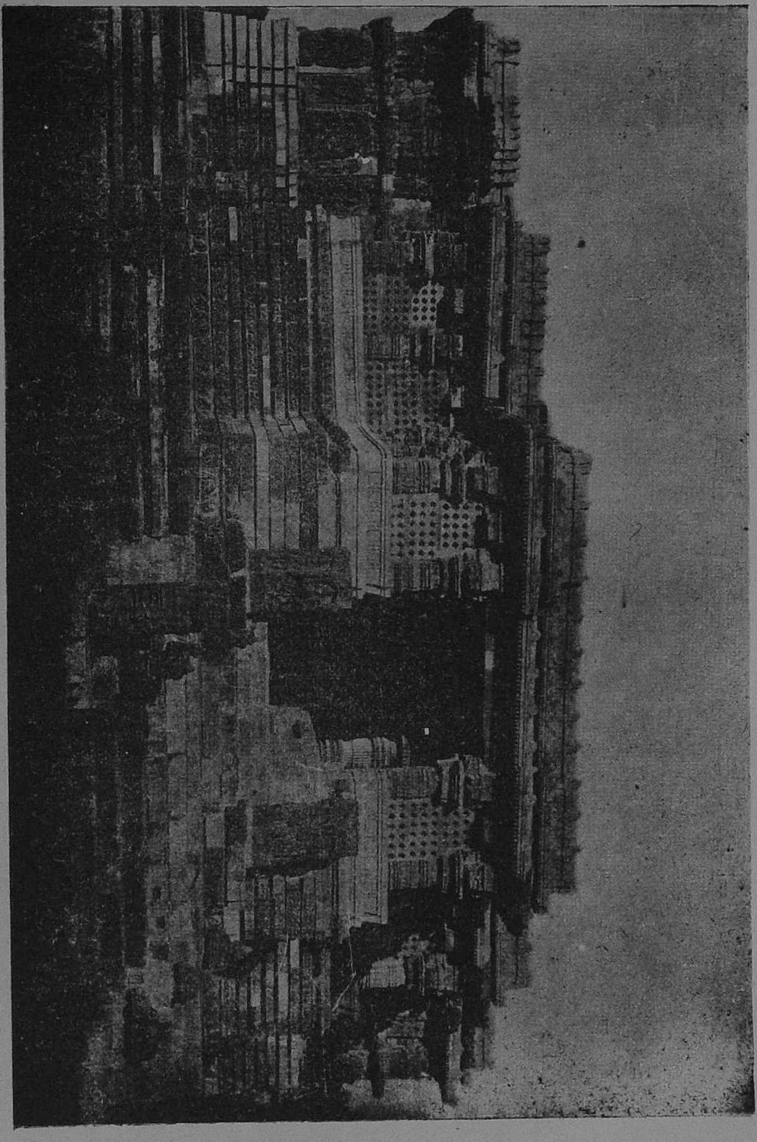


Fig. 223.—East view of Hoysaleswara Temple, HALEBID.

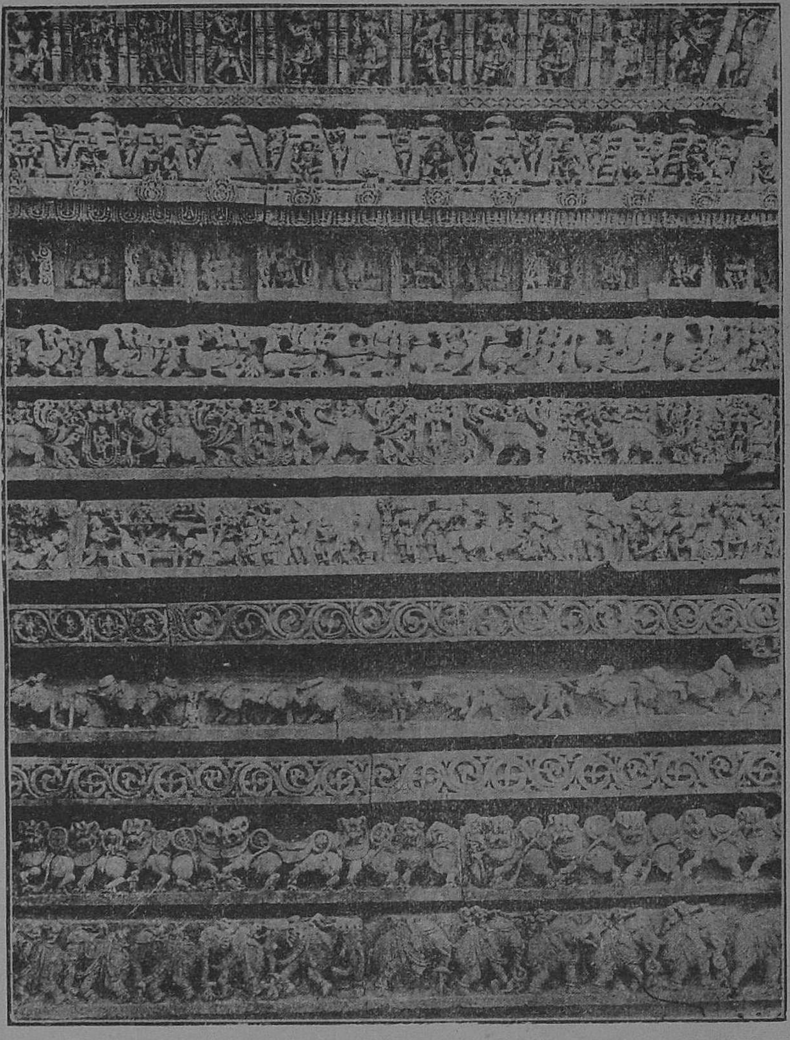


Fig. 224.—Ornamental base on the east side of the Hoysaleswara Temple, HALEBID.

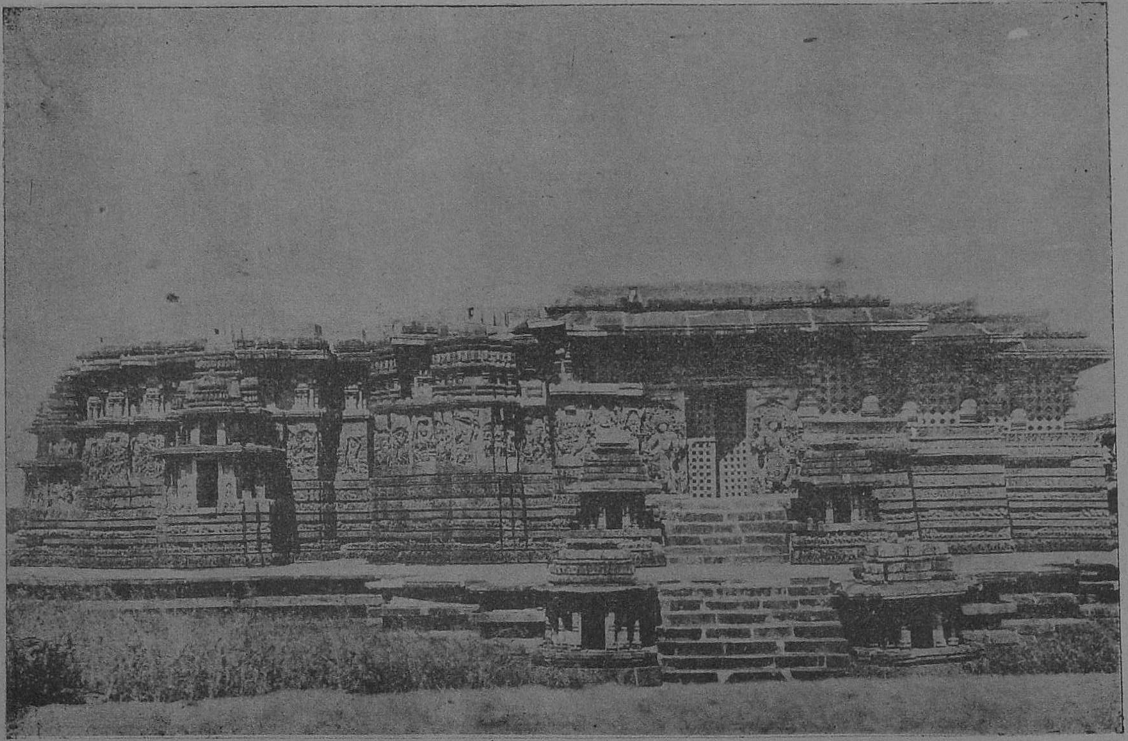


Fig. 225.—South view of the Hoysaleswara Temple, HALEBID.

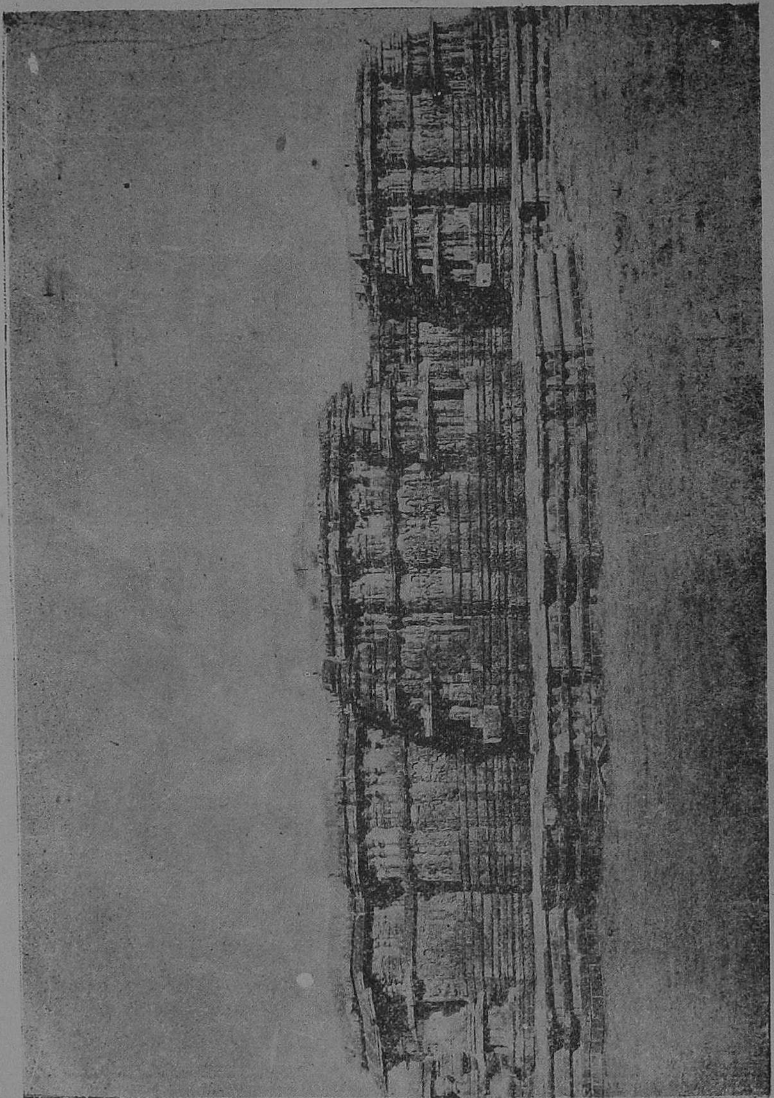


Fig. 226.—West view of the Hoysaleswara Temple, Halebid.

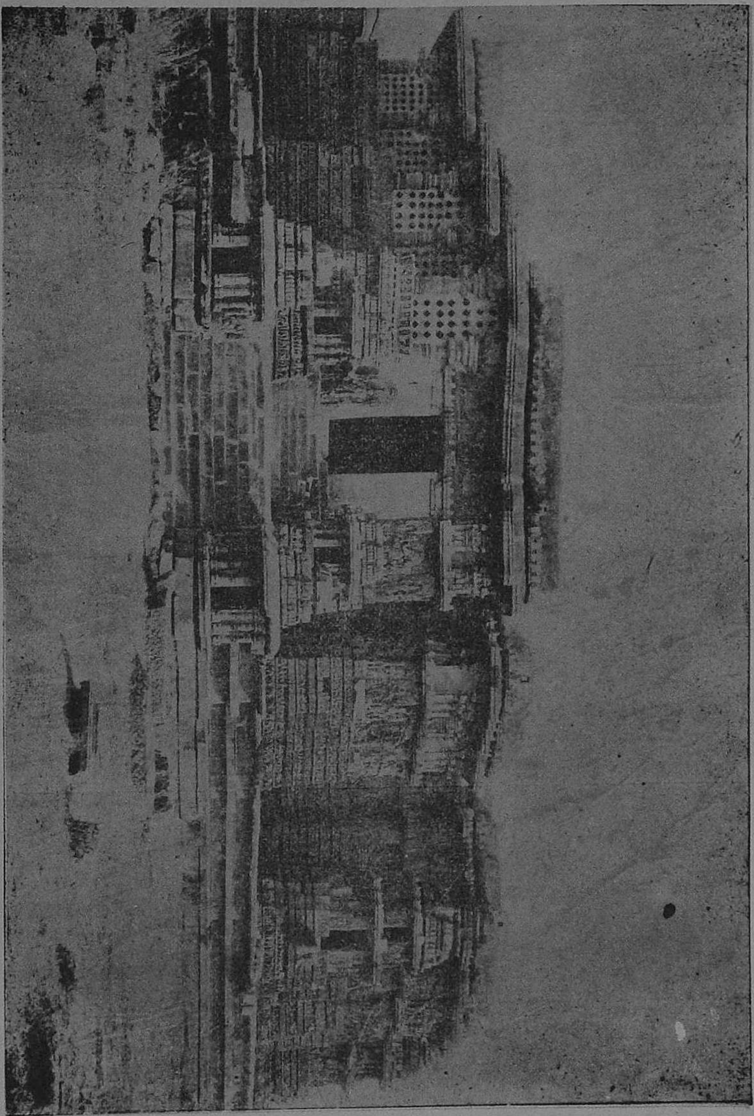


Fig. 228.—North view of the Ho,saleswara Temple, HALEBID.

Fig. 230.—Sculptured north-west wall of the Hoysaleswara Temple, HALEBID.

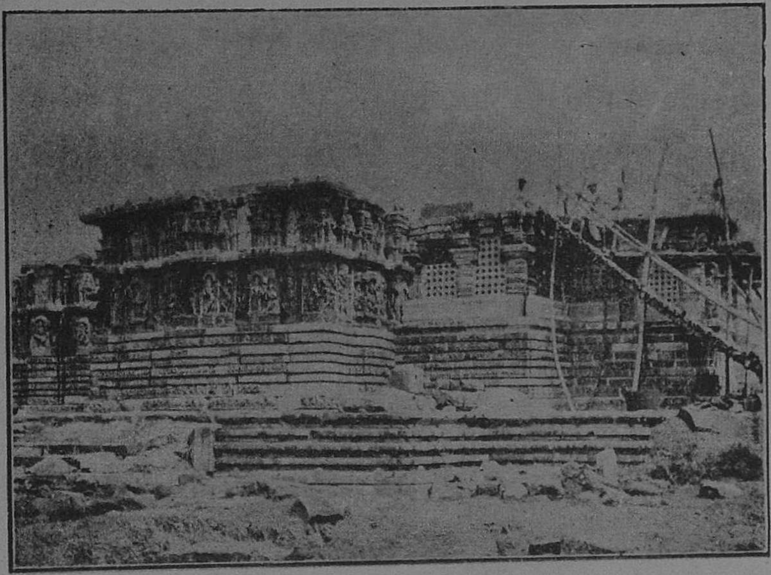


Fig. 2[illegible] —Kedareswara Temple, HALEBID

OTHER SHRINES.

Of the several hundreds of Jain basties that once adorned this place, only a few now remain, and amongst these, those of Adinatheswara, Santeswara and Parsanatheswara are important. There is a Brahma pillar in front of the Adinathabasti, the front face of which has a caparisoned horse ga'loping to the east, the emblem of Brahma according to Jaina iconography.

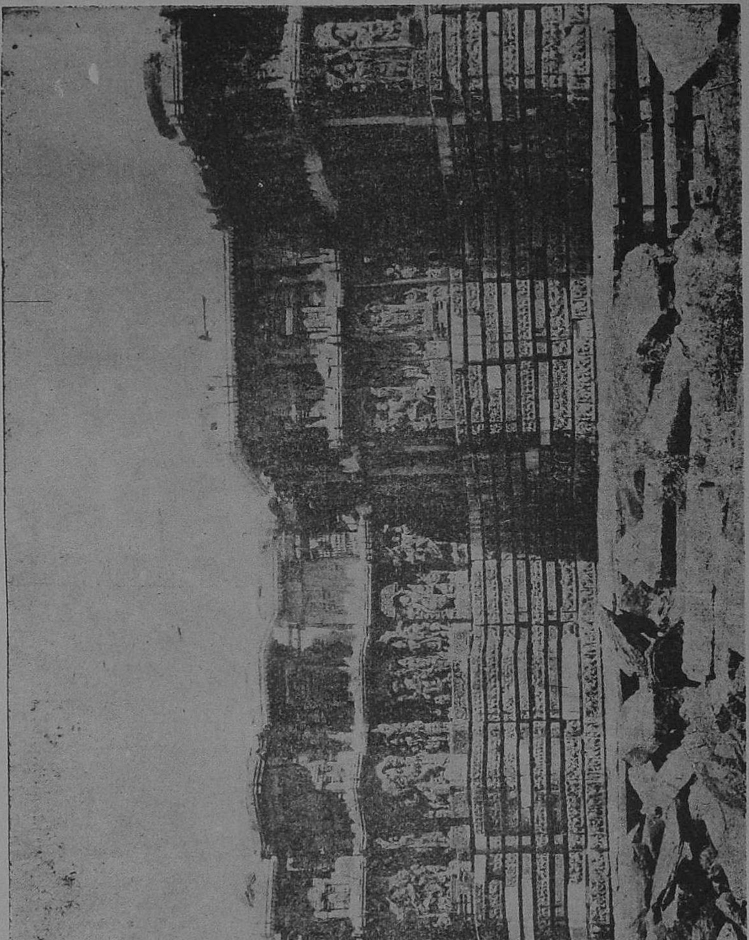


Fig. 232.—South view of Kedareswara Temple, Halebid.

Fig. 233.—West view of Kedareswara Temple, HALEBID.

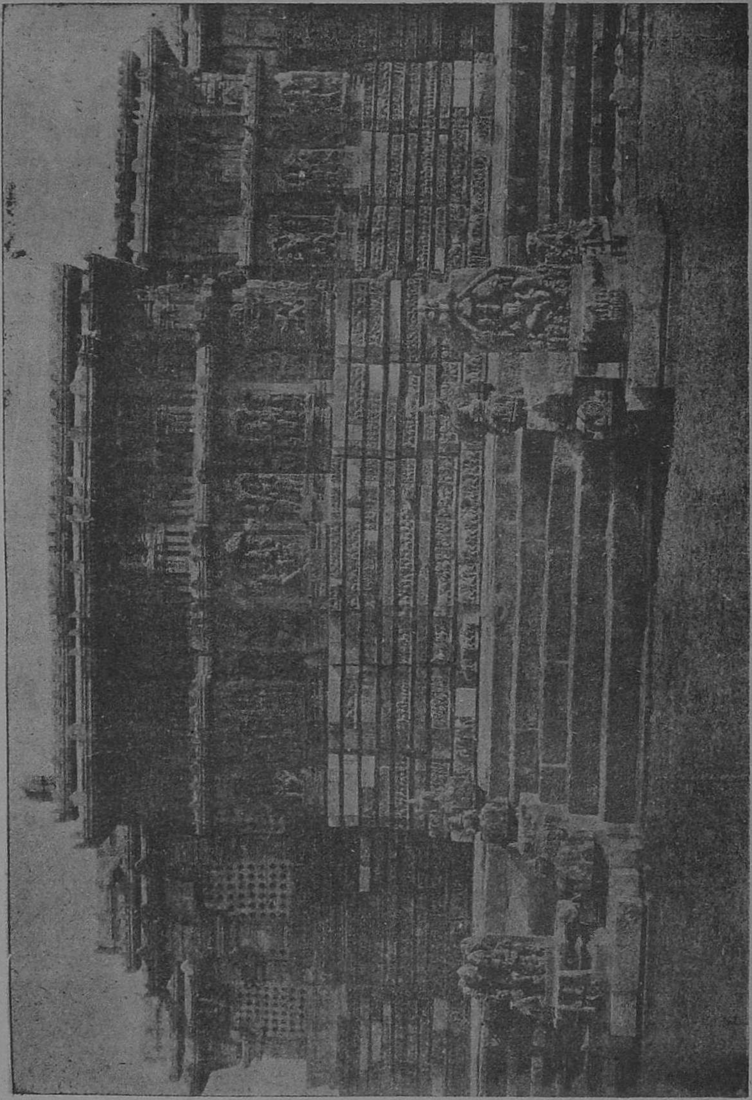


Fig. 234.—North view of Kedareswara Temple, HALEBID.

CHAPTER XLIII.

BELUR.

Belur, on the right bank of the river Yagacher, is in the native state of Mysore. It lies in 13° 10' north latitude and 75°55' east longitude at a distance of nearly 30 miles from Banavar Railway Station in the Bangalore-Poona line. In *Puranas* and inscriptions the place is known as *Beluhur*, *Velur* and *Velapura*. On account of the high religious importance it was also called as *abhinavakshoni-vaikuntha* or the earthly vaikuntha (the abode of Vishnu in heaven) and *dakshina-varanasi* or the southern Benares.

THE TEMPLE.

The KESAVA TEMPLE (Figs. 235 to 238) is the most important at this place and the god Kesava is known in inscriptions as Vijaya Narayana.

The temple court measures nearly 444' by 396' and the sanctum proper 178' by 156.' The temple has two gates on the east; of which the one on the north is surmounted by a lofty *gopura* and the other is called "*Anebagilu*" or the elephant gate. It was constructed by Vishnuvardhana to comemorate his conversion by the celebrated Vaishnava apostle Ramanujacharya from the Jaina to the Vaishnava faith. It is this king that consecrated on one and the same occasion the five images of Narayana—*Pancha Nayana Partishte* at different places *viz.*, Belur, Talkad, Melakote, Tonnu and Gadag.

SCULPTURES.

Iconology[1] could be studied to a great extent at this place as the temple is full of sculptures. The story of the great epic *Mahabharata* up to the Salyaparva is illustrated on the rail to the right of the east entrance. By the side also stands the scenes from the *Ramayana*. On the right of the east doorway the darbar of king Vishnuvardhana, who built the temple in A. D. 1117, is sculptured. Also the story of Bali, the demon king who made the gift to Vamana, the dwarf incarnation of Vishnu; of the pious Prahlada undergoing various kinds of torture at the hands of his father Hiranyakasipu; the darbar of king Narasimha I, son of Vishnuvardhana; a female figure stripping herself on noticing a lizard[2] in her cloth are all well-executed in stone. In one of the beams of the temple are sculptured the 24 *murtis* or forms of Vishnu.

---

1 Regarding the architecture of this temple Fergusson says that it combines constructive propriety and exuberant decoration to an extent not often surpassed in any part of the world and that there are many buildings in India which are unsurpassed for delicay of detail of any in the world; but this one surpasses even those for freedom of handling and richness of fancy.

2 This is also known as *Vayu parvata* or *Marut saila*. It is the loftiest range on the Mysore table-land wherefrom the rivers Veda and Avati take their rise. In form it resembles a horse-shoe with the opening in the north-west. The hill is over 6,000 feet above the sea level.

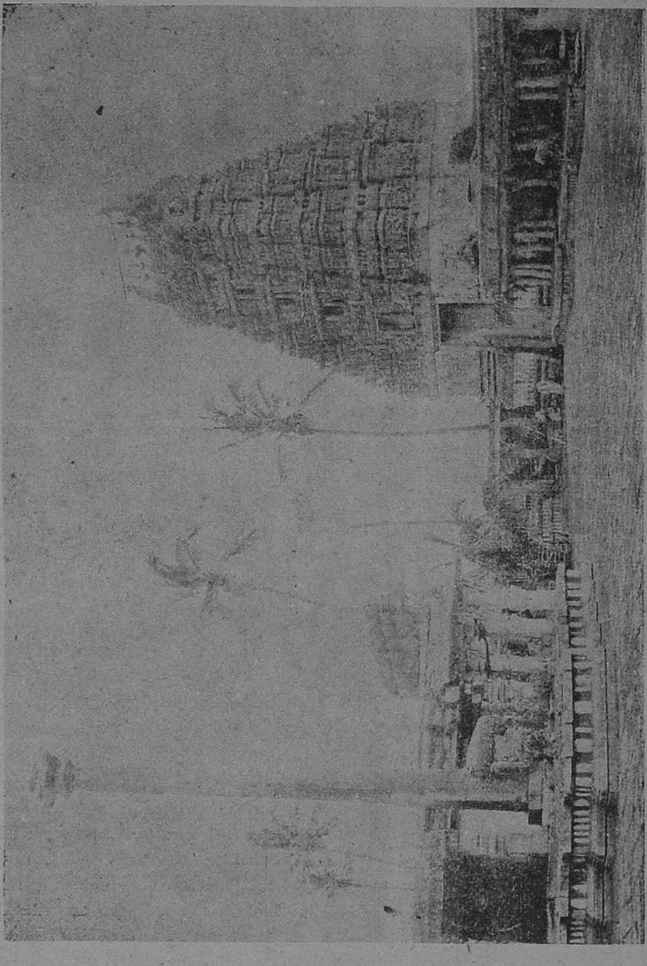


Fig. 235.—Chennakesava Temple, Belur.

The central deity of Kesava or Vijaya Narayana is very handsome and is about 6 feet in height with *prabha* or halo having on it the *dasavataras* or the ten incaranations

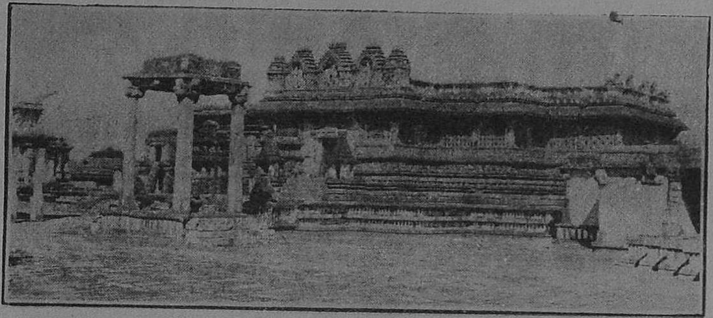


Fig. 236.—South view of Chennakesava Temple, BELUR.

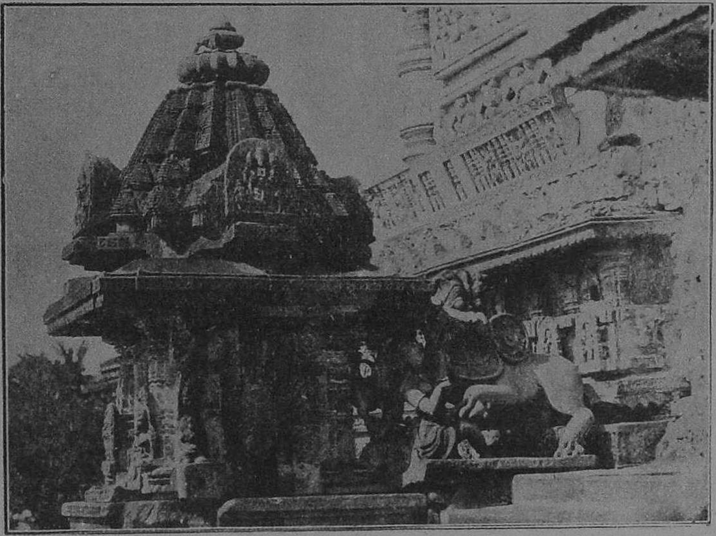


Fig. 237.—East view of the tower of the Temple, BELUR.

of Vishnu. The image said to have been brought from the Baba Budan Hills [1] and that while removing this god they failed to remove the goddess also. This provoked

1 The falling of Lizard in the various parts of the body is said to forbode good or evil according to the established *Sastra* on the subject. Anyhow it is considered impious the moment the Lizard happens to fall on the body and to ward off this impurity, bath in the sacred water at the place followed by the worship of the presiding god of the place, is prescribed.

the ire of the goddess who in consequence refused to be removed to the latter place and preferred remaining at the latter place itself. This accounts for the god's being

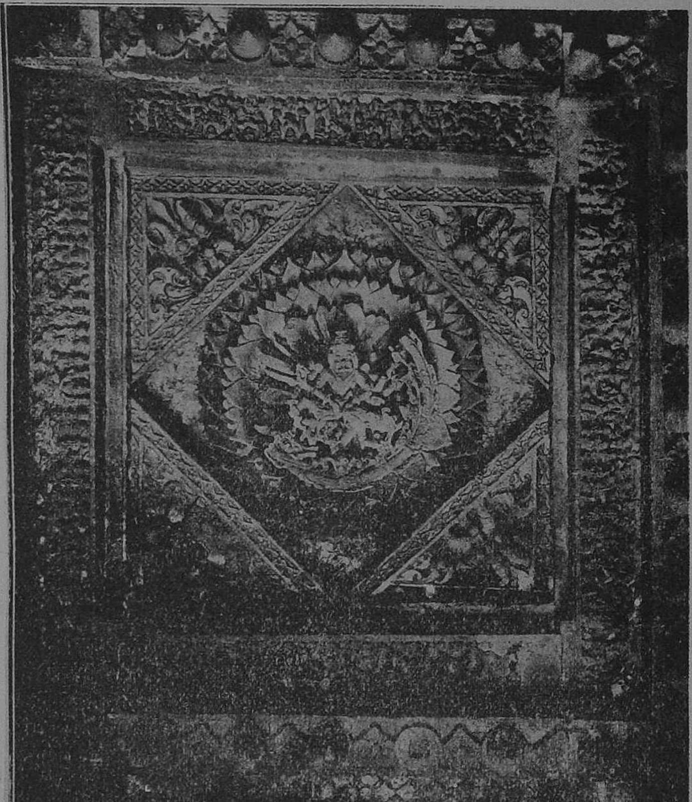


Fig. 238.—Sculptured ceiling in the Temple, BELUR.

taken to the former place once during the annual festival[1] occasion in the month of April.

1 The one special feature then is that that for a period of 3 days during this festival *Panchamas* or outcastes have the privilege of entering the temple to pay homage to the god on account of the fact that the renewal of the slippers, which the god is supposed to make use of while going to the hills to visit the goddess, is done by the coblers of the place. The few other temples where outcastes secure admission to the interior on occasions of the annual festival are the Narayanaswami temple at MELKOTE and the Ranganathaswami temple on the BILIGIRIRANGAN Hills.

In some of the pedastals the names of many other sculptural artists, besides the famous Jakanachari [1] to whose execution this temple is attributed, and who prepared the sculpture over them are inscribed and it is interesting to note that many of the labels furnish details about their native place, parentage, characteristics, titles, etc. One other historical fact elicited here is that Belur belonged to the Kuntala country, one of the 56 older divisions of India.

EPIGRAPHICAL IMPORTANCE.

According to the inscriptions recorded in the temple the affairs of the temple were managed by a committee of 88 Sri Vaishnavites. Also an account of the rise of the Yadu race and the Hoysalas and their geneology down to Vishnuvardhana is given and there are of great value from a historical point of view.

---

1 This famous architect and sculptor Jakanachari was born in KAIDALA near Tumkur, which was once a capital and which then went by the name of Kridapura. The tradition relating to an incident in his life is that immediately after a son was born to him he left his native village and entered the service in another court where he was proceeding with the work. The son, who could not even recognise the father, went in search of his father. While at Belur, though a youth, being a chip of the old block, he remarked that one of the images was sculptured in a block of stone condemned in the *Silpa Sastras* (the science of Architecture) and that as such it was objectionable. To test the matter a paste prescribed, as said in the *Sastras*, was applied to the sculpture and in the process of drying it was noticed that at a particular part there was defect which when opened showed that a frog with some sand and water lived therein !! Feeling the mistake, pointed out by a boy-critic, Jakanachari cut off his right hand. Then the mutual relationship between both was recognised. On his return with his son to Kaidala Jakanachari is said to have constructed another Kesava temple in perfect accordance with the dictates in the *Sastras* and that on its completion the god installed therein miraculously restored to him his right hand ! !

CHAPTER XLIV.

DODDAGADDAVALLI.

The sacred station of Doddagaddavalli, dedicated to Lakshmidevi, is situate at a distance of about 12 miles to the north-west of Hassan. The prefix "*Dodda*" which means "Big" is intended to distinguish it from the other place bearing the same name which is called "*Chikka*" or "Little" Goddavalli. In inscriptions it is named "*Gaddumvalli.*" The other name "Abhinava-Kollapura" or the modern Kolapura is in consequence of the temple here being dedicated to Goddess Lakshmi similar to the famous shrine to the same Goddess in Kolhapur in the presidency of Bombay.

THE TEMPLE.

The temple (Fig. 239) has four cells and was founded in A.D. 1113 during the reign of Hoysala King Vishnu by a merchant Kullahana Rahuta with his wife Sahajadevi. It measures nearly 120 feet square. The west gate supported by 16 pillars has ceilings, containing fine architectural workmanship.

Of the four cells 3 are in the south and 1 in the north. In the eastern one of the three southern is lodged the Lakshmi Goddess in the western *Linga* named Bhutanatna in the southern Bairava. The northern cell bears a Kali with 8 arms seated on a demon. In the *prabha* or halo are carved 9 seated *preta* or ghosts armed with swords. There are also *Vetalas* or goblins sculptured here and there.

EPIGRAPHICAL IMPORTANCE.

According to an inscription in Hassan, Malloja Maniyoja is the architect who built this temple and the details of the structure are also narrated therein. Other grants also make mention of the provision made for garland makers and weavers that are to supply flowers and looms to the Goddess Lakshmidevi.

CHAPTER XLV.

AMRITAPURA.

AMRITAPURA lies at a distance of about 6 miles north-east of Tarikere in the Native State of Mysore which has splendid specimens of Hindu architecture.

THE TEMPLE.

The Amritesvara temple here, (Figs. 240 to 244) is said to have been built in 1196 A. D. There are entrances in the east and west. The ceilings in the *Mukhamandapa* and

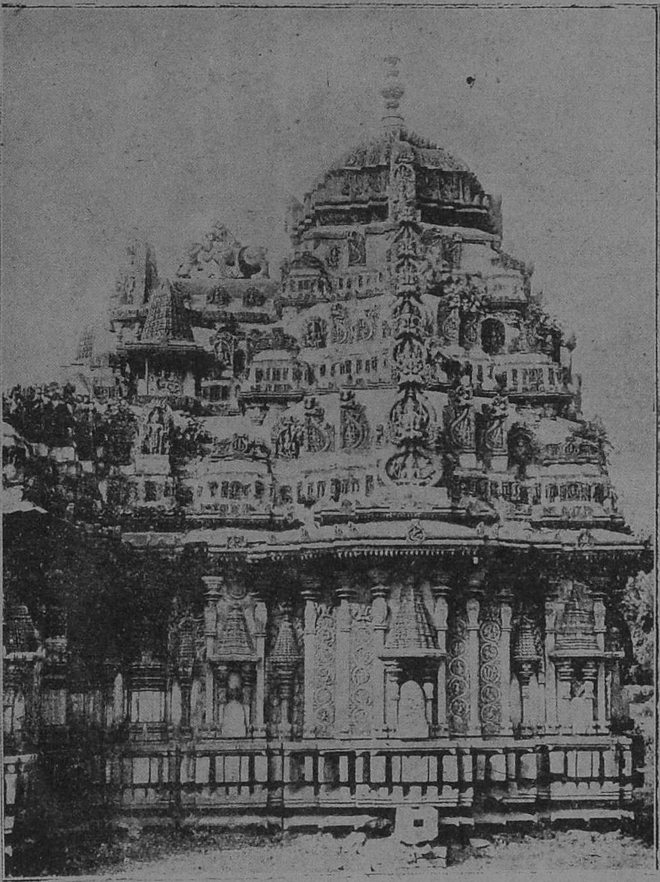


Fig. 240.—North view of the Temple Tower, AMRITAPURA.

the *Navaranga* halls bear excellent sculptures. Of these the former front hall is supported on the east by 44 well-polished stone piers and has 20 splendidly carved ceilings. It has porches on all the four sides; the north one has figures carved on the four sides of the central lotus bud, while the rest show mere lotus buds. It is said that on the *Sivaratri* day in February-March, the rays of the rising sun used to fall direct on the *linga* before and that on account of the badly managed repairs effected to the east gate, recently the rays now fall only in part.

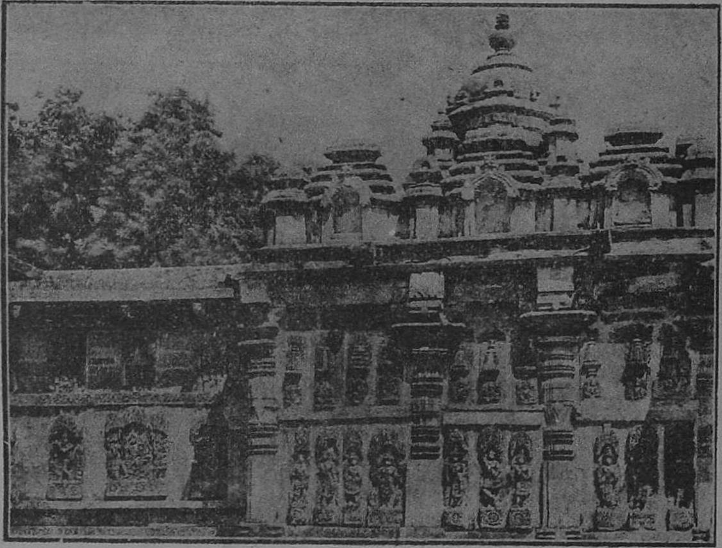


Fig. 241.—South view of the Temple, AMRITAPURA.

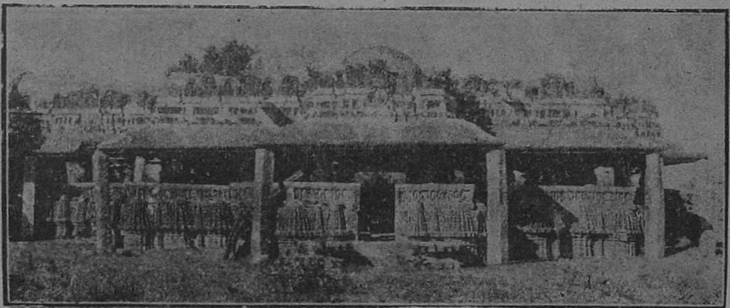


Fig. 242.—The Amriteswara Temple, AMRITAPURA.

Over the rails, the story of the *Bhagavata Purana* chiefly the 10th *Skanda* which deals with the boyish sports of Sri Krishna ending with the destruction of Kamsa are sculptured. The representation of Vasudeva as falling at the feet of an ass shown here has no bearing in the book but it has been given out traditionally that Kamsa had kept an

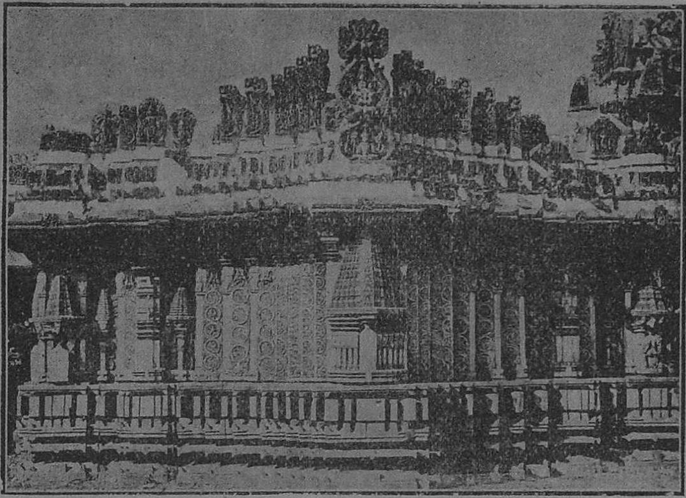


Fig. 243.—North view of the Temple AMRITAPURA.

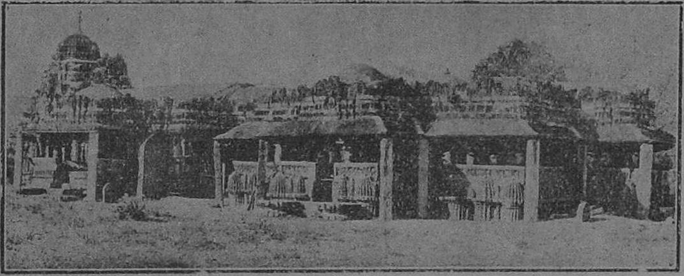


Fig. 244.—South view of the Temple, AMRITAPURA.

ass near the room where Devaki, wife of Vasudeva, used to be confined with instructions that he should bray as soon as the child was born, so that Kamsa might be appraised of the confinement and thus kill the child. Vasudeva fell at the feet of the ass entreating

him not to bray. To the right of the north entrance begins the story of the *Mahabharata* ending with the acquisition by Arjuna of the "*Pasupatastra*" from Siva. On the south of the hall the *Ramayana* incidents are fully delineated.

In front of the tower we have the Hoysala crest adjoining which there is a very fine figure of Gajasuramardana with a *prabhavale*, or holo containing the figures of the deities of the cardinal directions.

OTHER SHRINES.

Shrines to Bhairava and Saraswati are available within the temple. This in fact is the best temple from an architectural point of view as there are ample scope for one to learn everything for a full study of Hindu Iconology.

CHAPTER XLVI.

SRINGERI.

The sacred city of Sringeri [1], in the Kadur District of the Mysore State (Figs. 245 & 246) is situate on the left bank of the river Tungabhadra [2] which takes its rise in the Varaha Parvata of the Western Ghats and runs north-easterly from there. The origin of the name is associated with the Rishi Sringa who, according to tradition, dwelt here during the epic period of the *Ramayana*. Hence the name Rishyasringagiri, popularly contracted to Sringagiri or Sringeri. Some of the local inscriptions also refer to the place as Sringapura, the city of Sringa, commemorating the birth of the Rishi at the hermitage of his father Vibhandaka Rishi, whose penance here another tradition records.

PLACES OF INTEREST CLOSE BY.

Other important sacred places in the neighbourhood include *Sakkarepatna*, believed to have been the capital of the Rukmangada, a king whose exploits figure in the *Mahabharata* and whose name is commemorated with the *Ekadesi* festival. He is believed to have constructed the Ayyankere or Dodda Madagakere reservoir, about four miles off Heremagaluru [3] and Chikamaguluru in the neighbourhood, by tradition, are the estates Rukmangada bestowed on his elder and younger daughter respectively, by way of dowry. The former of these, known of old as Bhargavapuri, is by tradition said to have been the scene of the *Sarpayaga* [4] (serpent sacrifice) performed by King Janamejaya to avenge the death of his father from the bite of a serpent. A stone pillar with a spear or flame-shaped head is said to have been the sacrificial stone used for this sacrifice and to this day Hindus believe that a ceremonial circumambulation of this pillar and a bath in the neighbouring Sidda Pushkarani expiate their sins. Copper plate inscriptions record grants made to Brahmins who performed the *Sarpa Yaga*. Khandeya, on the rignt bank of the river Bhadra, contains a temple dedicated to the Sage Markandeya.

Tradition records that Mrikandu Rishi, the father of the sage, lived here and by austerities sought and obtained from the God Siva the boon of a son. The God, however, gave him the option of having a son who would be a fool but who should live the normal span of years, or one who being endowed with all wisdom would die at the age of sixteen.

---

1. The city lies in 13°25' north latitude, 75°19' east longitude, 2439 feet above the sea.

2. A legend associated with the river Tungabhadra (the confluence of the Tunga and the Bhadra) says that the Tunga represents the left and the Bhadra the right tusk of Vishnu in the aspect of a boar. With the left tusk he bored into the earth, and on the right he held it up.

3. Kanarese *Here*=elder ; *Chikka*=Younger ; *Magal*=daughter ; *uru*=town.

4. This rite is performed for the destruction of these wild animals. By reciting the *mantras* relating to this sacrifice, the snakes all round are drawn to the spot and made to fall a prey to the sacrificial fire ! !

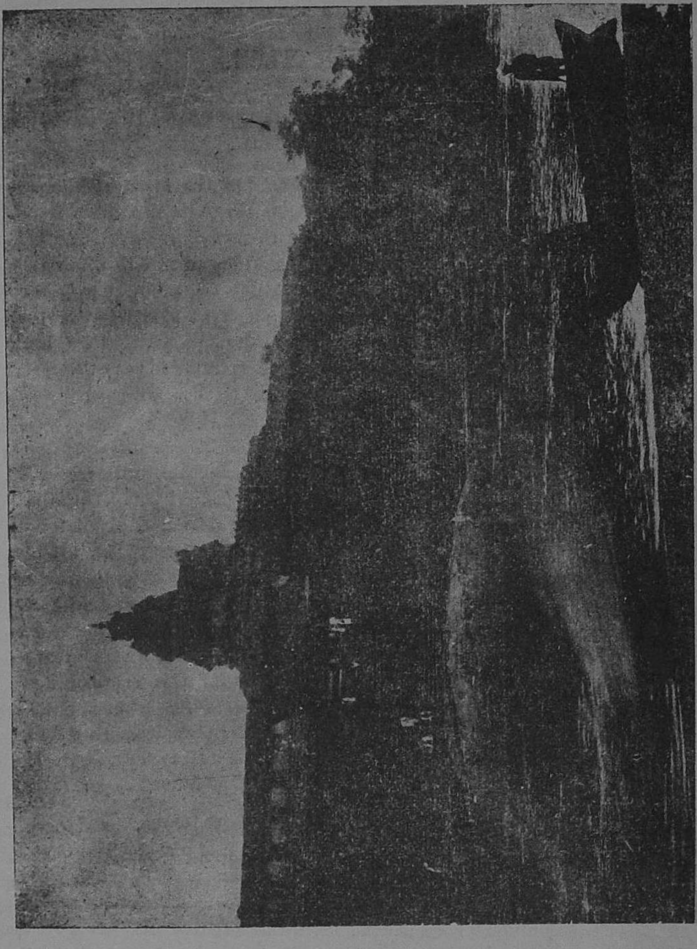


Fig 245.—General view of SRINGERI.

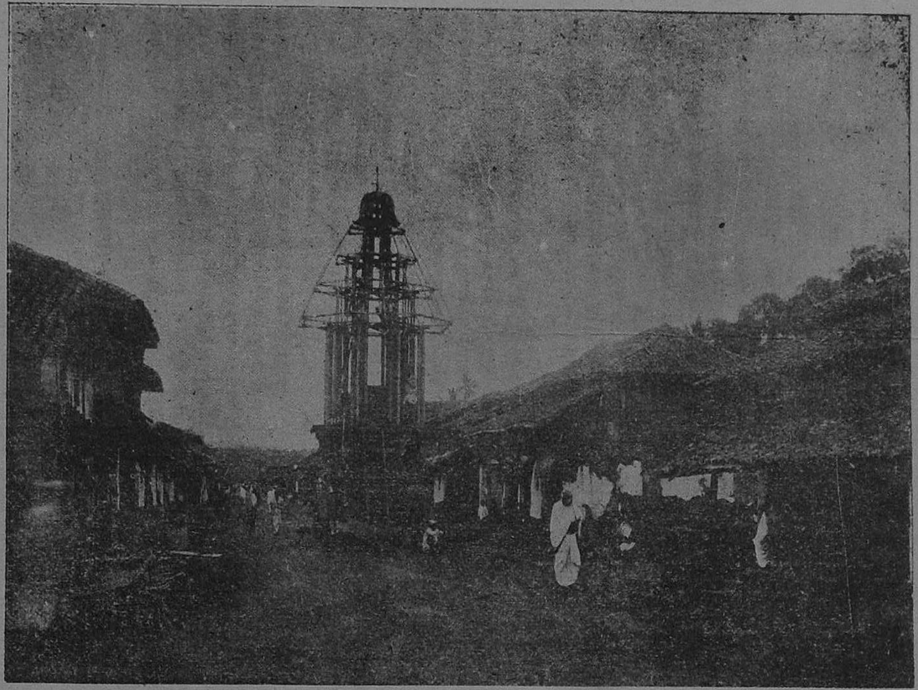


Fig. 246.—Street Scene with Car, SRINGERI.

Mrikandu chose the latter, but his son, Markandeya, by his indefatigable *Kshetratanam* (visiting holy places), austerities and *Mantra Siddhi*, won from Siva victory over Yama[1], *the God of Death.*

BIRTH OF RISHYASRINGA.

Vibhandaka, son of Kasyapa, consulted his father as to the choice of the best place for *tapas* (penance); he was directed to the spot in which the river runs in three directions [2] (the Tunga flows north-east past Sringeri, then it turns north by west and again north-east). Starting from the source of the river the sage proceeded in search of such a place. After passing through various *tirthas* and holy spots, he came to Sringapura and identified the place with the locality mentioned by his father, as the river branched off in three directions in this locality. There the Rishi settled and did his penance so rigorously that it began to shake even Indra's region. Indra thereupon, to save himself from this situation, caused the divine nymph Oorvasi to disturb the Rishi's penance (*tapas*). When Vibhandaka was engaged in performing his evening *Sandhya* (ablutions), this celestial nymph appeared before him. At the same time a doe came to drink water in the river and it unconsciously took in the washings of the ascetic. The animal in consequence gave birth to a human male child with the unusual addition of a horn like that of a deer, who, in consequence thereof with the name RISHYASRINGA[3] in course of time grew up to man's state without having ever seen a woman !!

After him, the Mallikarjuna temple on the hill here was founded in memory of this sage. And in the centure of the town of Sringeri stands the temple [4] of Mallikarjuna, founded in memory of the Sage Vibhandaka.

During the regime of Romapada over Anga Desa (lies somewhat to the west of Bengal proper) the country was visited by an unusual drought of twelve months' duration. On consulting the Brahmin priests as to the means by which he might overcome this catastrophe he was advised to send for the young Rishyasringa and to induce him somehow to visit the Anga country. This was done by alluring the Rishi by means of fair damsels who managed by their artifices to overcome the Rishi and enticed

---

1. This scene is said to have taken place in the village of Tirukkadayur near Mayavaram where there is a highly inviting metal figure—Kalasamharamurthi in the act of Siva slaying Yama for the sake of Markandeya.

2. Baths in running streams, besides removing the dirt over the body, relieves also the pains over the body and aids the circulation of blood, whenever such rivers have a retrograde course from the natural one, special merits are attributed to the water of such spots.

3. The story is not unlike the Roman myth of Leda and the Swan.

4. The stone pillar in the court-yard of the temple has the crude figure of Ganapathi (the elephant-headed god) said to havebeen designed by Abhinava Narasimha Bharathi, who presided over the Sringeri Mutt (Monastery) between 1589 and 1622 A. D. It is believed that the outlines of the figure grow clearer with the passing of time !!

him to the country of Anga. The manner by which they conveyed Rishya Sringa[1] is significant. They joined hands and formed a living palanquin for him. The origin of the idea of the modern palanquin is to be traced to this incident. This vehicle is still in vogue and is used often on marriage processions ! !

The moment he set his foot on the soil rain poured in plenty ! ! Romapada, the bare-footed was so pleased, with this young sage that he gave his daughter in marriage to him. About this period Dasaratha, king of Ayodha (Oudh), was in deep distress by reason of the absence of an heir to the throne. The sages advised him to bring down Rishyasringa from the Anga Desa. Dasaratha started out to the land of his friend Romapada and requested him to send Rishyasringa with his wife Santha to enable him to fulfil his object. Rishyasringa acted as Dasaratha's priest for the *Asvamedha** or horse sacrifice wherefrom a divine *Payasa* (literally a drink composed of milk) or sweet drink was obtained which, on being distributed to the queens of the royal household, four sons Rama, Lakshmana, Bharata and Satrugna were born. While returning to his country he at the foot of the Sahya mountain, did worship to the God Chandrasekara, whom he attempted to see in the darkness with half-closed eyes whereon he was absorbed into the *Linga* in the temple at Kigga which is close to the eastern base of the Western Ghats. It is said that at this holy spot no drought will ever approach within 12 *gavadas* of the God here (one *gavada* equals 12 English miles).

ADI SANKARAR.

Later on, this place became connected by tradition with Adi Sankaracharya (Fig. 242) who, while returning to the south from his northern tour, went to the river Tunga, whose waters, are pure for drinking (The saying is *Ganga snanam and Tunga panam*), to perform his *Madhyanika* or midday ablutions. There he observed the unnatural phenomenon of a frog in confinement being protected from the heat of the sun by its inveterate enemy a serpent which omen induced the Swami to found a Mutt there.

---

1. The Sringesvara temple at Kigga, also known as Marukalu, bears sculptures showing an ingenious combination of men, animals, etc., one of them is noteworthy as representing the incident of the Sage Rishyasringa being carried by dancing girls to king Romapada's capital. The palanquin formed by the women themselves is shown here as being supported by two antelopes. Such sculptures, but without the antelopes are available at DEYANHALLI and SIVAGANGA.

The *Linga* in the temple is called Sringesvara, a shortened form of Rishyasringesvara ; because it was set up in the name of the Sage Rishyasringa or according to another account, he was absorved into the *Linga*. It is said to have Santa, wife of Rishyasringa at the left side and two horns over the head like the sage. The *puranic* account of the place describes the *Linga* as the remover of famine which spread over 12 *Yojanas* of the earth, as rejoicing to have Parvati on his left thigh, as the fulfiller of the desires of devotees, as being worshipped by all the gods and as having the shape of a *Rudraksha i.e.* the berry of the Rudraksha tree (*elaeocarpus ganitrus*) ; and Rishyasringa as being in company with his wife Santa ; as dwelling on the bank of the river Nandini and as being adorned with *rudraksha* berries.

* This sacrifice is performed for the prosperity of the king and his people. The benefits conferred thereby are said to be numerous ; a horse is let loose on an auspicious day and it goes round and returns to the same place.

Fig. 247.—Adi Sankarar, SRINGERI.

VIDHYASANKAR TEMPLE.

Though Sringeri contains over two scores of temples the best of those from an architectural point is that of VIDYASANKARA, (Figs. 248 to 250) founded in memory of Vidyasankar in Saka 1260 *Bahudhanya* (1338 A. D). The temple is Dravidian in style and in plan it is apsidal at both ends. It faces the east, as is the case with most of the temples, and consists of a sanctum with a *mandapa* (hall) in front of the sanctum. Surrounding these two connected structures is the passage for *pradakshina* (circumambulation) round them. Again there is what is called a *Navaranga* or a central hall of about 18 feet in height. This hall bears a ceiling, the centre of which is 8 feet square with a panel of 4 feet square in the middle, and 2 feet deep having a lotus bud of 5 tiers of concentric petals, with pecking parrots on the four sides, pointing their head downwards. The flooring slabs of this hall are 9 feet by 4 feet with the central one of 9 feet square. It has 3 entrances, one on the east, one on the south and another on the north.

SCULPTURES.

'Against the entrances facing the outer walls of the *garbhagriha* or sanctum are three niches having in them the figures of Brahma with Sarasvàti on the south, Lakshminarayana on the west, and Umamahesvara on the north. Between the east and south entrances are the figures of Indra, regent of the east; Yama, regent of the south with two dogs seated at the sides, and several others including Sri Rama, Sage Vyasa, Durga and *Sani* (Saturn). In the space between the south entrance to the *pradakshina* are Garuda, Hanuman, Lakshminarayana, Brahma with Saraswati. Between the south and west entrance are Kalki, the tenth *avatar* of Vishnu yet to come seated on a horse holding a sword, Venugopala, Balarama and Parasurama. Between the west and north entrances are Vamana and Bali, Kurma, Matsya, Harihara, Markandeya embracing the *Linga* while being dragged by a noose by Yama, Ardhararisvara, Tiruparasamhara and Manmatha (Cupid) aiming arrows at Siva. Between the *pradakshina* north entrance and the north entrance are Chandra (moon), Hayagriva, Annapurna with a pot and a ladle, and Sarasvati; between the north and east entrance walls and these afford facilities for a study of Hindu Iconography. At an angle on the right of the front entrance is Vyasa in an attitude of imparting instruction to Sankaracharya, who holds a palm leaf book in his hand. The freezes contain figures of the animal kingdom. Chains of stone rings, which are a source of admiration to Europeans, hang from the caves at the corners of the hall.

The NAVARANGA hall is supported by 12 sculptural pillars bearings on them lions with riders. Stone balls are placed in the mouth of the lions and these can be rolled about, but not taken out, thus showing the workmanship of the architects of those days. Each of these 12 pillars bear on their back a sign of the Zodiac and the pillars are so planted that the rays of the sun fall on them in the order of the solar months. This is another admirable piece of workmanship in this hall. Not to speak of these each pillar has, similar to the Zodiac arrangement, the various *Navagraha* or the nine planets over them; the Sun alone being the lord of all the *rasis* is shown on the top panel.

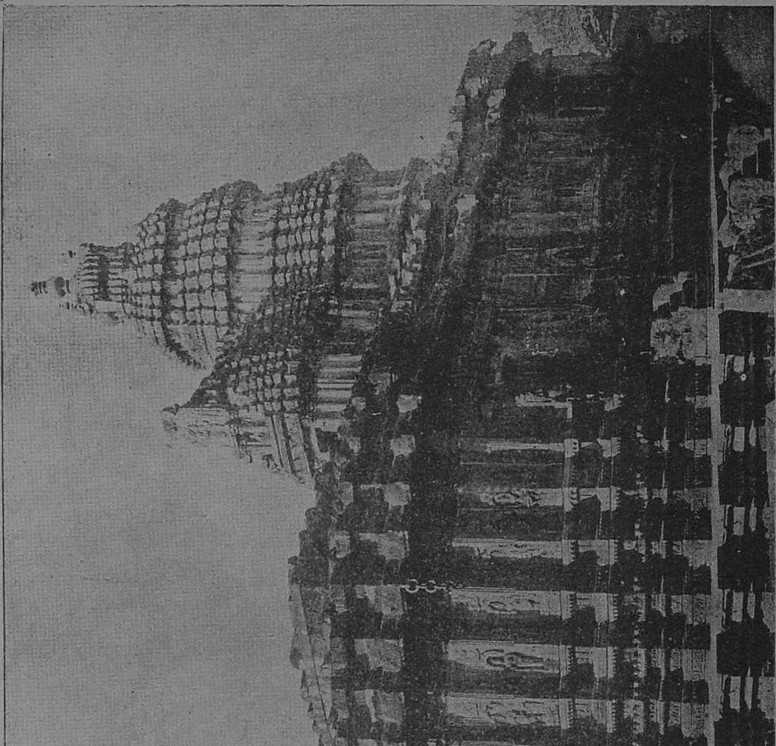


Fig. 248.—Central shrine, Vidyasankar Temple, SRINGERI.

On the right of the Mahamandapa, in the place of the Ganapati figure is now placed a miniature Saturn fashioned out of steel. To ward off the evil effects of this powerful planet, people get the figure bathed in oil, as it is believed that nothing else pleases this

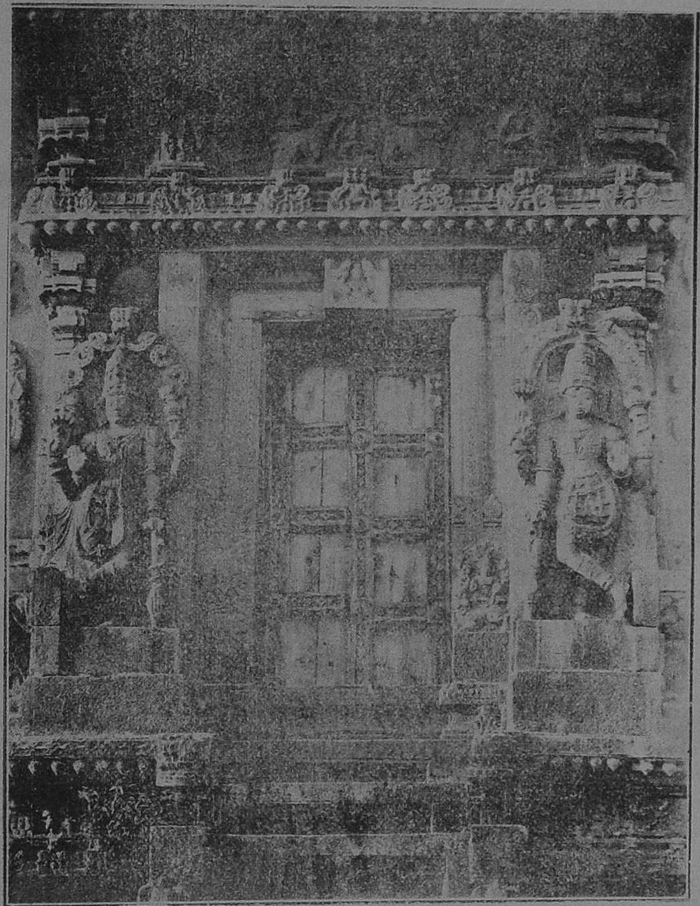


Fig. 249.—Sculptured Doorway, Vidhyasankar Temple, SRINGERI.

God more. Besides this steel Saturn, there is a metallic figure of Harihara[1] (half Siva, half Vishnu) which is not commonly met with.

The *Linga* in the central shrine is named Vidyasankara installed in memory of Vidyatirtha, and it was set up under the supervision and guidance of Bharatitirtha, a devoted and true disciple of Vidyatirtha, who made gifts to several Brahmans on the auspicious occasion of *Kumbabisheka* or the opening ceremony.

On the west of the Vidyasankara temple are several small shrines of *Samadhi gudies* or tomb temples (*Samadhi* means tomb, *gudi* means temple) built over the tombs of the various heads of this Mutt. In the midst of these *Samadhi gudies* is dedicated to one Malayala Brahma whose figure is about 5 feet high with a curious story relating to it. It is said that this Malayala Brahma was a *Brahmarakshasa* (evil spirit) who was brought down to this place by Vidyaranya who promised to feed the spirit to his satisfaction. In memory of this incident Hindus worship him on all occasions of feasts and important ceremonies, in order that such occasions may have a successful termination.

Amongst the idols here, the Sarada Goddess is cast in pure gold. Venugopala and Srinivasa with their consorts are cut out of rubies. There is a Nandi (bull) worked in a single pearl. A miniature *mandapa* has been carved out of a block of emerald.

OTHER SHRINES.

On the north of Vidyasankara temple is a small shrine dedicated to JANARDANA, an aspect of VISHNU, and a little further off on the very same northerly direction one to SAKTI-GANAPATI and another to Vagisvari, both of whom are said to have been the favourite deities of Vidyaranya.

EPIGRAPHICAL IMPORTANCE.

The old records available in this Mutt are said to throw much light from a social and historical point of view. The Swamis in charge of the Mutt had complete power to order enquiries into the conduct of the disciples, punish the offenders and direct the local officials to afford facilities to the Mutt representatives to carry out these duties. Even the letters addressed to the Swami by the iconoclastic Muhammadans, Hyder and Tippu, were couched in respectful language. There is a reference to an attack on the country by three groups of enemies whose destruction the Swami had been requested to effect by celebrating what are known as *Satachandi Japa*[2] and *Sahasrachandi Japa*[3] for a period

1. In the district of Ramnad there is a temple specially dedicated to this Harihara of Sankaranarayana; the figure is said to be $3\frac{1}{2}$ feet high with four hands, the upper right holding a trident and the lower a rosary, the upper left a discus and the lower a conch. Lakshmi and Parvati, Nandi and Garuda, are also sculptured on the pedastal.

2. *Sata*=one hundred, *Chandi*=Goddess Kali. *Satachandi Japa* is a repetition of certain *Mantras* invoking the help of Chandi probably with one hundred hands the Goddess of Kali for the destruction of the enemy.

3. *Sahasra*=one thousand, *Chandi*=Goddess Kali.

of one *mandala* or 48 days. In another instance *Varuna Japa*[1] and *Rudrabisheka*[2] for half-a-*mandala* or 24 days were performed to ward off certain calamities.

A few copper-plate grants noticed in the *Annual Report of the Mysore Archæological Department* make mention of a grant by the Ganga king Konkanivarma, son of Madhava II, in the second year of his reign, as also another grant by his senior queen, as well as a grant by his son Durvinita in the 20th year of his reign. These record go back to the 5th century. Another furnishes the information that Vidhyaranya died in A. D. 1386. There are many others of historical and social interest, testifying at the same time to the high esteem in which the presiding priests of the mutt were held by various rulers and chiefs. There are the letters addressed by Hyder and Tippu couched in respectful language and breathing a spirit of reverence for the holy personages, though of an alien faith. Tippu entreats the swami in several letters to have certain Hindu ceremonies performed at his expense in the prescribed manner for the success of his arms against the English, the Mahrattas and the Nizam ; and requests him to pray to god for his welfare and to send him his benedictions. In another letter he sympathises with the swami for the great loss sustained by the mutt in consequence of a raid by the Mahrattas under Parasuram Bhau, during which the raiders not only plundered the mutt of all its property worth 60 lakhs ; but also committed the sacrilege of displacing the sacred image of the goddess Sarada, and orders the grant of requisite money and things for reconsecrating the image.

In one of the copper plates Vidhyaranya's feats are stated to be more wonderful than those of Brahma seeing that he can make the eloquent dumb and the dumb the most eloquent ; Bharatitirtha is described as the refuter of the doctrines of Bhatta (Kumarila), Buddha, Jina, Guru (Prabhakara), the logicians and the Charvakas, and the establisher of the "*advaita*" doctrine. Of Bukka it is said that his excellent qualities were worthy to be admired by the past, present and future kings of the solar and lunar races, that he was truthful, munificent, kind to Brahmans, a treasure to dependents, protector of pure "*dharma*," and a sun in destroying the masses of darkness hostile kings ; and finally, Harihara is described as the destroyer of tricks of the kali age, as the head-jewel of the good, as the traveller in the path of "*dharma*" and Brahma, as converting Kaliyuga into Kritayuga by his pure conduct, and as possessed of the fire of prowess which, blown into flames by the fan of the constantly moving ears of the elephants of the cardinal points, caused the leaf ornaments of the wives of hostile kings to wither : and a wish is expressed that he may live happily for a thousand years.

---

1. *Varuna Japam* is performed to invoke the help of Varuna, the God of rain, and it is performed by the observer immersed to a certain depth in water especially praying for rains.

2. *Rudrabhisheka* is performed to God Rudra to propitiate him in various forms, eleven in number, and the *abhisheka* or bath is made especially of *Panchakavya*—the five different forms of cow's milk, etc., and other things for bath. Rudra is the God of destruction in his lower aspect and is the protector from all evils and he is called Siva or Sankara in his high aspect of conferring all sorts of boons and comforts.

Another interesting fact brought to light is that at about A. D. 1356 Vidyaranya was at Benares and that he came to Sringeri by order of Vidhyatirtha and at the request of Bukkal. From the mention of a grant to the *Linga* at Simhagiri, the front face of which is carved with a figure of Vidhyatirtha, the *Linga* named Chaturmurtimadyhesvara, must have been set up in memory of Vidhyatirtha before A.D. 1380. Vidyaranya died at Hampi in 1386 and his "*Samadhi*" (tomb) was situated behind the Virupaksha temple there. The existence of the Janardana temple and the Bharatiramanatha and the Vidhyavisvesvara, which evidently represent two of the "*Samadhi*" temples near the Vidhyasankar temple, before 1386 could be made out from these copper-plate grants.

CHAPTER XLVII.

PURI-JAGANNATH.

The famous religious centre, Puri-Jagannatha, has a branch railway line from Khurda Road Station on the Madras-Calcutta line. It is on the coast of the *Mahodadi* or the Bay of Bengal where the sea-bath on important occasions is considered highly sacred. Pilgrims in large numbers flock to the place all the year round.

THE TEMPLE.

Within the famous temple (Fig. 251), dedicated to Jagannath or the Lord of the Universe, which applies to Sri Krishna, whose figure exists with those of His elder brother

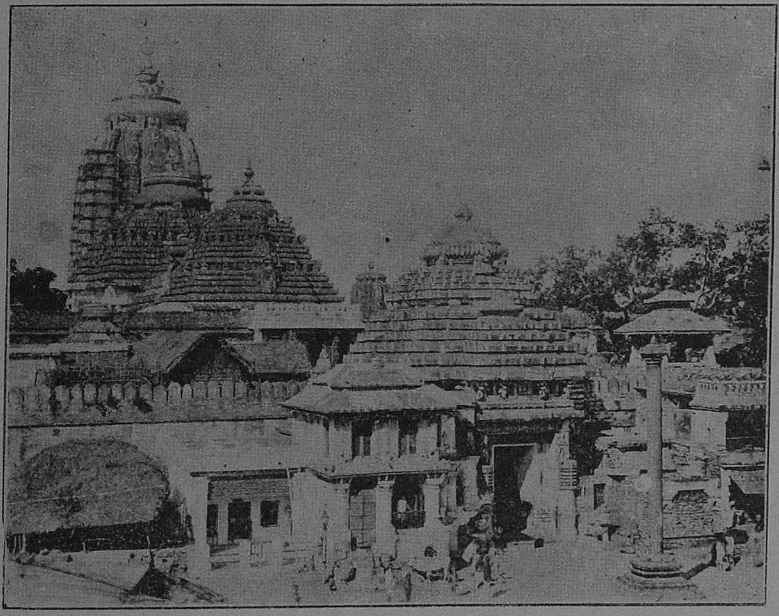


Fig. 251.—Temple of Jagannathaswami, PURI.

Bala-Rama and his sister Subhadra, are also various other minor shrines. It is said that during the iconoclastic Muhammadan period this image was often thrown into the waters

of the Chilka Lake on the south as well as in the forest on the west and that on the deity appearing in the dreams of devotees and acquainting the place, they carried it back to the shrine and began to worship Him as usual !!

THE TEMPLE.

The shrine in which these idols are lodged is named " Sri Mandir " which has three entrances. The first entrance has on its sides high lion *dvarapalas* or gatekeepers. After passing 22 steps there is a raised hall, *Sabha Mandapa*, or hall behind which there is the ' sanctum sanctorum ' having a conical tower of nearly 200 feet high, surrounded by a *chakra* or wheel.

THE IMAGES.

The images are made of wood and they are not perfect in their hands; the reason assigned being that the Lord Mahavishnu Himself who was engaged in carving these figures in the disguise of a sculptor was asked by the queen of the King Indradyumna of Malwa to open them a few days prior to their completion and that in consequence they are imperfect in the formation of certain limbs. There is a highly valuable diamond on the forehead of the deity.

According to a paper read before the Literary League, Chittoor, " The idols are crude, nay hideous. All the same the importance of this shrine is of a very high order. Here there is a special reason for the crudeness. The tradition here is that the idol represents the half-cremated, mutilated body of Bhagavan Sri Krishna upon whose cremation after the death of the physical body there was a heavy downpour of rain. It is said that the half burnt body was washed away to Jagannatham where the essence of it is still preserved inside the crude figures which are replaced every thirteenth year."

CAR FESTIVAL.

The grandest festival here is the Car Festival that takes place in the month of Ashada, Adi (July-August) that goes by the name of " *Rath Jatra*." During this time the god, after having a bath in the sea on the full-moon day, remains in camera for a fortnight. Thereafter in a car which has 16 wheels the god is taken to a place in the north at a distance of about 6 furlongs named Indratumna, after the king of that name at whose orders the images in question were made. There in a picturesque garden, the god stays in a small shrine for eight days and thereafter he is taken back to the temple. The number of people flocking to drag the car is very large.